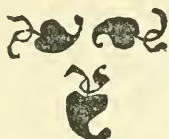


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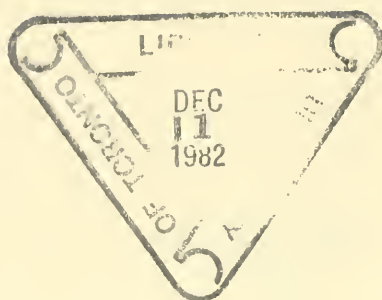
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THE JOURNAL OF AMERICAN FOLK-LORE.

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THE STUDY OF ETHICS AMONG THE LOWER RACES.¹

A REVIEWER, Mr. Henry Sturt, in the "International Journal of Ethics" (October, 1898), declares that "the historian of morality has in fact not yet appeared before the world, and a most magnificent literary and philosophic opportunity still remains unseized." Regarding this as the latest *dictum* on the subject, I have reason to hope that the few suggestions and observations I am about to present are not untimely.

I have heard a tale, but I know not where it originated, of an English gentleman who had spent some time among wild tribes in a foreign land, and on returning to his home wrote a book about them. One chapter was headed "Customs and Manners," and consisted simply of these words: "Customs, beastly; manners, none." This represents the mental attitude of the average European toward more primitive people. We are apt to regard our own morals and manners as standards, and to think that those who have them not have none. It is difficult to understand that the virtues of one people may be the crimes of another, and *vice versa*. Yet such is often the case. We are apt to forget that among ourselves morals may be vastly changed in a single generation, and that what is commendable on the part of the father may be execrated on the part of the son. The history of the duello, for instance, exemplifies this.

But there are many other difficulties to be encountered in the study of savage ethics. It is difficult to determine, where authority is lax or ill-defined, what acts are regarded as criminal. If, as Hobbes says, "the civil magistrate is supreme in morality as well as in politics," how shall we judge standards of morality where there is no civil magistrate? If punishment for neglect is a criterion of right action, what criterion shall we establish among a race which has no organized means of punishment? Adam Smith tells us that

¹ Paper read before the Tenth Annual Meeting of the American Folk-Lore Society, at Columbia University, New York, December 29, 1898.

the criterion of right "is the sympathetic feeling of an impartial and well-informed spectator," but it is not easy to select such a spectator from among a crowd of savages. Writers on ethics have exhausted speculation in their efforts to determine the standard of moral action. If such a standard is hard to find among civilized men, it is much harder to find among the uncivilized. The days of the truly unsophisticated savage have passed, and only a meagre record of them remains. It is not easy now to decide how much the ethical notions of a barbarous people may be the result of civilized teaching, example, or law.

Perhaps the safest way to discover the ethical notions of savages is by the study of their myths and traditions; but even here we must proceed with caution, and employ the critical methods of modern science. Among a civilized people, history and tradition teach us only the ethics of the past; this may be true also of the traditions of savages, but in a lesser degree. With us, tradition has been unalterably fixed in type; among savages, it still lives on the tongues of unlettered men; it is yet in a plastic condition. From my own experience in collecting tales among savages, I am aware that even in stories with well-established forms a good deal depends on the disposition and intelligence of the narrator. He embellishes according to his own ideas. He has the power to add or subtract much. Then we know that oral traditions have their growths. If one Indian tells me that the sun-god rides on a horse through the heavens, and another tells me he walks on the holy trail of a rainbow, I have no hesitancy in deciding which is the ancient tale; but when one seems to condemn a certain course of action and another to approve it, I cannot reach a decision so readily. The age and character of the informant and many other things must be considered.

It is nothing to us that a horrid crime (as we regard it) is described in a tale, for the story-tellers of all ages and of all races have delighted to thrill their hearers with such tales, and, as civilization advances, this delight seems to increase rather than to diminish. But if the beneficent gods of the people are represented as approving of the act, or if the author of the myth approved of it and seemed to expect approval on the part of his auditors, we may fairly conclude the action is deemed proper, no matter how repulsive it may be to our ideas. It is fair to presume, too, that an action which meets with a reward is regarded as virtuous. If we find that not once only, but many times, a certain course of conduct is approved, we may feel still more assured that it is thought righteous.

In this short article, I must confine myself, as a rule, to drawing my illustrations from the sources with which I am most familiar. If

we find a community of some fifteen thousand people wealthy and prosperous, living harmoniously together, having few quarrels, no murders, and yet no courts of law and no obvious punishments for breach of law, we may feel assured that they have some system of ethics which holds them together and makes them live like a band of brothers. Such are the Navahoes of New Mexico. Among Indian tribes in a lower state of advancement there were executive bands (dog-soldiers or soldier bands, as they were variously called), who had the right to discipline those who violated the customs of the tribe or the orders of the council; but I never learned that such a band existed among the Navahoes.

One would think that among a people possessing much wealth, and, above all, much portable property, like the Navahoes, some rigorous punishment would be meted to the thief; but no punishment exists for him. If found with the stolen property, he is expected to restore it, that is all. It is Bentham who says, "Utility is the basis of morals," but it is hard to see how his law can apply to theft among the Navahoes, for this is a custom (let us call it) which is exceedingly common among them. The majority of the people possess ornaments of silver and other portable wealth; why do these not suppress the stealing among the improvident and impecunious? Perhaps their present customs are a survival of the days, not long past, when, as a people they were very poor and had to steal from other tribes, if steal they must. To take from an enemy has been deemed proper among all races and at all times down to the year of our Lord 1898; but to take by force, stealth, or fraud from one of your own friends or kindred has long been regarded as unethical among Aryans. Let us see whether the Navaho myths approve of theft or condemn it. In the long myth of the blind boy who bore his crippled twin brother on his back, it is related that this miserable pair went among the holy ones of the Chelly canyon to be cured. The gods asked them if they brought with them the jewels and other precious things demanded as sacrifices. The children said, "No, we are poor and have nothing." Then the gods arranged a conspiracy with the twins. The latter went to the Moki towns, let loose plagues among the fields, and demanded and received gifts of the sacrificial treasures, to stay the plague they had themselves created. This was not theft, but a species of fraud worse than theft, not only pardoned but suggested by gods who afterwards received the spoils. Some extenuating circumstances are presented: the Mokis were an alien people and they treated their visitors inhospitably; but in the myth of *Natínesthání* or the Self-taught, we find no such attempt at extenuation. In this it is related that the hero of the myth, the prophet, in order to make sacrifices to the gods and

gain their favor, stole a number of precious articles from his own parents and brother, or induced his niece to steal them, and thereafter good fortune attends him as a reward for this action. I might cite other similar instances from the Navaho myths. In these days of increasing wealth, the Navahoes may look with disfavor on the thief; but the time is evidently not long gone by when with them, as among the Spartans, adroit theft was deemed honorable.

Although the Indians have a system of kinship so different to ours, they have a regard for the sacredness of kinship equal or superior to ours. If a man marries within the forbidden degrees of kindred, there is perhaps no worse real punishment for him than social ostracism. As I shall explain later, there are imaginary punishments which in all probability will never come to him. Formal and recognized marriage within forbidden degrees of kindred is perhaps unknown among the Navahoes. The book of Genesis leaves us to infer that consanguineous marriages took place among the sons and daughters of Adam and Eve, but the Navaho Origin Legend provides the children of First Man and First Woman with exogamous wives and husbands.

Clandestine intimacies among the closely related are apparently not altogether unknown; but the traditions leave us in no doubt that such intimacies, if unpunished, are yet execrated. The Navaho story of the Origin of the Utes is much like the Hebrew tradition of the origin of the Moabites, but the Navaho shows a delicacy above that of the Hebrew by making the father the willing transgressor and the daughter the innocent victim. When her son is born, she feels no maternal regard for him, but kicks him into a badger-hole and leaves him to his fate. The Navaho scores a point against his enemy, the Ute, just as the Hebrew scores one against his enemy of Moab, by tracing the ancestry of the Ute to this unfortunate child. In the myth of *Naziness/hani* it is indicated that only witches and cannibals are guilty of incest.

Marriage and divorce are both so readily effected among Navahoes that one might easily suppose such a thing as illegitimacy was not recognized among them, or that, if recognized, no stigma could attach to the condition; yet the Navahoes have a word (*yutaski*) for this state, and the myths indicate that the child who knows not his father is regarded as unfortunate. Except perhaps occasionally a slight whipping, I do not think any punishment falls to the lot of the unfaithful wife. The position of the Navaho woman is one of great independence. In the Navaho Origin Legend it is indicated that severe punishments (such as amputation of the nose) for conjugal infidelity once existed, that they have been abandoned, that the execution of these lay with the husband, but that he might not

punish without the consent of the woman's relatives. There was no punishment for the erring man.

Truthfulness is not inculcated in the Navaho myths, and there is a general impression that it is a virtue not much practised among savages. As the result of over thirty years' experience among Indians, I must say that I have not found them less truthful than the average of our own race. With a proper understanding of their motives and actions I know how to rely on their statements and promises. I have evidence that after a solemn asseveration or oath a Navaho will not lie, and I have known men of high character and self-respect among the Navahoes whose word could always be safely accepted. All people, in all times, have found it convenient to condone a certain amount of falsehood. The ethical boundaries of veracity have never been exactly defined. There are times when falsehood seems commendable, especially diplomatic falsehood. If we read in the Odyssey that Pallas Athene applauded Ulysses when he lied to her; if we learn in Exodus that it was not Moses who devised the scheme to deceive and defraud the Egyptians; if we are ready ourselves to pardon the social falsehoods of every-day life, we need not be shocked when we find the Navaho myths teeming with falsehoods on the part of both gods and men. There is this much to be said in favor of the Navaho myths: for the most part they speak of diplomatic lies, and they make it appear that when the questioner expresses doubt by asking his question four times, all prevarication and evasion ceases and the truth is spoken. But the myths indicate that a solemn promise is of a very sacred character, and that the person who makes such a promise—one of secrecy for instance—should be willing to die rather than violate it.

I was much surprised many years ago when I first realized that savages often regard our customs as beastly and think we have no manners; but when I learned their reasons, I found the latter were not without foundation. Many of our tribes will not eat pork. At Zuñi the hogs of the village are reserved to feast the captive eagles. The flesh is not tabooed by any divine order, as among the Hebrews. They say they will not eat the flesh of the hog simply because the animal is filthy in its habits, because it is the scavenger of the town. They cannot comprehend why white people eat pork, and yet they eat food that would disgust us. It is all a matter of taste. The wildest Indian would be shocked to learn that it is very common in England for first cousins to marry one another, yet he would consider it a virtuous act to marry his deceased wife's sister.

The Indian, in a state of pure paganism, does not believe in that doctrine of rewards and punishments in a future life which is undoubtedly an incentive to righteousness among our people. His

religion carries the conditions of this life into the next. As already stated of the Navahoes, — and it is also true of other tribes, — there is no executive power to enforce obedience to laws or to punish offenders. I have heard of men being killed in old days for the supposed crime of witchcraft among the Navahoes (this has been done in Zuñi of late years); but such executions were rare and seem to have been accomplished by popular uprising rather than by an established legal method, by a species of lynch law, in fact. Of the punishment of adultery I speak elsewhere. What, then, it is proper to ask, are the Indian incentives to right doing? No doubt loss of favor for wrong-doing is one incentive; but we know how lightly this weighs on many of our own race who are not of the proud and sensitive kind. I am inclined to think that a belief in bad luck, or, as we might say, in the vengeance of inanimate objects (not so inanimate to the Indian mind as to ours), has a restraining influence. We know how superstition guides action among the unlettered of our own people, and we know that among the most cultured a trace of its influence remains. I once asked a Navaho what would happen to him if he married a woman of his own gens. "I would have bad fortune," he said. "I would fall into the fire and get burned, the lightning would strike me, the cold would freeze me, or the gun would shoot me, — something fearful would happen to me." In the Navaho Origin Legend we are told that when No/oilpi the gambler, or gambling god, had been deprived of his possessions and shot up into the sky by his conqueror, he cursed the people as he ascended; but he did not utter anything like the brief convenient anathema of the Anglo-American. He did not think that his beneficent gods had either the power or the will to damn anyone. He knew of no process analogous to damning. He only said: "I will send war and disease among you. May the cold freeze you! May the fire burn you! May the waters drown you!"

But there is yet another restraining influence with the Navaho, and, strange as it may appear to some of my readers, it is his conscience. There has been so much written on the general subject of conscience that there is little left for me to say. I am not one of those who believe that it can always help us to determine right from wrong. I do not believe with Dr. Whewell in the existence of a standard conscience; but I do believe that the rules of right and wrong being once established in the mind, the conscience constrains us to comply with them. The oftener we suffer the pangs of remorse, the more we dread their repetition. As conscience is a sentiment that varies in different individuals, we have different degrees of virtue even among those to whom the same law is given. It is not always for offences to which established penalties here or here-

after are attached that we feel the deepest remorse ; but often for those which merit no punishment and are concealed in our own bosoms from the eye of scorn. The asseveration of Torlino, which I have already published elsewhere, is one of the best evidences I possess of the recognition of conscience in the Indian. Desiring to assure me of the verity of what he was about to relate, he said : " Why should I lie to you ? I am ashamed before the earth ; I am ashamed before the heavens ; I am ashamed before the dawn ; I am ashamed before the evening twilight ; I am ashamed before the blue sky ; I am ashamed before the darkness ; I am ashamed before the sun ; I am ashamed before that standing within me which speaks with me. Some of these things are always looking at me. I am never out of sight. Therefore I must tell the truth. That is why I always tell the truth. I hold my word tight to my breast." Here we have in the eternal vigilance of many mysterious eyes a substitute for the All-seeing Eye and a distinct conception of the inward monitor. Torlino was a pagan priest of the old school. A passage in the story of Noʔoilpi, the gambler or gambling god, shows us that he who composed this tale knew what the pangs of remorse might be, even for an act not criminal, as we consider it, but merely ungenerous and unfilial. Noʔoilpi had won at game, from the people of the Blue House in the Chaco cañon, two shells of enormous size, the chief treasures of the pueblo. His father the Sun had asked him for these shells and had been refused the gift ; the Sun was angry, and certain gods plotted the overthrow of the gambler. But before they began to work they wanted to find out if he was sorry because he had refused the shells to his father. So at night they sent first Darkness, and after him Wind, to the chamber where the gambler slept, to search well his body and his mind. Both returned saying that Noʔoilpi was sorry for what he had done.

Let us now inquire if the good actions of Indians are ever prompted by pure feelings of benevolence. Perhaps there is no such thing as pure benevolence, and that in its highest manifestations good-will is but a refined form of selfishness. However this may be, we flatter ourselves that we often do good to our fellow creatures for no other reward than the pleasure it gives us to do it, and, unless we have good evidence to the contrary, it is but fair to believe that the savage acts at times from motives similar to ours. In the Navaho myths we frequently find allusions to gods helping men in all sorts of trouble. For certain specific services, such as teaching him songs and rites, they demand sacrifices — mostly of an innocent and inexpensive sort ; but numerous services are performed without any hope of reward. The myths abound in instances of this kind. The gods are shown to help man merely because they take pity on him

and have the power to help, getting neither prayer nor praise nor thanks for their good offices. Of the many beneficent gods of the Navahoes, the chief war god, Nayenezgani is the most conspicuous. He appears throughout his career as a disinterested philanthropist. As a warrior he destroys the enemies of mankind, and as a transformer he changes things which in the past were evil to others which "in the days to come will be useful to man." Wind and the Little Wind People are beneficent divinities who are always ready to whisper into the ear of man — to give him good advice when he is in danger or perplexity.

But the legends speak not only of beneficent gods: they tell us of benevolent actions of men. Here is an instance of pity and prompt restitution, taken from a portion of the Navaho Origin Legend which is almost historic. While some members of the gens of *Tla'paha* were sojourning at *Aga'a*, they sent two children one night to a spring to get water. The children carried out with them two wicker bottles, but returned with four. "Where did you get these other bottles?" the parents inquired. "We took them away from two little girls whom we met at the spring," answered the children. "Why did you do this, and who are the girls?" said the elders. "We do not know. They are strangers," said the little ones. The parents at once set out for the spring to find the strange children and restore the stolen bottles to them; but on their way they met the little girls coming toward the *Tla'paha* camp, and asked them who they were. The strange children replied: "We belong to a band of wanderers who are encamped on yonder mountain. They sent us two together to find water." "Then we shall give you a name," said the *Tla'paha*; "we shall call you *To'ba'nasai*, — Two Come Together for Water." The *Tla'paha* brought the little girls to their hut and bade them be seated. "Stay with us," they said, "you are too weak and little to carry the water so far. We will send some of our young men to carry it for you."

But ethics is a wide subject and embraces the whole range of human obligations. It includes not only the more important duties which come under the head of morals, but those minor ones which we designate as manners and etiquette. I might fill a volume with a discourse on savage etiquette, but I must limit myself now to a few illustrations. The gentleman already quoted who thought the barbarous tribe had no manners simply found a people who did not have his code of manners, and whom he probably impressed with the belief that he had none, — a people whose code of manners he violated at every turn. The savage is often incumbered with rules of behavior as he is with observances of religion. Travelers in America from the days of Columbus to the present day have com-

mended the courtesy of our aborigines. The manners which the Europeans brought with them to this country were vastly different from the manners they found here, yet both must have had some elements in common. In the smiling faces of the dark hosts, in their prompt service, their free hospitality, and their generous gifts, the white guests at once recognized the essentials of good manners. I have spoken elsewhere ("Navaho Legends," p. 58) of the professional ethics of the shamans.

The Navaho myths do not tell us as much of the manners as they do of the morals of the people, yet they are not silent on the subject of manners, both good and bad. They indicate the deference due to age, — even among twins, the younger must defer to the elder, — the duties of hospitality, the modes of addressing a stranger and applying to him the appropriate terms of kinship, the forms of greeting; and they show us, too, with evident disapproval, the language and conduct of intentional slight and insult. Among some Indian tribes, it is said there is no word for thanks; but the Navahoes have one, and employ it on all occasions which we would consider appropriate. It appears, too, in the myths.

Perhaps some of their seemingly senseless rules of ethics might with profit be adopted by civilized people. I once told a young Benedict, a friend of mine, that in many Indian tribes it was not good manners for a man to meet, speak to, or even look at his mother-in-law, and that neither was it polite for her to recognize in any way her daughter's husband. "Ah," he said, with a sigh of deep feeling, "would that such rules of etiquette prevailed among ourselves."

Washington Matthews.

THE COLOR-SYMBOLISM OF THE CARDINAL POINTS.¹

IN attempting to make any comparison of the colors used by various peoples as symbolic of the cardinal points, we are at once confronted by several difficulties. Although such symbolism was and is, presumably, widespread, it has been recorded, as far as I have been able to discover, only in North and Central America, in South and Southeastern Asia, and in Ireland. There is, therefore, not as large a fund of material as could be desired. Again, it is in some cases no easy matter to determine what colors are used by any given tribe or people for the different directions, as authorities differ widely, or make statements which may be construed in several ways. Lastly, we cannot be sure to how great an extent colors are confounded by the lower races. It is well known that, for instance, Blue and Green are not distinguished in the languages of some peoples, while others confuse Dark Blue with Black. Not that the difference between the colors is not recognized, but that the principles of color-nomenclature are different from ours. Knowing this to be the case, can we assume, for instance, that Green=Blue when we find two systems of colors which, except for this difference, are exactly the same? In the matter of Greens and Blues, it seems reasonable to consider the two systems, if not identical, as at least very closely related; but the equation Blue = Black is perhaps a little more doubtful. In the present discussion, however, no such equations are assumed unless expressly stated.

One of the first points of interest in this matter of the color-symbolism of the cardinal points is the choice of colors which was made by the various peoples. By this I mean what groups of colors were selected for this symbolism, irrespective of the directions which the colors were supposed to symbolize. Out of the thirty-odd systems of color-symbolism which I have been able to find, the most common color group is that of *White, Yellow, Red, Blue*; then in order follow, *White, Yellow, Red, Black*, and the two groups *White, Yellow, Blue, Black*, and *White, Red, Blue, Black*. These four groups together include nearly two thirds of the instances collected; and if we assume the equation Blue=Black, the first two groups coincide, and would contain some thirty per cent. of the total number of cases. This would seem to show no very startling uniformity in the choice of color groups; and yet, considering the large number of groups which *might* be formed with six colors, this proportion is relatively

¹ Paper read before Section H of the American Association for the Advancement of Science, at Columbia University, New York, December 28, 1898.

quite considerable. If we consider separately the American and the Asiatic instances, we find one important difference: whereas in the American symbolism, out of twenty-one cases, ten have the group *White, Yellow, Red, Black or Blue*; in the Asiatic the ten cases collected are quite evenly distributed among the various groups, and we cannot say that there is any group which is markedly preponderant.

But what has led to the choice of the especial colors used by the various peoples as symbols of the four directions? The factors seem to be four: the sun, in its rising and setting; the geographical position of the people in question; the climate of the region where they lived; and their religious ideas. Let us consider these in their order.

The colors of the East and West are the ones, as would naturally be supposed, in which the Sun plays the most conspicuous part. The colors likely to be associated with the Sun in its rising and setting are *Red, Yellow, and White*. Of these three colors, two are associated with East and West in some forty per cent. of all the cases under consideration; the proportion being considerably larger in Asia than in America. In many cases, however, *both* East and West are not represented by colors owing their origin to the Sun; and when this is the case, it is the East which, far more than the West, is associated with one of the three colors mentioned above. Considering the East and West separately, we find that among the American systems East is a Sunrise color in nearly ninety per cent. of the instances, among the Asiatic systems in about fifty per cent., and, taking the two systems together, East is still a Sunrise color in something more than three fourths of the total number of cases. West is designated by a Sunset color in something over one half of all the instances; and, considering Asia and America separately, we find the former now as overwhelmingly in excess of the American as the American was before over the Asiatic; the reason for this will become apparent later. The colors of East and West, then, are in the great majority of cases connected with the colors of sunrise and sunset, and both of them are so connected very frequently. But what is the determining factor in those instances where in America the West, and in Asia the East, is not represented by Red, Yellow, or White? This leads to the second factor,—geographic position.

All three other colors are given for West in America,—Black, Blue, and Green; and it seems possible that these can all, or nearly all, be explained by a single fact. In America, almost the only exceptions to the prevailing Sun-colors for East and West are in the colors ascribed to the West: in Asia, on the other hand, the excep-

tions are found mainly in the East. Now to the West of America, and to the East of Asia, is the Pacific Ocean; and may we not assume that at least the Blues and Greens are used for West and East, in America and Asia respectively, in reference to this? All the American tribes for which an explicit color-system is given, who use Blue or Green for the West, are situated in the southwestern part of the United States and Mexico, where, if they have not themselves seen the Western ocean, they have at least heard of its existence. There is perhaps one exception to this, — namely, the Dakota; but here it would seem probable that the existence of a Western ocean was known to the people also. In Asia the same general conditions hold true. It is precisely among those peoples who abut on the Pacific, and among no others, that East is symbolized by Green or Blue. May we make even a broader equation, and say Blue = Green = Black? That is, can we say that the existence of a large body of water, West of America and East of Asia, determined the selection of a *dark* color for these points? Such a theory offers, it is to be feared, a too temptingly simple explanation of the matter; for Black may be ascribed to the West for other reasons, as will be pointed out later. The equation Blue = Green may also be questioned, as in America Green is attributed to the West only in Mexico, and there West was, according to some authors, connected with grass and fertility.

As for the other cases where geographic position has apparently influenced the selection of colors, I must confess that the grounds are much weaker. In the symbolism of the Creeks, the Hopi, the Navaho, and in Mexico (following Acosta), South is represented by Blue; and the same point is symbolized by the same color in Thibet and in the Buddhist symbolism of India and Ceylon. In one sense all these peoples have the sea to the south of them, and it is possible that here, too, we have the influence of the sea on the colors chosen for the cardinal points. But this suggestion must be regarded as merely a suggestion, and it is advanced only because no other explanation seemed to be forthcoming. If we include Green as a sea color, we should add to this list the Apache, Ojibwa, and Winnebago; but with the latter two at least, and probably with the former as well, it seems fully as likely that the Green may be connected with vegetation.

The third factor suggested as possibly influencing the selection of colors was climate, and this shows most clearly in regard to the colors for North and South. In a little less than half the cases we find Red used as symbolic of the South; and, with the exception of the Northern Athabascans, all these cases are found among *Southern* peoples or tribes. In the general symbolism of many peoples, Red is symbolic of heat or fire; and the presumption is strong that, on

account of its very natural association with fire and heat, it was chosen as the symbolic color of the South, — particularly as the people among whom it is found ascribed to the South are those who would have the greatest amount of heat to endure. The other colors attributed to the South beside Blue and Green, which have already been considered, are *Yellow, White, and Black*. Of these there are, however, but few instances. Yellow was attributed to the South by the Mayas, according to Landa, and may perhaps, with White, be explained as the glaring light and heat of noonday; but this explanation is by no means satisfactory. Black as symbolic of the South is only found among the Omahas, I believe, and I have been able to find no reason for this seeming anomaly except in some particular religious significance which the South may have among this tribe.

It would seem natural that the North should be connected with cold and snow, and as such designated White; but it is only in about one fifth of the instances that it so occurs. Black, on the other hand, is used for North in more than one third of the cases, and as such seems to be connected more with storm and bad luck than with cold. This is well shown, for instance, by the Irish symbolism found in the *Senchus Mor*. Here the North wind is Black, and the winds intermediate between the North and West are Gray and Dark Brown, while those between North and East are Dark Gray and Speckled. Yellow and Blue, which are in some half dozen cases used as symbolic of the North, seem to have no natural explanation; the Cherokees, Apaches, and Omaha having the North Blue (the latter according to Dorsey), and the Sia, Zuñi, and Mexicans Yellow. The latter is also used for the North by the Thibetans and the Ceylon Buddhists.

The last, but by no means the least, of the factors which determine the choice of colors, is religion. I have in this paper confined myself to the purely natural explanations which might be offered for the phenomena under discussion, and shall therefore not stop to consider any of the many religious ideas which have probably influenced men in the selection of the symbolic colors. I may, however, refer to a single cause of this sort, which would perhaps explain the ascription of Black to the West. The very frequent placing of the Land of the Dead in the West may, it seems reasonable, be the origin of the West being considered gloomy; it may also be a factor in the association of Black with North, as the North is sometimes regarded as a Land of Shades.

If we look over the list of American color-systems, and try to determine the representative color for each point of the compass, we find the result very unsatisfactory. There is little agreement

between different systems, and in some cases it is almost a matter of choice on any one point, so evenly are the different colors divided. But if we make such a composite as best we may, we get as a result the following :—

N. = Black (White); E. = Red (Yellow); S. = Blue (Red); W. = Yellow (Blue):
in nearly all cases the relative frequency being so close that two colors have to be given. An Asiatic composite made on the same lines would show a rather interesting difference. In it we should have :—

N. = Black. E. = White (Blue). S. = Red. W. = White.

There is in this case a much greater uniformity, and only one point (East) requires two colors, whereas in the case of the American composite every point required two colors. To be sure, in the Asiatic composite there are not nearly as many instances to make the composite from, there being only China, Japan, Corea, Thibet, India, and Java, although, from there being two or more systems for India and Thibet, there is a total of ten cases. Such composites are of rather doubtful value, however.

One more composite of this sort may be made, and with more profit and reason perhaps. If, instead of taking all the American tribes, and attempting to form a composite or representative system, we separate them into a Northern and a Southern group (understanding by "Southern" all the tribes of the Southwest, Mexico, and Central America),—if we make such a division, the task, which before was almost impossible because of such great variation, now becomes easy. We should have, following this plan, then,—

Northern Group, N. = Black. E. = Red. S. = White (Green). W. = Red.
Southern Group, N. = White. E. = Yellow. S. = Red. W. = Blue.

Although the Northern group has Red for both East and West, yet the two groups are seen to be sharply contrasted; and they may each be said, with much more fairness than could be said of the first composites, to be a representative system for their respective regions. If we do the same with the Asiatic systems, we obtain a similar result. Taking the two groups of Northern and Eastern, and Southern and Central, we have :—

N. and E., N. = Black. E. = Green-Blue. S. = Red. W. = White.
S. and C., N. = Black-Yellow. E. = White. S. = Blue-Green. W. = Red-Yellow.

As before stated, the comparison of such composites is of very doubtful value, but it is rather interesting to note the partial agreement of the Southern American group with the Northern and Eastern Asiatic group, if we shift the latter East for West (on the assumption of the ocean being the cause of ascribing Blue or Green to the

West or East respectively). If we make this change we have, then, —

S. Am. Group	= White.	= Yellow (White).	= Red.	= Blue-Green.
N. and E. Asia	= Black.	= White	= Red.	= Blue-Green.

There is one fact which the comparison of this symbolism of colors brings out, and that is, that there is little or no agreement between the various systems. But one case has been found in America of an exact agreement, — that, namely, of the Sia and the Zuñi; a second case there may be, but it is doubtful, and will be mentioned presently. In practically every case, then, there is a difference between any two color-systems; and often greater between two tribes belonging to the same stock, and living almost side by side, than between two separated by thousands of miles, living under different environment, and totally unrelated. As an example, we may take the Omaha¹ and the Winnebago.¹ We have: —

Omaha . . .	N. = Blue.	E. = Red.	S. = Black.	W. = Yellow.
Winnebago . .	N. = White.	E. = Blue.	S. = Green.	W. = Red.

or

Apache . . .	N. = White.	E. = Yellow.	S. = Green.	W. = Black.
Navaho . . .	N. = Black.	E. = White.	S. = Blue.	W. = Yellow.

Here are two tribes of the same stock, living near each other, but with radically different color-systems; in the first case, even the color-groups are quite different. On the other hand, take the Northern Athabascans, as given by Petitot, and the Maya system according to one author. Here we have an exact correspondence, if we take the Athabascan system to be N. = Black; E. = Yellow; S. = Red; W. = White. But Petitot's statements may be interpreted in several other ways, and neither this interpretation nor any other will coincide with Landa's order for the Maya. The color-groups are, however, identical. In Asia there is more similarity between the systems of different peoples, but here it seems to be easily explained as due to the adoption of the colors of one nation by another, as, for instance, Japan and Corea, those of China; Thibet, the Buddhist system, etc.

The last point to be considered is that of "shifting" and "reversal." In many cases it happens that where two tribes or peoples have the same color-group, the one system is exactly the same as the other if one be shifted through one quarter or one half a revolution. For example, the Hopi symbols are the same as the Sia, if

¹ Both the Omaha and Winnebago colors are taken from Dorsey. I am informed by Miss Fletcher, however, that there was some misunderstanding on the matter, and that more careful investigations among the Omaha fail to show any color-symbolism connected with the points of the compass.

these are shifted one quarter sinistrally; similarly the Brahmanic system in India, or the Javanese system shifted similarly one quarter sinistrally, would be the same as Landa's Mayan symbols, etc., — the cases of exact coincidence, shift as we will, however, being very few. In some cases a coincidence appears if of two systems one be reversed, — *i. e.* if we read one dextrally and the other sinistrally, starting with the one point which bears the same color in both systems. Thus, for example, the Apache is the same as the Navaho if the latter is reversed; the Mayan = the Javanese reversed, etc. Or the two methods may be combined when quite a number of new coincidences appear; but the only value of these coincidences as yet seems to be, that they show that there are often several systems in which the same colors appear in the same relative order (or reversed): the tribes whose color-systems thus agree in part seem to have no apparent bond to connect them, however. If there were cases where two systems could be made to coincide by reversing one, and it could be shown that the ceremonial circuit of one tribe was dextral while that of the other was sinistral, then we might be inclined to consider the matter somewhat more carefully, but I have failed to find any such cases as yet.

As a whole, the results of such a comparison as has been made here are to some extent negative; diversity and not uniformity is the characteristic feature of the symbolism, and no general principle can be laid down as underlying the choice of colors by different peoples. It may be objected that this statistical method of studying such a subject is inadequate, and that the religious motive must be taken into account. That the religious element in the whole matter is of the greatest importance I do not for a moment wish to deny; but by neglecting for the time being the religious motive, which is necessarily somewhat local in its nature, and differs from tribe to tribe, we get a much clearer view of the general factors, which, modified by local influences, have led to the choice in any one instance of the colors associated with the cardinal points.

Roland B. Dixon.

ANIMAL TALES OF THE ESKIMO.¹

ONE of the striking features of the mythology and tales of the North American Indians is the important part which is played therein by animals. The share occupied by animals varies among different tribes, being at times concentrated on a few animals, at times distributed among a number. Sometimes animals occur rather infrequently; at others, the larger part of a mythology is concerned primarily with them. On the whole, we can state that it is a universal characteristic of North American Indian tales to possess a considerable animal element.

There is another feature besides the frequency of animals. This is the manner in which the animals are conceived of. Nearly always they seem to be regarded as almost human. They speak, they think, like men. Sometimes, indeed, they would seem to be merely men with names of animals; sometimes they appear to be men who have assumed the shape of beasts, but at others they are originally animals who later become men; and sometimes, in spite of human reason and power of speech, they clearly are and remain animals in physical form. In this case, again, different tribes differ; but we shall not be far from the truth when we say that, for the North American Indian in general, there was a time when men and animals were not different, but alike. Between them he draws no line in his mythology. As it has been put, "there is to the Indian no essential distinction between man and animal" (Von den Steinen, "Naturvölker Zentral Braziliens," 1894, p. 351).

We find, then, animals to be frequent in Indian mythology, and we find a peculiarly human conception of them. When we turn to the tales of the Eskimo, we find a striking difference. The animals are almost absent.

Of course there are frequent casual references to animals in Eskimo tales which do not in the least invalidate this statement; for we are now dealing, not with animals appearing like, for instance, houses or boats, as mere accessories in the stories, but with animals that are the agents or characters, the personages, of the tales. For this reason we must also exclude from our present consideration a body of incidents telling of the origin of animals. We are told by the Eskimo that a woman who was drowned turned into a narwhal, her twisted tuft of hair becoming the twisted tusk of the animal (Rink, "Tales and Traditions of the Eskimo," p. 99). We hear that an excitable man calling for his blanket, thus constantly shouting the

¹ Paper read before the Eleventh Annual Meeting of the American Folk-Lore Society, at Columbia University, New York, December 29, 1898.

word "kak," became a raven (Turner, "The Hudson Bay Eskimo," Eleventh Ann. Report Bureau of Ethn. p. 262). A boy who was abused on account of his long ears ran away and became a hare (Turner, p. 263). This sort of incident is very frequent as a conclusion to Eskimo tales; and further it reminds of Indian tales, in that at first sight it seems to obliterate the difference between man and animal. But as in all these cases we do not have the animal as *agent* in any way, and in fact the transformation seems to be regarded as the act that *ends* the human qualities of the transformed, we can omit this class of apparent animal tales. There is the more reason for this as in many cases the transformation at the end of the story has no connection at all with the preceding events, — is a mere gratuitous addition. (Compare Rink, p. 232, and Boas, "The Central Eskimo," p. 639, with Turner, "Origin of the Guillemots," p. 262.)

If, accordingly, we omit these kinds of animal incidents, we find the animal tales proper of the Eskimo to be very few. Eskimo mythology is, compared with Indian, very strongly human. Beside a single story that is found in the identical form over a large part of western North America, and is therefore as likely as not of Indian origin, — and three or four others that are all rather scant, — the tales of the Eskimo that attribute human qualities to animals, and have animals as their characters, belong clearly to two naturally sharply defined groups. In the first group the central incident is the marriage between a human being and an animal. The tales of the second group resemble the ordinary European beast-fable that we are familiar with, and are all remarkable for their brevity.

The marriage between an animal and a human being, especially a woman, seems to be a favorite *motif* in Eskimo mythology. It is found no less than seven times, and the animals vary from a shark to the petrel, from a huge reptile to a dog. To a certain extent, these animals seem endowed with human faculties: most of them speak; and a few times we are told that they had assumed the shape of men. But on the whole the opposite idea of *contrast* between man and beast, and of essential difference between them, seems to have been uppermost in the mind of the Eskimo narrators. To them the animals are animals, as is shown by the fact that, in all cases where there is any offspring consequent upon the union, the young are animals. Therefore there is in this group of stories little real resemblance with the average Indian tale containing animals. In both, animals are agents: but the Indian forgets, ignores the distinction between animal and man; the Eskimo tends to emphasize it.

The other group consists of about twenty very short stories. The

majority of these are composed of a few bits of dialogue between two animals, sometimes accompanied, and sometimes not, by a little action,—an incident or two. In others the dialogue is between a man and one or more animals. A few examples will illustrate.

The following is from East Greenland, and has not been translated into English: There were once a Duck and a Ptarmigan which had the shape of men. When the Duck came to the shore, he said to the Ptarmigan, "Why do you go about with heavy stockings in midsummer?" The Ptarmigan answered, "Why do you go about with *ituartit* in the middle of summer?" Thereat the Duck became angry, and said that they should wrestle. Then they took hold of each other and began to wrestle. The Duck dragged the Ptarmigan to the shore, and threw him out into the water. They continued to wrestle in the water, until they got under the surface. Here the Ptarmigan tore the Duck's breast so that he killed him. The Ptarmigan flew ashore and cried for joy, "Kakerkaka!" (Holm, "Sagn og Fortaellinger fra Angmagsalik," p. 83.)

From Baffin Land: The Owl said to the Snowbird, "They say that you have nothing to pick your teeth with." The Snowbird replied, "And your throat is so wide that one can look right through it." (Boas, "Journal of American Folk-Lore," x. 110.)

From Baffin Land: The Lemming said, "Fox, Fox! do you always run along the beach? Are you looking for something to eat?" The Fox answered, "What will he, with his short legs, with his bit of a body? Who is that round thing, that small-small-legged one?" (Rink and Boas, "Journal of American Folk-Lore," ii. 129.)

The following, which I have obtained from the party of Smith Sound Eskimo who were in this country last winter, are, I believe, new. A small Snowbird was crying. The Raven, who met her, asked her why she wept. She said, "I am crying for my husband, because he has been away so long a time. He went away to look for food for me, and has not come back." The Raven assured her that her husband was dead; he himself had seen him drown. "But I will marry you," he said. "You can sleep here under my armpit. Take me for a husband. I have a pretty bill; I have a pretty chin; I have good enough nostrils and eyes; my wings are good and large, and so are my whiskers." But the little Snowbird said, "I don't want you for my husband."

A Raven flew by, above a person, carrying something in his beak. "What have you in your beak, Raven?" the person asked. "A man's thigh bone," the Raven answered. "I eat it because I like it. I shall swallow it."

Another tale tells of the attack the swordfish made upon the wal-

rus, cutting off its flippers. The walrus stabbed him in the head with its tusks, and the swordfish swam off.

(In some of these tales that come from Greenland, it is explained that the man who converses with the animals sees them as persons, recognizing them in their true form only as they disappear. In the East Greenland tale given above, however, we clearly have the characteristic Indian idea of beings at once men and animals. At the opening, the Duck and the Ptarmigan are expressly stated to have had the form of men; at the close, we find the Ptarmigan in the animal act of flying.)

These examples characterize sufficiently the Eskimo animal tales proper. They are all very much alike, and clearly form a class by themselves which is distinct from the ordinary Eskimo tale. They are short, scant, and trivial. The action is insignificant, often absent. The short speeches, which are often sung, are the nucleus of the whole. They are in the form of repartee, and are generally humorous, as are at times the situations. The characters are animals of all kinds,—mammals, birds, sea-mammals, fishes; but birds occur most frequently, and of these most often the raven. On the whole, they are suggestive of our European beast fables.

The relation of these tales to the animal tales of the Indians is now clear. It is evidently a relation chiefly of dissimilarity. True, the characteristic feature of the latter—the fact that animals are not distinguished from men—we see that the Eskimo tales possess also. In fact I do not wish to be understood to say that the dissimilarity is complete or absolute, or even radical. On the contrary, it is important to note that the essential feature of the Indian animal tales is found among the Eskimo. There is no absolute break between the two mythologies. Indeed, in view of the fact that the two races are contiguous for several thousand miles, it would be strange if there were such a complete and radical difference.

Nevertheless, that there is a difference, and a great difference, is indubitable. The mere paucity and brevity of the Eskimo beast fable must differentiate it from the Indian animal tale. For instance, even if we add to these beast fables the stories of the first-mentioned group,—those dealing with the marriage of men and animals,—we have a total of only thirty. As the whole number of separate Eskimo tales is about 380, it is evident that less than eight per cent. of Eskimo tales distinctly contain an animal element. What the proportion among Indian tales may be, I cannot say; but it is without doubt scarcely ever so low as this, while frequently it reaches one half. The scantiness of the Eskimo animal element is still more obvious when we find that the twenty tales in which it appears could all be printed in a few pages, and constitute quantita-

tively barely more than one one-hundredth of the Eskimo traditions we possess (about seven or eight ordinary octavo pages out of 550). This scantiness necessarily results in, or is the result of, a treatment very different from that which the animal element receives in Indian mythologies.

The difference is most apparent — and this consideration may throw some light on the causes of the difference — when we remember that among Indian tribes there is almost always more or less association of animals with cosmogonies. The creator, the world-preserver, the transformer, the culture-hero, whether united into one person or not, are universal figures in Indian mythologies; and they are often conceived as animals. The hare (Algonquin), the raven (all the North Pacific coast tribes), the spider (Pueblo), the coyote (Rocky Mountain region), are familiar examples. And even when these characters are men, many of their dealings are with animals. Witness the widespread story of the diving of various animals in order to reproduce the earth after the flood. In fact, the truth of this contention is so obvious and so widely recognized as to need no further evidence. Throughout North America, animals contribute to cosmogony.

Equally universal and well-known is the association of animals with the system of totemism, to which, in fact, they contribute the foundation.

Among the Eskimo, however, totemism is totally wanting. More than that, their cosmogonical ideas are exceedingly rudimentary. The most thorough investigations seem to show that, while the Eskimo may have a very definite idea of the world as it is at present, they practically do not conceive of its origin, or the origin of its parts. Perhaps the only strictly cosmogonical myth of the Eskimo is that relating to the origin of the sun and moon, and that is purely human. What else there is — and it is scanty and disconnected — occurs almost altogether among the small group of animal stories mentioned above, — those of marriages of men and animals. It seems, accordingly, as if there were some causal connection here, as if the absence of totemism, the scantiness of cosmogonical notions, and the scarcity of animal tales were all related; just as the greater development of these things among the Indians would seem to be due to one cause or one set of causes. Corroborating this view is the fact that, among a western Eskimo tribe, our information as to which appears to reveal the presence (due perhaps to Indian influence) of a more definite cosmogony than that possessed by other tribes, we find animals taking a part in the cosmogonical acts. {Petitot, "*Vocabulaire Français-Esquimau, Dialecte des Tchiglit*," pp. xxiv., xxxiv. Note also the introduction of animals into the sun

and moon myth in Greenland: Rink, "Tales and Traditions of the Eskimo," p. 236.)

At any rate, it is clear that the animal personage of the Eskimo beast fable, who contents himself with bandying repartee with one of his brethren, is a very different character from the American Indian's coyote, or raven, or hare, who makes, or liberates, or visits the sun, or re-creates the world. At bottom, originally, they may have been alike; they still have a distinct point of resemblance in their common semi-human, semi-animal qualities. But on the whole there is a constant and marked difference between Eskimo and Indian tales and myths, not only in the frequency of occurrence, but in the treatment and nature, of their animal element.

[I subjoin a list of Eskimo animal tales, which is, I believe, complete. The occurrence of the tales is indicated by the signs used by Rink to designate the various divisions of the Eskimo: G=Greenland; Ge=East Greenland; C=Central Regions; L=Labrador; M=Mackenzie delta; W=Western. To these I have added H for Hudson Bay and S for Smith Sound. The tales from the Central Regions and Smith Sound not followed by a reference are unpublished. The books referred to are: Rink, *Eskimoiske Eventyr og Sagn*; Rink, *Tales and Traditions of the Eskimo* (designated as *Rink*); Holm, *Sagn og Fortællinger fra Angmagssalik*; Boas, *The Central Eskimo, Sixth Annual Report of the Bureau of Ethnology*; Turner, *The Hudson Bay Eskimo, Eleventh Annual Report of the Bureau of Ethnology*; *Journal of American Folk-Lore*, ii. (Boas and Rink), vii., ix. (Boas); J. Murdoch in *American Naturalist*, 1886.]

I. ANIMAL TALES PROPER.

The Duck and the Ptarmigan. Ge: Holm, p. 83.

The Owl and the Raven. C: Boas, p. 641; *Folk-Lore*, vii. p. 49; S.

The Snowbird and the Raven. S.

The Raven and the Geese. G: *Eventyr og Sagn*, i. p. 88; S.

The Walrus and the Swordfish. S.

The Owl and the Snowbird. C: *Folk-Lore*, x. p. 110.

The Owl and the Lemming. C: *Folk-Lore*, x. p. 111.

The Lemming and the Fox. C: *Folk-Lore*, ii. p. 129.

The Lemming and the Fox. C, L: *Folk-Lore*, x. p. 111.

The Lemming. C, L: *Folk-Lore*, x. p. 112.

The Raven's Song. C: *Folk-Lore*, vii. p. 48.

The Singing Fox. C: *Folk-Lore*, x. p. 110.

The Raven with the Bone. S.

The Dying Raven. C.

The Talking Bird. G: *Eventyr og Sagn*, ii. p. 118.

The Visiting Animals. G: Rink, p. 450.

The Revenging Animals. G: Rink, p. 456.

The Raven and the Gull. C: *Folk-Lore*, ii. p. 128; S; G: Rink, p. 451.

The Talking Fishes. G: *Eventyr og Sagn*, ii. p. 119.

II. TALES CONTAINING A HUMAN-ANIMAL MARRIAGE.

A Tale about Two Girls. G: Rink, p. 126; S; L: H. I. Smith, *Folk-Lore*, vii. p. 210.

A Woman who was mated with a Dog. G : Rink, p. 471 ; S ; C : Boas, p. 637, *Folk-Lore*, ii. p. 124 ; W : Murdoch.

Sedna and the Fulmar. C : Boas, p. 583, *Folk-Lore*, ii. p. 127.

The Lost Daughter. G : Rink, p. 186.

The Children of a Woman and a Shark. G : *Eventyr og Sagn*, ii. p. 74 (cf. also Rink, p. 470).

The Faithless Wife. G : Rink, p. 143 ; [S] ; H : Turner, p. 264.

Ititaujang. G : Rink, p. 145 ; S ; C : Boas, p. 615.

III. MISCELLANEOUS.

The Blind Man who recovered his Sight. G : Rink, p. 99 ; C : Boas, p. 625 ; S.
[The Woman who became a Raven. C.]

Avigiatsiak. G : Rink, p. 450.

The Reindeer and the Animal with the Iron Tail. Ge : Holm, p. 84.

[The Bear a Woman's Son. C : Boas, p. 638 ; S.]

[The Sun and Moon. G : Rink, p. 236.]

IV. MEN TURNED INTO ANIMALS.

V. MEN ASSUMING BY MAGIC THE FORM OF ANIMALS.

VI. ANIMALS APPEARING AS ANIMALS.

A. L. Kroeber.

AMERICAN INDIAN NAMES OF WHITE MEN AND WOMEN.¹

IN connection with an extended study of the interrelations of the white and red races in America, the present writer has noted a considerable number of names given by American Indians to white missionaries, soldiers, and others, the record and interpretation of which are of interest to all folk-lorists. In this preliminary paper the Algonkian and Iroquoian Indians alone have been considered. Exact references to authorities cited are given, and where possible more detailed etymologies than those in the original sources of information. As will be seen by glancing through the lists of names, the nomenclature is very varied: adoption-names, names of deceased celebrities, descriptive names, names suggested by accident or incident, are all represented, besides translations of European names. Many of the missionaries, especially, have several names from different tribes, and sometimes different names from the same tribe, etc. As may readily be understood, some of the names conferred by one tribe are simply translations of a name originally given by some other tribe. Some of the names were conferred by the chiefs with the assent of their fellow-tribesmen, others by the old women, who so often are the name-givers among primitive peoples. Some of the names, also, from being applied originally to individuals (*e. g.* *Onontio*, *Kora*), have become terms of general application to officials, governors, sovereigns, etc. Others, like *Tabahsega*, were given in such beautiful fashion as to be in the highest sense poetical. Taken all together, the names considered in this paper open up a very interesting field of folk-thought and folk-speech.

ALGONKIAN.

A. BLACKFOOT. A far-western tribe of Algonkian stock, whose speech, like that of the Micmacs in the far East, bears traces of foreign contact in its phonetics and vocabulary.

1. *Apawakas*, "white antelope," — from *ap*, "white," and *awakas*, "antelope." According to Rev. John Maclean ("Canad. Sav. Folk," pp. 63, 361), the Indian name of Mrs. Maclean.

2. *Natusiasamin*. This name, which Rev. E. F. Wilson ("Our Forest Children," iii. 9) explains as signifying "the sun looks upon him," was given him by the Blackfoot Indians of northwestern Canada. From *natōsi*, "sun," and *assamiaie*, "he looks at him."

B. CHEYENNE. An outlying branch of the great Algonkian fam-

¹ Paper presented before the Tenth Annual Meeting of the American Folk-Lore Society, at Columbia University, New York, December 29, 1898.

ily, whose speech has suffered somewhat, as has the Blackfoot, from foreign influences.

1. *Dosimiats*, "long beard." According to Rev. E. F. Wilson, the name given him by the Cheyenne Indians ("Our Forest Children," iii. 123), — the boys in the Cheyenne school at Darlington, Oklahoma.

D. MONTAGNAIS. An Algonkian tribe of northeastern Quebec, with whom the Europeans very early came into contact.

1. *Tshitshisahigan*, "the broom." The name given, according to Pilling ("Alg. Bibl." p. 281), to J. B. de la Brosse (1724-1782), missionary at Tadoussac. The name is simply a translation of the French *la Brosse*, "broom, brush."

C. MISSISSAGA. The Mississāgas, a sub-tribe of the Ojibwa, are still resident in various portions of the Province of Ontario, — Rice Lake, Lake Scugog, Grand River, etc.

1. *Annonk* (*anank*), "star." Name given to Addie, daughter of Mrs. Moodie ("Roughing it in the Bush," pp. 307, 311).

2. *Nogesigook*. This name, explained, "northern lights," was given to Katie, another daughter of Mrs. Moodie.

3. *Nonocosiqui* (*nōnōkāsekwa*), "hummingbird woman," the Mississāga name of Mrs. Susanna Moodie, the authoress, who lived in the region about Peterboro, Ontario, where dwelt many of these Indians.

4. *Pā'mīgī'cīgwāckem*, "the sun bringing the day." Name conferred on A. F. Chamberlain ("Miss. Lang." p. 65) in August, 1888, by Mrs. Susan Bolin (*Nāwigickōkē*), the *doyenne* of the Mississāga settlement at Scugog Lake, who explained the name as given above. The name is said to have belonged to a distinguished chief of the olden time, and was conferred with the desire to perpetuate it.

E. NIPISSING. The Nipissing Algonkians of the Lake of the Two Mountains, in the Province of Quebec, speak the language recorded in the Abbé Cuoq's "Lexique de la Langue Algonquine" (Montreal, 1886). From that dictionary the following names have been extracted:—

1. *Ekwabite* (p. 30), "the sentinel; the one who watches," — from *akaw*, "up, on," and *wab*, "to look, to see." Name given to Joseph Aoustin (1816-1877), missionary at the Lake of the Two Mountains, 1845-1847, a very eloquent and zealous priest.

2. *Kwenatc anibic* (p. 189), "beautiful leaf," — from *kwenatc*, "beautiful, pretty," and *anibic*, "leaf." This name, a translation of the French, was given to C. L. de Bellefeuille, missionary at the Lake, 1824-1834, — Bellefeuille ("beautiful leaf") = *kwenatc anibic*.

3. *Metakweckawatc* (p. 232), "he whose approach puts them to flight," — from *mitakwen*, "to drive off." This name, really a war name, was given to Montcalm and other French generals, also

to M. Lenoir, missionary at the Lake, 1855-1857. Cuq tells us that Kijikomanito, ex-chief of the Nipissings, made a song in which he thus explained the giving of the name to M. Lenoir: "The demons of hell are our enemies, and the young priest is come to stay with us to repel them."

4. *Nijkwenatcanibic*, "beautiful double leaf," — from *nij*, "two," *kwenat*, "beautiful," *anibic*, "leaf." This name was given to the Abbé Cuq when missionary at the Lake. As we learn from the preface of his "Lexique de la Langue Iroquoise" (Montreal, 1882), the "N. O.," which Cuq signed to two of his earlier publications, stands for *Nijkwenatcanibic*, his Algonkian, and *Orakwanentakon*, his Iroquois, name.

5. *Nikik*, "otter." Cuq tells us ("Lex. Iroq." p. 214) that M. Thavenet, missionary at the Lake, 1802-1809, was first called by the Iroquois *tawine*, "otter," suggested by its assonance with *Thavenet*, and the Nipissings simply rendered this *tawine* into their own tongue by *nikik*.

6. *Wabonimiki* (p. 19), "white thunder," — from *wab*, "white," and *onimiki*, "thunder." Name given to Colonel Napier, a government official of the Indian Department of Canada.

7. *Waianadjitchetc* (p. 422), "he who has a rich heart," — from *wanat*, "rich," *tch*, "heart." Name given to Pierre Richard (1817-1847), missionary at the Lake, 1842-1846.

8. *Wakwi* (p. 122), "sky." Name given to J. C. Mathevet (1717-1781), missionary at the Lake, 1746-1778, whose knowledge of the Indian tongue is said to have been very great.

F. OJIBWA (*Chippeway*). A few only of the many Ojibwa names of white men and women can be given here.

1. *Keeshegooqua* (*kijigūkwa*). According to Rev. E. F. Wilson ("The Canad. Ind." i. 347), this name was conferred, July 26, 1891, by Chief Buhkwujjenene of the Ojibwa Indians at Garden River, Ontario, on Mrs. McMurray, the second wife of Archdeacon William McMurray, of Niagara, whose first wife was a cousin of Mrs. H. R. Schoolcraft. The name signifies "sky woman," or "lady of the sky," — from *kijik*, "sky," and *ekwa*, "woman."

2. *Misquahbenooqua* (*miskwābinūkwa*), "woman of the rosy dawn; lady of the aurora." This name, according to Rev. E. F. Wilson ("Miss. Work among the Ojebway Indians," London, 1886, p. 249), was given to Mrs. Sullivan, wife of Bishop Sullivan, of Algoma, Ontario, by Chief Buhkwujjenene, of Garden River, August 30, 1884. The name is derived from *miskw*, "red, ruddy," *wāban*, "it is light, day," and *ekwa*, "woman." See No. 7.

3. *Nahwegeezhegooqua* (*nāwēgijigūkwa*). Name given by chief of "pagan" Indians at Kettle Point, Ontario, to Mrs. Wilson, wife of

Rev. E. F. Wilson, missionary. Mr. Wilson ("Miss. Work," p. 33) renders this name "Lady of the Sky," but it evidently signifies "sun in the centre of the sky woman," from *naw*, "in the middle of," *gijik*, "sky," and *ekwa*, "woman." The name was that of a dead Indian woman who was much thought of, and it was the wish of the Indians "that her name should be retained among us."

4. *Neegig* (*nīgig*), "otter." Rev. E. F. Wilson ("Miss. Work," p. 99) informs us that Chief Buhkwujjenene conferred this name in England on Rev. E. F. Wilson's brother Arthur, — the word sounding like "otter," hence the translation. This is an interesting pendant to the *tawine* of the Iroquois elsewhere noted.

5. *Pashegonabe*. Name conferred by Chief Buhkwujjenene on the father of Rev. E. F. Wilson, by whom it is said (p. 99) to mean "great eagle."

6. *Puhgukahbun* (*pagakāban*), "bright, clear day; broad daylight," — from *pakak*, "clear," *wāban*, "it is day." The name of a much respected chief (long since dead), conferred by Chief Buhkwujjenene on Rev. E. F. Wilson, the missionary ("Miss. Work," p. 33).

7. *Tabahsega*. Name given by Chief Buhkwujjenene to Bishop Edward Sullivan, of Algoma, August 30, 1884, — said to mean "spreading or radiant light." Rev. E. F. Wilson gives the following interesting account of the naming of Bishop and Mrs. Sullivan by the Indian chief ("Miss. Work," pp. 248, 249): "[The chief] proceeded in highly poetic strains, and with a fervid, impassioned manner, to which no description could do justice, to picture the glory of the rising sun; how at first the night is dark, very dark, and the darkness clears a little, and the light looks through, and the great sun appears, creeping up slowly higher and higher, from east to west, till the whole heaven is filled with his bright, making all things glad: 'so,' said the old chief, turning to the bishop, 'has your teaching been, and our hearts are glad because of the new light, and henceforth you will be called *Tabasega*, i. e. spreading or radiant light.' . . . The old chief then beckoned to the bishop's wife to come forward, and, going back to his former figure, to bring out the idea of the soft, roseate hue that overspreads the sky before the rising of the sun, announced that her name should be *Misquah-benooqua*."

This is one typical mode of naming among the Ojibwa and other Algonkian Indians.

8. *Wabausenooqua* (*wābāsenūkwa*). This name, conferred by Chief Buhkwujjenene on a sister of Rev. E. F. Wilson, was explained by the giver as signifying "a little spot cleared by the wind" ("Miss. Work," p. 99). Probably "wind-cleaning woman."

9. *Wazawawadoong*. This name, explained as the "yellow beard," is said (Pilling, "Alg. Bibl." p. 403) to have been given to the Rev. J. H. Pitzel, missionary for some years (1848-1857) among the Ojibwa Indians of Lake Superior.

G. OTTAWA. A branch of the Algonkian stock in parts of the Province of Ontario and the State of Michigan.

1. *Mânókékétòh'*, "he that speaks good words." Given in Pilling ("Alg. Bibl." p. 352) as the Ottawa Indian name of Rev. Jonathan Meeker (1804-1854), missionary to the Ottawas on the Grand River, Ontario. Derived from *māno*, "well," and *kikit*, "to speak, to talk."

IROQUOIS.

The Iroquois Indians in Canada, especially, have been long under the influence of European missionaries, and have come into more or less political contact with the French and English settlers of the region about the Great Lakes and southward to Virginia.

1. *Anonchiase*. According to the Abbé Cuoq ("Lex. Iroq." p. 212), the Hurons gave this name to the first governor of Montreal, Maisonneuve; the Mohawks of the Lake of the Two Mountains (Cuoq's "Iroquois") called him *kanonsase* (*kanonsa*="house"). Both Huron and Iroquois names are translations of the French *Maisonneuve* ("new house").

2. *Asira*. This name, given to Guillaume Couture, one of the companions of Père Iogues, in his captivity, signifies, according to Cuoq ("Lex. Iroq." p. 212), "blanket, cover," and is a translation of the French Couture=couverture.

3. *Awennenhawī*, "word-bearer." Name given to the celebrated François Picquet (1708-1781), missionary among the Iroquois. It was also conferred on Nicolas Dufresne (d. 1863), another missionary among the Indians (Cuoq, p. 214).

4. *Awennisete*. This name (the Huron form is *aondechiete*) has been conferred upon several missionaries, especially upon Etienne de Carheil (1633-1726) and H. Güen (d. 1761), both missionaries at the Lake of the Two Mountains. The name is derived from *tekenistons*, "to absent one's self for a time, to make a journey."

5. *Dakarihontye*, "flying messenger,"—the name of Major Hayter Reid (Deputy Superintendent of Indian Affairs, Canada), as honorary chief of the Ontario Iroquois. This name is given as spelled above in Major E. M. Chadwick's "The People of the Long-house" (Toronto, 1897), p. 99, and the other names cited from his book in this article are given in the original spelling.

6. *Dcorounyathe*, "bright sky." The name of the Earl of Aberdeen, Governor-General of Canada (1896), as honorary chief of the Ontario Iroquois (Chadwick, p. 98).

7. *Kahnedogonah*, "among the pines." Name of Lieutenant-Colonel R. L. Nelles as honorary chief. The name has reference to the bearer's tallness (Chadwick, p. 100).

8. *Kajijonhawe*, or *Katijonhawe*, name given to Mrs. Chadwick, wife of Major E. M. Chadwick, as *oyaner* of the Iroquois, also as ordinary name to Mrs. K. F. Kerby. The word signifies "bouquet carrier" (Chadwick, pp. 102, 103).

9. *Kanoronhkwa*, "one who loves." Name of Mrs. Merritt, wife of Captain W. H. Merritt (Chadwick, p. 102).

10. *Karakondye*, "flying sun." Name of H. R. H. Prince Arthur (Duke of Connaught), as honorary chief of Iroquois (Chadwick, p. 98).

11. *Kariwiyo*, "good news; satisfactory business," — from *kari* "new, speech, affair, matter, business," and *wiyo*, good, beautiful, satisfactory." Name of Mr. Allen Cleghorn, of Brantford, Ontario, as honorary chief of the Iroquois. He is sometimes called also *karihowane*, "great good news" (Chadwick, p. 98).

12. *Ka-tci'-tcis-tā'kwäst*, "the beautiful flower." According to S. L. Lee (J. A. F.-L. v. 337), the name given to Mrs. Erminnie A. Smith, "the first white woman adopted by a tribe of the Six Nations, having been formally adopted by the Tuscaroras in 1880, as sister to their chief."

13. *Konwahendeks*, "a leader." Name of Mrs. M. P. Cameron, as *oyaner* of the Iroquois (Chadwick, p. 102).

14. *Kora*. This word, which with the Iroquois of the Lake of the Two Mountains now signifies "governor, superior officer," has a very interesting history. According to Ferland and Cuq ("Lex. Iroq." p. 167), it is merely the Indian pronunciation of the name of *Corlaer*, the celebrated Dutch governor. From the Dutch governors of Orange and New Amsterdam the name was extended to the English governors of Albany and New York, to the governors of New England, the governor-general of Canada, and the Queen of England, the last two also receiving the epithet *kowa*, "great." See *Onontio*.

15. *Onontio*. The history of this word, whose present meaning is "king," is a little different from that of *kora*. Cuq tells us ("Lex. Iroq." p. 176) that this name was first applied to C. H. de Montmagny, the successor of Champlain in the government of Canada, and that the missionaries were responsible for it, "the Indians not suspecting at all that the Iroquois word *onontio* was intended to translate *Montmagny* ("the great mountain"). The translation is rather free, however, as Cuq points out, for in Iroquois *onontio* signifies "beautiful mountain," not "great mountain," which would be *onontowanen*. From Montmagny, the name came to be applied

to all his successors, up to the time of the conquest in 1760, and, with the adjective *korwa*, to the kings of France (but not of England) as well.

16. *Orakwanentakon*, "a fixed star." The name given to the Abbé Cuoq by the Iroquois of the Lake of the Two Mountains ("Lex. Iroq." p. v.).

17. *Oronhiatekha*, "burning sky." According to Cuoq (p. 212), the name given to Major de Lorimier. It is also the name of Dr. Oronhatekha, the most celebrated of living Mohawks, in Canada.

18. *Rarihewagasdaz*, "a thing that lasts." This name, in allusion to his work, was given to Percy Wood, of London, England, the sculptor of the Brant Memorial, at Brantford, Ontario.

19. *Rasennase* (the Huron form is *achiendase*), the name formerly applied to several of the old Jesuit missionaries. It literally signifies "he has a new name," or "his name is new" ("Lex. Iroq." pp. 107, 212).

20. *Rawendio*, *rawenniio*. According to Cuoq (p. 212) this was the name given to M. Lemaître, priest of St. Sulpice, who was killed by the Indians in 1861. It is a translation of *Le maître* ("the master, lord"). The name was given later to N. Du Faradon (d. 1759), the superior of the seminary at Montreal. In the sense of "master, lord," *rawenniio* (Huron, *rawendio*) is now applied to God, the Supreme Being.

21. *Rohekhoh*, "energetic man." The name of Captain W. G. Mutton, of the 2d Queen's Own Rifles (Chadwick, p. 100).

22. *Roronoungowane*, "man of great feathers." Name of Captain W. H. Merritt, as honorary chief (Chadwick, p. 99).

23. *Sakonikonhriostha*, "he consoles them." The name of A. Mercier, missionary at the Lake of the Two Mountains, 1861-1868 ("Lex. Iroq." p. 214).

24. *Sakoienteres*, "he knows them." This name has been conferred on several officials of the Canadian Department of Indian Affairs — Colonel Napier in particular (Cuoq, p. 212).

25. *Shadckareenhes*, "two trees of equal height." Name given to the late Archdeacon Nelles, principal of Mohawk Institute, Brantford (Chadwick, p. 101).

26. *Shagoyahle*, "one that beautifies men." Mohawk name of Rev. E. F. Wilson ("Our Forest Children," iii. 9).

27. *Shagotyohgwisaks*, "one who seeks a gathering of the people [into bands]." Name given to Major E. M. Chadwick, as honorary chief, in allusion to his "advocacy of the formation of a Six Nations regiment of militia (p. 100)."

28. *Taiorhensere*, "dawn; the day comes." The name of J. C. Mathevet (d. 1781), missionary at the Lake of the Two Mountains;

also of another missionary at the same place, R. M. Gay (Cuoq, "Lex. Iroq." p. 213).

29. *Tawine*, "otter." The name of M. Thavenet, missionary at the Lake of the Two Mountains, 1802-1809. His Algonkian name *nikik* is likewise a translation (through the Iroquois) of the French *loutre*. *Tawine* is a name suggested by assonance with *Thavenet* (Cuoq, "Lex. Iroq." p. 214.)

30. *Tehotwistaron*, "trimmed; decked out." The name of Captain Ducharme, son-in-law of Major de Lorimier ("Lex. Iroq." p. 212).

31. *Tentenhawitha* (for *tewentenhawitha*), "day-bringer, morning star, Venus." Name given at St. Regis to J.-B. Roupe, missionary at the Lake of the Two Mountains in 1813; also, at Caughnawaga, to R. P. Antoine, missionary there in 1851 ("Lex. Iroq." p. 214).

32. *Tharohiakanere*, "he looks at the sky." Name given to several missionaries, especially to A. M. de Terlaye (d. 1777) and J. Marcoux (d. 1855), etc. ("Lex. Iroq." p. 113).

33. *Thorigowegeri*, "the evergreen brake." Name given as honorary chief to Hugh, second Duke of Northumberland, who, as Earl Percy, served in the American Revolutionary War. The allusion is to the possession of an hereditary title, which resembles "a tree whose leaf falls only as a new one grows" (Chadwick, p. 101).

34. *Yalewahnok*, "our watcher." Name given to Mrs. H. M. Converse, on her election as a chief of the Six Nations (J. A. F.-L. v. 1892, p. 147).

The present writer's knowledge of the Algonkian languages being greater than his acquaintance with the Iroquoian tongues, the details given above as to etymology are correspondingly greater with the names belonging to the former.

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CONTRIBUTIONS TOWARD A BIBLIOGRAPHY OF FOLK-LORE RELATING TO WOMEN.¹

SINCE the establishment of the Journal of American Folk-Lore, in 1888, the literature of the subject has vastly increased, but no more than the interest of women in this branch of science.

A complete bibliography of folk-lore relating to women would be a task beyond the present intention of the writer, whose aim is to give a selection of titles from the literature of the last ten years. Books and reprints alone have been considered, the articles in periodicals being left for future enumeration and discussion.

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Isabel Cushman Chamberlain.

TRIQUE THEOGONY.¹

AN ALLEGED SPECIMEN OF ANCIENT MEXICAN FOLK-LORE.

AMONG various objects of uncommon archæological value which were brought this spring from Mexico to the Museum of Natural History by Mr. Marshall Saville, was also one of no small literary interest. I refer to a little brochure of not more than eight octavo pages, bearing the title "Teogonia Trique" (or Theogony of the Trique Tribe).

Up to this day, nothing was known to us about this tribe than the bare name; that its people lived in the sierra of Oaxaca, in the reduced cluster of only six villages, and that they speak a language which but recently has been classified as being a dialect of the Mixteco-Zapoteco tongue. This knowledge we owe to the investigations of Don Francisco Belmar, who has just published an essay on the Trique language. It was, therefore, no small surprise to learn that this hitherto practically unknown tribe should have created a theogony of their own.

When opening the pages we found them, to our regret, without any introductory preface, and therefore nothing that would warrant the authenticity of the text presented, except a short inscription on the fly-page, made by the author to a patron of his, which runs as follows: "To Manuel Martinez Gracida, the distinguished and studious statistician of Oaxaca, this first essay on ancient folk-lore is inscribed by his affectionate Cayetano Esteva."

Of the text I made a translation; but for lack of time I shall only give an abstract, which I suppose will furnish, for the present, sufficient material to form a general idea about the said Trique theogony.

In the beginning, it is said, the earth was but a mass of mud and slime, floating in the air.

Nexhequiriac, when casting from above a glance at it, exclaimed: "Life must be begotten on this circling body! I must have sons to help me in this glorious performance."

Nexhequiriac, therefore, proceeds to the creation of nine sons. These nine sons were (1) Naac Shishéc, the earth-god; (2) Naac Naac, the sun-god; (3) Naac Yahui, the moon-god; (4) Naac Cuhuí, the god of light; (5) Naac Cunmá, the god of water; (6) Naac Nanéc, the air-god; (7) Naac Yuhuéc, the frost-god; (8) Naac-Nimá, the god of death; (9) Naac Chunguy, the god of hell.

Nexhequiriac then convokes his sons and says: "Your brother,

¹ Paper read before the Tenth Annual Meeting of the American Folk-Lore Society, at Columbia University, New York, December 29, 1898.

the earth-god, is not a very strong god. Which of you steps forth to give him help and strength?"

None of them, however, voluntarily steps forth. He therefore addresses the god of light, saying: "You, my son Cuhuí, you the heat of my body, descend to dry and bake that heap of slime and mud."

The god of light, obedient to the mandate, descends, but so much does he heat the earth that Nexhequiriac begins to fear he may consume it entirely. He exclaims: "You, my son Cunmá, you god of the water, make haste and help your brother to extinguish this great conflagration. Here, take my arms, the thunder and the lightning, and I give you also thy brother, the frost-god, for a companion."

Water and Frost go now to work as they were bidden. And, behold, the mountains, the hills, the ravines, the forests, and the rivers make their appearance.

But the frost-god on the summits of the sierra and the rain-god in the valleys were seen to overwork themselves in their labors, too. The one makes the earth too cold, too stiff, while the other makes it too wet, and Nexhequiriac, who fears an inundation, now dispatches the air-god to dry up the world by the sweep of his mighty lungs.

All this being done, Nexhequiriac declares the world is now created.

To make the work a perfect one, the great creator then proceeds to send down the sun-god and the moon-god, so that the earth may also have its own light and enjoy illumination.

The sun-god takes his course and runs his aerial way without halting. Not so the moon-god. He feels hungry. A rabbit crosses the path. To catch it, he spends precious time. When caught, more time is lost by stopping to eat it. He crams the rabbit in his mouth, it chokes his throat, he loses his breath, and, lo! he notices his brother is far ahead of him, and that he nevermore is able to join his company.

This is the reason, says the legend, why the sun is observed to be always ahead, and the moon behind. It is the reason also why the sun looks always fresh and red, while the moon looks sick and pale, and shows a rabbit dangling from her mouth. For, as they started on their journey, both were of the same complexion and color.

Nexhequiriac now longs for seeing the earth embellished with a mantle of green vegetation. To perform this work, all the nine gods together are summoned, and all obey except the god of death and the god of hell. They excuse themselves peremptorily to participate in so wasteful a sort of work.

The earth, it is told, was then seeded by the seven gods. They spread on it the germs of all kinds of trees and plants, and finally also men made their appearance. The male was called Ndajá, or brother. The female is called Nimá, which means the heart.

When men now were enjoying and making use of the benefits presented them by the gods, the latter approach the male and tell him: "Brother Ndajá, here is a crown for you. But never must thou forget him who gave it to thee. If thou forgettest, thou art lost." And the same was also said to the female. Men propagate. They are promised eternal life as long as following the precepts of the gods.

The god of hell, however, cannot refrain from interfering and growing meddlesome with poor humanity. Nexhequiriac becomes aware of it. He, of course, foresees that calamity and final ruin must result from the influence that the fiendish interloper had been gradually gaining over mankind. The good god decides upon intervention, and how he succeeds in carrying out his benevolent intentions is gracefully narrated as follows: He calls the god of hell to his side. He tells him that he has resolved upon celebrating a great festival. All mankind should come and attend it, the purpose being to receive from men, on this occasion, universal thanks that he has made them so happy as they are. To aid him in the preparations for this festival, he charges Chunguy (the god of hell) with the honorable task to convoke the chorus and the orchestra of the whole orb. A mission, however, like this, was wholly against Chunguy's malicious temper. He disobeys. Now Nexhequiriac, in order to punish him and have the festival take place without him, convokes the singers and the musicians by his own voice. He bids them put strings crosswise before their mouths and those of their instruments, and then to blow with all their might. Terrified by the frightful discord that fills the air, Chunguy, we are told, rushes away to hide in the depths of his cavern. It is only at night-time that he dares to come forth and trouble mankind with the appearance of dreadful visions and spectres.

Notwithstanding, in the course of time, mankind deteriorates. Nexhequiriac, who wants to have his children pure, and grateful to him, resolves upon the plan of a new creation. He orders the four gods, of Water, Air, Death, Fire, to destroy mankind, and leave alive only one male and one female. The destruction proceeds. The two human beings are put in a wooden box. They are allowed to provide themselves with certain seeds of plants and with some pairs of animals. They thus escape annihilation. If the box be not big enough to hold all varieties of plants and animals, the gods will take care later for their reproduction. The box and its contents, we are

told, were safely landed upon a mountain, and a ditch of nine yards' depth was dug around it to keep it intact.

Of those two beings, who were saved from general destruction, the Triques say that they had been their progenitors and those of all inhabitants of our earth. Herewith the tale ends. Signed, Cayetano Esteva.

Let something still be said as to the impression which this curious composition has made upon my mind.

On account of the above inscription and its brief yet somewhat suggestive tenor, one is, of course, induced to believe that the young folk-lorist must have gathered his material either from the lips of the native Triques themselves, or, at least, from the mouths of other individuals whom he supposed to be equipped with authentic information in regard to the legends of this world-forgotten tribe. Whether the one or the other was the case, it is difficult to elicit from the tenor of the few inscriptive lines. But I do not think that any of the items or compounds of his report are an arbitrary product of his poetic turn of mind. From such reproach we must absolve him. We only wish he would have told his tale in a language less refined, less filled with the perfume of Castilian literary fragrance. When he believed that this specimen of ancient Mexican folk-lore would thereby be rendered more attractive to the ear of the cultured reader, he was mistaken. But to his praise we must say that sometimes he felt that in his polishing he went too far. For at certain passages we observe that he chooses to introduce the persons addressing each other just in that idiomatic and specific idiomatic metaphorical language bred in the Mexican "*tlatoani*."

As to the items of which the framework of the theogony is constructed, it is not my impression that the latter is a genuine product of the Trique tribe. More than half a dozen specimens of ancient Mexican cosmogonies are extant. Therefore we are able to make comparisons. I mention a few that just occur to my memory. We possess cosmogonies told by Alva de Ixtlilxochitl, by Veytia, Mendieta, *Añales de Quauhtitlan*, the *Libro de Oro*, the *Popol Vuh*. In painting we have the cosmogony of the *Codex Vaticanus*, and in sculpture that on the *Calendar-Stone*. Comparison leads to the apparent result that the Trique version is but a very ingenious summary of characteristics common to the cosmogonies of the other Mexican tribes. That which is recognizable as specifically Trique is only the nomenclature of the gods. To enter upon the literary anatomy, and to expound which of each Trique item may be considered a loan from the one or the other tribes, would require too much time. Moreover, dissecting is sometimes a tedious and thankless affair, to be left to the professional surgeon.

Let us enjoy the presentation as a whole. Whoever be its original author, whether an early and well-read Spanish missionary, or a Mexican of the modern school, it must be owned that he knew how to weave the foreign fibres so adroitly together that no seam is left visible. What made it attractive to us, at first sight, was the unwonted and wonderful humor with which here and there the tale is salted.

This alone may recommend it to incorporation in folk-lore annals. Think of that breathless moon-god plodding behind his worthy brother, the throat choked with a kicking rabbit! Think of the supreme god who tries to secure men's salvation by the clever trick of putting out of tune the instruments of the orchestra divine, and causing such a disharmonious pitch that even vile Satanás cannot stand the caterwauling! He has to run away and seek rest in his cavernous abode, the hell, in which, indeed, we wish he would have remained bottled up — forever.

Ph. J. J. Valentini.

NOTE. — The foregoing paper contains the last of the contributions to *Mexicana* made by the well-known author. Dr. Valentini passed away from this life in New York, March 16, 1899. — *Editor of the Journal of American Folk-Lore.*

A TRADITION OF SHELTER ISLAND, N. Y.¹

THE eastern end of Long Island, New York, is divided into two long points which partially inclose a bay. The northern point is named Orient, and the southern, which is longer, is named Montauk. Between these points lies Gardiner's Island, and within the bay thus sheltered from the ocean is Shelter Island.

One of the natural curiosities of Shelter Island is what appears to be a footprint in a rock. This footprint is that of a right foot. The impression of the heel and instep is deep and well formed, but the toe-prints are lost where the rock slopes suddenly away. The tradition about this is that when the Evil Spirit left the island he took three long strides, the first on Shelter Island, the second on Orient Point, and the third on Montauk, whence he plunged into the sea. The rock on which there was a corresponding footprint at Orient Point has been removed to the rooms of the Long Island Historical Society in Brooklyn.

It is said on Shelter Island that if any one makes a wish when he places his foot into this footprint for the first time, he will certainly get it. This unfortunately is not true; but another saying, that the footprint will fit the right foot of any one from a little child to the largest man, is a striking fact; for as the bottom is narrow and the top wide, and there is no limit in length, it supports comfortably any foot that is placed in it. Finally it is said that no horse will pass this stone without being seized with terror on drawing near it, snorting, rearing, and trembling in every limb. A similar story is told about another rock on Shelter Island, where the notorious pirate, Captain Kidd, is supposed to have murdered and buried a young woman. This rock is also said to be an object of terror to horses, who, so the story says, cannot be safely ridden near enough to see it.

It is these sayings about fear in horses to which I wish to draw your attention. Why should a horse be supposed to dread the scene of a crime, or the footprint of Satan?

These traditions are evidently Old World stories transferred to a new and suitable scene. The opportunity to secure a wish, the footprint of the Devil, and the three long leaps are all familiar to us in English folk-lore.

If we look for a more serious cause for some of these traditions than that of the gossip of the countryside in England, we must pass beyond the limits of what can be proved at present.

¹ Paper read before the Tenth Annual Meeting of the American Folk-Lore Society, at Columbia University, New York, December 29, 1898.

A possible origin for these stories occurred to me lately while reading a paper in the *Saga-Book* of the Viking Club of London, named "Odinic Traces in Somerset," by the Rev. Charles W. Whistler.

Mr. Whistler says "that the thing that is never forgotten in a district is a terror. Often the latest terror will absorb into its own story the legends of the older days," and "one can trace the remains of the past beliefs in many ways as coloring the thoughts of our people, and in nothing more than in the matter of the one terror of our faith, — the fear of the spiritual enemy, the Power of Evil. The fear of the old gods has been, not replaced by, but transmuted into, the fear of Satan. And this is natural; for to the early converts from heathenism the sway of the pagan deities represented the power of evil from which they had escaped, and to their minds Satan was to a certain extent typified in the likeness and with the ways of them, as they had been wont to fear them."

Mr. Whistler then traces several of the Somerset traditions back to an Odinic origin. Among them is a story about footprints of the Devil which are still to be seen on the rocks.

Two stories are about the "wild hunt." Once a man saw it pass in the air over him. The rider stayed to speak to him, to his terror, for he saw that the huntsman was the Devil, and that he rode a great sow.

"'Good fellow, now tell me, how ambles my sow?'

"'Eh, by the Lord! her ambles well now!' the man answered. But the pious emphatic was not to be stood by the fiend, and he vanished in a flash of fire." In this tradition Mr. Whistler sees Frey mounted on his golden-bristled boar Gullinbursti, transmuted into the Devil, while his boar, for the sake of the rhyme, is changed into a sow. In another story the appearance of a headless man riding on a black horse is supposed to have been the hooded Odin; and in a third, the wild huntsman riding on a headless horse suggests that the horse was headless from his sacrifice to Thor at the Vé. Horse sacrifice was the cause of much trouble in England in the old days, as it was to King Olaf Tryggvason in the far North.

Is it possible that these stories about the terror of horses for the scene of a crime, and for the footprint of Satan, may have come down from the time of the confusion of the Christian and old Norse faiths in England, when, if a crime had been committed, the wrath of the Æsir must be appeased by the sacrifice of a horse; and likewise when Satan, invested with the character of the northern gods, would be supposed to desire for himself their ancient sacrifice, a horse?

Cornelia Horsford.

ITEMS OF GERMAN-CANADIAN FOLK-LORE.

SOME of these superstitions may be of English or Scottish origin, but they were all collected among German-speaking people. I have classified these items of folk-lore under various headings, and will begin with

DEATH SIGNS.

When the corn-shoots are of a whitish color.

When a white spider crawls toward you or your house.

If the cabbage-heads are white, or covered with white spots.

The howling of a dog is also regarded by the Germans as a death sign.

In whatever direction a star falls, there is sure to be a death, presumably the death of some relative or friend of the beholder.

RAIN SIGNS.

If you kill a toad (will cause rain).

When there are many women on the sidewalks in a village or town.

If a hen crows.

If it rains on Whitsunday, it will rain for seven Sundays in succession after that.

STORM SIGNS.

When geese fly high.

When the tea-kettle hums.

GOOD LUCK.

For good luck, the old German Catholics make the sign of a cross over or on a loaf of bread before cutting it.

BAD LUCK.

To sing at table.

To spill salt ; the evil may be counteracted by burning the salt.

To look into a mirror at night.

To leave a knife on the table after retiring.

To open an umbrella in the house.

To kill a spider that crawls on your person.

To sit on a table.

To hold a loaf of bread upside down while cutting it.

To draw the window-blinds before lighting the lamps.

To sing or whistle while lying in bed.

THUNDER AND LIGHTNING.

If it thunders before breakfast, it will thunder again before supper-time. Some Germans believe that it is impossible to extinguish fire caused by lightning with water, milk being the only liquid that will do so effectually. I heard of an instance where a farmer's barn was struck by lightning, but instead of resorting to water he very foolishly carried the milk up out of his cellar, and poured it on to the flames, but, as may be expected, without extinguishing the fire.

A survival of the mediæval belief that the stone-age axes or celts were thunderbolts is still current among the Germans in the county of Waterloo. They are called *gewitter-stein*, or *gewitter* and *donderkeidel*, literally meaning "lightning stone," or "lightning" and "thunder wedge," — the latter appellation referring to the general form of these implements. They are supposed to cause the splintered condition of a tree struck by lightning. Another absurd belief these people have is that when one of these so-called *gewitter-stein* is taken, a string tied around it, and then put into the grate of a stove, it will prevent the lightning from striking the house. A still more absurd belief is that one of these stones may be tied to a string, and the string set on fire, yet the stone will not fall to the ground, although the string may be all charred and easily broken.

It is a common belief among the Germans that if you do any work on Ascension Day the lightning will always surround your home. I heard of a woman who made for herself an apron on that day, and after that the lightning always seemed to hover around her home. She mentioned this to a friend, who advised her — on the approach of a thunder-shower — to hang the apron on a stake in the garden. He did this, the lightning struck it, and burnt the fabric to a crisp.

FOLK-LORE IN CONNECTION WITH OUR FAUNA.

To see a snake is "a warning of danger."

Some Germans believe that if they kill a snake, "it will take all the trouble out of the house."

If toads are killed, it causes cows to produce blood instead of milk. It is also said that if toads are handled they cause warts.

If a bat drops any of its excrement on top of a person's head, the hair will come out at that particular spot.

Some of the old German settlers believed — and even some of their descendants believe — that in the autumn, when the apples were lying on the ground, the porcupines (*stachel-schwein*) came and rolled themselves over them, their sharp quills or spines piercing and holding the fruit, after which the animals retired to the woods and ate them at leisure.

FOLK-LORE IN CONNECTION WITH OUR FLORA.

A rather peculiar superstition is connected with the common knotweed or smartweed (*Polygonum aviculare*), which is called *brennessel* by the Germans. The leaves of this plant bear conspicuous dark spots, which are supposed to be the blood of Christ, the plants having been, it is supposed, at the foot of the cross when He was crucified.

A certain plant, the English name of which, unfortunately, I cannot find out, but which is known by the Germans as *irren-kraut*, found in Canadian woods, if stepped upon is supposed to bewilder a person, and cause him to lose his way. An acquaintance told me that one day, about forty years ago (she was about ten years old at that time), she was sent by her employer into the woods to bring home the cows, and, having stepped upon one of these plants, she became so confused that she lost her way, and began to wander around the woods, always coming back to the starting-point. At length she emerged into a clearing, and saw, as she supposed, a neighbor's barns. Seeing a man in a field, she went to him, and inquired where her employer lived. As this was the man himself, he was amazed and thought she had gone crazy.

CURES.

Hair, when inclined to split, should be cut at full moon.

A Cure for Fits. — Take the blood of a black hen, and induce the patient to drink it.

To stop nose-bleeding, tie a string of red yarn around one of your fingers.

The skin of a white weasel worn about the person is said to be a preventive of rheumatism.

A cure for "side-stitch" is to spit on a pebble and throw it over your shoulder, and then walk away without looking back at it.

For sore throat, take the sock off your left foot, turn it inside out, and put it around your throat, and it will help to cure it.

If a bee stings you, do not let it escape, but kill it, and the wound will not mortify.

The calcareous body found in the head of the common crayfish is supposed by some to be useful in removing foreign substances from the eye.

A cure for a child's irritable temper is to take it and put it head first through the left leg of its father's trousers. I heard of a case where this was tried about two years ago.

To prevent blood-poisoning if you step on a rusty nail, take the nail and immerse it in oil or lard, then remove it and put it into the bake-oven, and there let it remain until the wound is healed.

A cure for lumbago is to lie down on the floor face downward, and have your wife tread on the afflicted part with her feet.

A Cure for a Sprain. — If you find a bone, take it and rub it on the sprain, and then throw it over your head, and don't look back at it.

Toothache Cures. — Give a child a bread crust, at which mice have gnawed, to chew, and it will never be subject to toothache. Another sure preventive is, after washing yourself, to wipe the hands with the towel first before you wipe the face. I know an old woman who practises this method, and she says that she has not been troubled with toothache for the last twenty years.

The brain-teeth (*hern-zähne*) of a hog, if carried in the pocket, are also supposed to prevent toothache.

Wart Cures. — Go into a house, steal a dishcloth and bury it under a stone; as the cloth rots, the wart will disappear.

Rub the warts with a piece of pork, and bury it under the eaves. Another cure is to take a potato, cut it in two, and rub one of the pieces on the wart; then wrap it in a piece of paper, and place it on the sidewalk, or other place much frequented by the public, and whoever finds and opens the package will get the wart. Another cure still is, if you have more than one wart on your hand, to get some person to count them and he will get them.

MOON SIGNS.

The Germans have also superstitions in connection with the moon, all of them, however, the same, or only slight variants of the current English superstitions, such as the proper time for sowing grain, killing of hogs, etc.

MISCELLANEOUS.

If you lose one of your teeth, and a hog finds and swallows it, a hog-tooth will grow in its place.

Spitting on the stove is said to cause sore lips.

When one of a child's eyelashes falls out on its face, take the hair and put it on the child's bare breast, and it will receive a present.

It is a common practice among some Germans here to put old shoes among the cucumber vines to insure a good crop of cucumbers. Certain times should also be selected for planting the seed. If planted in the sign Virgo, they are sure to bear false blossoms; and if in Pisces, you will get a good crop.

When the stove becomes red-hot, you may expect cold weather.

The rocking of a cradle, while the child is not in it, is said to cause the child to get the colic.

If a cat washes her face, you will receive visitors.

As late as the beginning of the seventeenth century, Paulus Zacchias, a famous physician, writes of the virulent poison of the hair of

cats. What may be regarded as a survival of this superstition is the belief that the hair of cats, if swallowed, will cause consumption.

If the mother (*mutter*) in a vinegar barrel is not strong enough, it should be replaced by a piece of paper with the names of three cross women or termagants, that live in the neighborhood, written on it.

The large excrescences sometimes found on the white elm, if touched, were supposed to cause cancer.

If a person has had a cancer, and another individual, in showing where it was located, puts his finger on the spot on his own person, he also will get the cancer there.

"Was sich zweite das dritte sich." Literally meaning, whatever happens twice will happen thrice.

Contrary to the hitherto accepted belief that thirteen is an unlucky number, the Germans set a hen with thirteen eggs to insure good luck.

It is unlucky to name an infant after its dead brother or sister; the child will die young.

An old German woman gave me the following recipe: Take the blood of a bat and bathe your eyes with it, and you will be able to see in the dark as well as you can in the daytime. She attributes her present keen sight to trying this formula.

To render yourself invisible at pleasure: steal a black cat, fill a kettle with cold water, and set it on the stove; put the cat into it, and put a lid on top of it, and then, despite the cries and struggles of the animal, you are to hold the lid firmly down on top of it until it is dead and boiled to a pulp. During the time, you are not to turn your head, whatever is happening behind you. When the body is thoroughly boiled, remove the lid and pick out the bones, and, placing them one by one between your teeth, look into a mirror, and when you get the right one, you will not be able to see yourself. Keep this bone, and whenever you do not desire to be seen, put it between your teeth and you will become invisible. The boiling of the cat and picking out of the bones must be done at midnight.

HALLOWEEN OBSERVANCE.

To see their future husband, the young women used to take one teaspoonful of flour, one of salt, and one of water, and mix them together, forming dough. This they made into a little cake, which they baked in the ashes of the stove grate. While eating this, they walked backwards toward their beds, laid themselves down across them, and went to sleep lying in this position. If they dreamed of their future husband as bringing a glass cup containing water, he was wealthy; if a tin cup, he was in good circumstances; and if he had ragged clothes and a rusty tin cup, he was very poor.

A CHRISTMAS EVE CUSTOM.

On Christmas Eve a curious custom was formerly practised by the young women to find out the vocation of their future husband. A cup half filled with water was provided, and about midnight a small quantity of lead was melted and poured into the cup, and the lead upon cooling assumed a variety of forms, such as horseshoes, hammers, nails, etc., for a blacksmith; square blocks for a farmer; and if one assumed the shape of a coffin, the person who got it would not live very long. Strict silence was enjoined while the practice was in progress.

WITCHES AND WITCHCRAFT.

The belief in witches and witchcraft, even at this late day, has not entirely died out.

On the last day of April the old German Catholics used to make a cross on the door to keep the witches out, with the names (or their initials) of three Catholic saints, — Caspar, Melicher (Melchior), and Balthazar.

An old woman told me that one day a witch came to the place where she was working, and asked for some food, which was refused her. She left, much incensed at this refusal, and as she passed down the lane she began calling the cows to her, meanwhile holding up three fingers. The farmer did not think much of the circumstance at the time; but when the women began to milk the cows, they found that on every cow only one teat produced milk, the other three blood. The following morning the same thing happened again, and the farmer, becoming alarmed, consulted an Amish witch-doctor, who cured the cow by a process of charming. The old woman related another witch story to me, which is equally absurd. One of her employer's cows became bewitched. The milk was thick every time the cow was milked. A witch-doctor was consulted, and he advised them to put the milk into a pan and set it on the stove to boil, then to give the milk a thorough whipping with a whip while it boiled. This was done. The cow was cured, and the witch's power was dispelled.

About twenty years ago there was an old woman living not far from here who was popularly regarded as a witch. She is said to have possessed the sixth and seventh books of Moses, and it was believed that she could transform herself into any animal she chose. She sometimes transformed herself into a cat, and prowled around her neighbors' premises.

W. J. Wintemberg.

TENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

IN making arrangements for this meeting, the Society associated itself with the Naturalists and other Affiliated Societies.

The Society met in rooms of Columbia University, New York, N. Y., on Wednesday and Thursday, December 28 and 29, 1898, the President, Dr. Henry Wood, presiding.

The meeting was called to order at 2 P. M. The Permanent Secretary read the Annual Report of the Council, which was adopted.

REPORT OF THE COUNCIL.

During the year 1898, the publication of the Society, the *Journal of American Folk-Lore*, has been continued in the usual manner.

The Society has published the sixth volume of its *Memoirs*, namely, "Traditions of the Thompson River Indians of British Columbia," by Dr. James Teit, with Introduction by Dr. Franz Boas.

As the seventh volume of the *Memoirs*, the Council has given authority for the printing of a second part of "Current Superstitions," collected and edited by Fanny D. Bergen. This second volume, containing superstitions connected with animal and plant lore, will complete the work, of which the first part is formed by the fourth volume of the *Memoirs*, issued in 1896.

The appearance of this series of *Memoirs* is rendered possible by special contributions to the Publication Fund, under a provision that its maintenance may be provided for by special optional payments of seven dollars annually, in addition to the required fee of three dollars, making a payment of ten dollars for the year. A list of such contributors is annually printed in the *Journal of American Folk-Lore*, and also in each volume of the *Memoirs*. During the year 1898, the amount of contributions to the Publication Fund, made under this arrangement, was \$350.

The receipts of the Society from annual fees, and from the sale of publications, are barely adequate to defray necessary expenses. If the work of the Society is to be put on a solid basis, a large accession of membership is essential.

If the responsibilities of the American people are to be increased by the control of numerous islands in the Pacific Ocean, including some of which the populations are still in a primitive condition, such extension will require attention to the ethnography of the region, and will enlarge the work of the Society. Under such circumstances, it ought not to be difficult to procure the necessary support.

Members are requested to do what they can to increase the membership roll, and advised to promote local organizations for such purpose.

The following is the substance of the Treasurer's Report:—

RECEIPTS.

Balance on hand December 28, 1897	\$1268.35
Sales of publications through Houghton, Mifflin & Co.	438.04
Subscriptions to the Publication Fund	350.00
Annual dues received	1137.00
Sales through Secretary	3.00
	<hr/>
	\$3196.39

DISBURSEMENTS.

Houghton, Mifflin & Co., for manufacturing Journal of American Folk-Lore, four numbers	\$1118.75
Houghton, Mifflin & Co., for manufacturing Memoirs (less certain credits)	261.45
Houghton, Mifflin & Co., mailing expenses to February, 1898	110.17
Paid to Charles L. Edwards, for stock and copyright in vol. iii. of the Memoirs	175.00
Salary of Clerk for the Permanent Secretary	150.00
Typewriting for vol. vi. of Memoirs	20.00
Rebates to local branches	55.50
Expenses of Secretary, stamps, printing, etc.	73.79
Envelopes printed for Treasurer	24.00
	<hr/>
	\$1988.64
Balance to new account, December 28, 1898	1207.75
	<hr/>
	\$3196.39

Notes. The expense of manufacturing vol. vi. of Memoirs was \$376.25. The publishers, in making a charge for such manufacturing, deducted the amount of sales of Memoirs from February 1 to August 1, amounting to \$114.80, which amount ought therefore to be added to the sales of publications as above given, in order to obtain the amount of the yearly sales.

According to a vote of the Council, an annual concession of fifty cents for each member is allowed to local societies having over twenty-five paying members.

The sum above mentioned, as paid to Charles L. Edwards, is a repayment of a like sum advanced by him, in order to secure the publication of vol. iii. of the Memoirs.

In the course of the meeting, the Permanent Secretary announcing that he had received no nominations, as provided for by the Rules, nominations of the Council were announced.—

PRESIDENT, Prof. Charles L. Edwards, University of Cincinnati, Cincinnati, O.

FIRST VICE-PRESIDENT, Miss Alice C. Fletcher, Fellow of Harvard University, Washington, D. C.

SECOND VICE-PRESIDENT, Mr. C. F. Lummis, Los Angeles, Cal.

COUNCILLORS (for three years), Dr. Franz Boas, American Museum of Natural History, New York, N. Y. ; Mr. J. D. Buck, Cincinnati, O. ; Miss Anne Weston Whitney, Baltimore, Md.

The Permanent Secretary and Treasurer hold over.

The Permanent Secretary was instructed to cast a ballot for the officers as nominated. The Council announced the appointment of a Committee on the Collection and Study of Folk-Song and Folk-Music charged with the duty of proposing plans and making provisions for the gathering and publication of such material: Dr. Franz Boas, Prof. C. L. Edwards, Miss Alice C. Fletcher, Mr. H. E. Krehbiel.

The Permanent Secretary was given authority to arrange the time and place of the next Annual Meeting, to be fixed about December 28, 1899; in making such arrangement, he was instructed to follow the course adopted in 1898 of uniting with the Naturalists and other Affiliated Societies.

The business being concluded, the Society listened to the Address of the President, Professor Henry Wood, concerning "Folk-Lore and Metaphor in Literary Style."

Other papers were presented, as follows:—

Ojibwa, Cree, and Eskimo Legends from Canada, DR. ROBERT BELL, F. R. S., Ottawa, Canada.

Some Animal Medicine, MRS. FANNY D. BERGEN, Cambridge, Mass.

American Indian Names of White Men, DR. A. F. CHAMBERLAIN, Worcester, Mass.

Bibliography of Folk-Lore relating to Women, MRS. ISABEL C. CHAMBERLAIN, Worcester, Mass.

Bahama Customs and Superstitions, PROF. C. L. EDWARDS, Cincinnati, Ohio.

Mythology of the Chilcotin, DR. LIVINGSTON FARRAND, New York, N. Y.

The Origin of a Tradition, MISS CORNELIA HORSFORD, Cambridge, Mass.

Animal Tales of the Eskimo, MR. A. KROEBER, New York, N. Y.

The Study of Ethics among the Lower Races, DR. WASHINGTON MATTHEWS, Washington, D. C.

Modern Theories of the Origin of Folk-Tales, MR. W. W. NEWELL, Cambridge, Mass.

Who was Mother Goose? PROF. THOMAS WILSON, Washington, D. C.

Demonstration was made of Phonographic Records of Indian Song, contributed by DR. FRANZ BOAS, MISS ALICE C. FLETCHER, DR. CARL LUMHOLTZ, and DR. WASHINGTON MATTHEWS.

On Wednesday evening, the members of the Affiliated Societies were invited to visit the American Museum of Natural History, where addresses were made by Mr. Morris K. Jesup and Professor Henry F. Osborn. After the visit to the Museum, a reception was held at the house of Professor Osborn, 850 Madison Avenue.

On Thursday evening, the Annual Dinner of the Naturalists and Affiliated Societies was held at the Hotel Savoy. Prof. H. P. Bowditch delivered a President's Address.

THE SEVENTH VOLUME OF THE MEMOIRS OF THE
AMERICAN FOLK-LORE SOCIETY.

CURRENT SUPERSTITIONS, COLLECTED FROM THE ORAL TRADITION
OF ENGLISH-SPEAKING FOLK IN AMERICA, BY FANNY D. BERGEN,
PART II.

As the fourth volume of the *Memoirs*, was published the first part of the work which is now completed by the seventh volume. The matter included in this second part is that relating to animal and plant lore; the gathering will be found at least as illuminative as that already accessible. In the notice of "Current Superstitions" contained in a previous number of this *Journal* (vol. ix., 1896, pp. 55-66), it has been observed that no collection made in Great Britain is in any way comparable in richness and instruction to that of Mrs. Bergen. The British notices form only chapters of more general works, not professing to completeness of record or scientific thoroughness of presentation. In the American publication, the wealth of the material is incomparably greater; the items often explain each other, and the book will be found to throw a flood of light on the popular beliefs and usages of the English folk, to which in the main the matter belongs. From the nature of the case, no gathering made as a first essay, and by a person whose opportunities have been limited by inability to travel, can pretend to anything like perfection; a great body of superstitions have doubtless been passed over, to be added by later investigators who may glean after the footsteps of our author; yet, even so, the work will be found an invaluable record of folk-thought, and will be permanently valued as testimony of popular conditions at the end of the nineteenth century.

In the paper above noted, attention has been called to the correspondence of the beliefs and American usages recited by Mrs. Bergen with those of England. The same relation will be found to exist in the second part of her work. As already remarked, the English element has been the controlling one in American folk-thought. Mrs. Bergen has indeed added a certain number of items obtained from negro sources. The book, however, does not profess to enter on the extensive subject of negro superstition; the examples cited are given only as variants of common white superstitions, or only as shared also by the white people of the region.

The first volume of the collection not only formed a collection superior to any predecessor, but in some respects opened up new fields. Such, in the review mentioned, was shown to be the case

with usages relating to the movement of the sun, in some households still regulating the making of bread and the methods of other domestic work. The second volume will appear equally instructive. As an illustration may be noted the chapter on "Amulets and Spells."

Well-known is the superstition, prevalent chiefly in the Southern States and apparently of negro origin, that good fortune is secured by wearing as an amulet the foot of a rabbit. The belief has a character tending toward mystery and horror; the foot is to be the left hind foot; it is to be taken from a rabbit killed in a graveyard. Such requirement might make us suppose that the root of the superstition is in that inclination to ascribe mystic power to the reverse of the bright side of life which appears in European magic; the enchanter may secure his effects by setting night against day; diabolical agency acts in the inverse manner of the angelic. Such conception appears frequently in modern popular superstition; thus, in Halloween usages, it is common to perform the act of divination by walking backwards, or by hanging the garments wrong side out. According to one formula, a girl is to go into a garden at midnight of Halloween to steal cabbages; the first person she meets on her return will be her husband. A variant insists that she must go through a graveyard ("Current Superstitions," vol. i. p. 56). The addition has probably been made merely to secure the conditions for awe. So with the rabbit superstition: the root is to be found in the power exercised by the member, and the connection with the grave is superadded. Mole-paws also may serve the purpose. If the rabbit superstition is of negro derivation (and this is not absolutely certain), at any rate it does not essentially differ from the conceptions of whites; it is only a branch of the practice of attributing supernatural power to the desiccated member which had once been potent, of which we have a familiar example in the dried human hand, as in the case of the hand of a malefactor, used by thieves. The folk-lore of the English in America supplies a series of similar credulities with regard to the potency of the preserved parts of other animals. We cite from the volume under examination:—

AMULETS.

1. For cramps wear a bone from the head of a cod. *Newfoundland.*
2. A fin-bone of the haddock (if the fish is caught without touching the boat) will cure cramp. *Green Harbor, Trinity Bay, N. F.*
3. A fin-bone of the haddock, taken from the living fish without the knowledge of other persons, and worn in a bag, will cure toothache. *Labrador, Trinity Bay, N. F. (Mountain Indians).*

4. A fin-bone of the haddock, carried in the pocket, will cure rheumatism.
Scilly Cove, Trinity Bay, N. F.

5. A small serrated bone, found in the head of a codfish, is carried as a "lucky bone."
New England.

6. A small bone from the head of a gar is carried as a "lucky bone."
Western Central States.

7. A smooth white "stone," found in the nest of a fishing-hawk, is carried for luck. This is probably a small bone from the head of a perch or other fish.
Chestertown, Md.

8. Smoothly polished pebbles are carried for good luck, and are called "lucky stones."
Chestertown, Md.

9. Two little bones, found in the head of a certain fish, are called lucky stones; but the good luck comes only after they are lost.

Fort Worth, Tex.

10. A small bone, cut from a living turtle, is carried as a "lucky bone."
New England.

11. When the king-crab has a single claw (one half gone), break it off and carry it for luck. It is called a "lucky claw."
Cohasset, Mass.

12. The left hind claw (hallux) of a crow is carried about for a "luck charm."
Cambridge, Mass.

13. The globular head of the femur of a pig is kept in a box or bureau drawer as a "lucky bone."

Petit Codiak, N. B., and Baltimore, Md. (negro).

14. A veal bone, probably the head of the femur, is kept as a "lucky bone."
Central New York.

A striking superstition of this sort is that of Germans in Ontario, as reported in a previous article of the present number. A black cat is to be stolen, boiled to death, and reduced to pulp; the bones are to be picked out from the mess with the teeth while gazing in a mirror; at a certain point in the operation, the performer will lose sight of the reflection of himself. When this happens, the bone at the time in the mouth, and to the agency of which this effect is due, is to be preserved. At any time, by inserting the bone between the teeth, the carrier has the power of making himself invisible. How singular such a belief, retained to the beginning of the twentieth century! The underlying idea is obvious. A black cat, as a witch, possesses the ability of transformation; such magic power must be due to some particular element of the organism; the thing to be done is to discover that element, which confers on its possessor a

like potency. Thus the survival of the present day gives a glimpse into the prehistoric conceptions of millenniums ago. No doubt the usefulness of the cod-bone, as applied to rheumatism, is to be similarly explained; the fish being a free-moving animal, the transfer of that locomotive power will relieve the rheumatic person. The rabbit-foot will lend the power of swift and successful movement, the mole-foot that of easy excavation of treasure. The special idea will pass over into the general one of conferring good fortune. The wider question, the explanation of the use of amulets in general, although in a measure elucidated by such illustrations, need not here be further considered.

The bringing together of a mass of such items of superstitions renders the work of Mrs. Bergen thoroughly instructive. The field of distinctively negro superstitions the collection does not profess to enter; the few here contained are inserted only as shared by the whites of the region, or as variants of beliefs also belonging to English-speaking folk. The imperfection and unsatisfactoriness of collections made in England has been pointed out in the review of the first volume, above mentioned, where the principal gatherings have been noted. A full collection of British material would no doubt in a great measure parallel the American collection.

Well-known in folk-lore are the magical powers of human saliva. Throughout the world, from the Australian native to the English in America, threatening demoniacal assault is guarded against by spitting. In the United States generally, the belief in the evil eye has a survival in the idea that it is unlucky to meet a cross-eyed person, but that the evil may be averted by expectoration. Children in Boston, according to our author, suppose that the sight of a dead mouse will cause the food eaten at supper to taste of the animal, unless averted by spitting thrice. It was an old New England belief that the view of dead dogs, cats, and the like might give the passer-by the itch if he did not protect himself by spitting three times. In Kentucky, the sight of tawny caterpillars, called "fever-worms," will bring fever; one must spit on such occasions. So, in Alabama, to spit on a cross-mark exorcises the ill luck consequent on turning back from a journey; and in Maryland live coals from one fire should not be added to those of another without this protection. In like manner, in Maine, and no doubt everywhere, the bad fortune consequent on the accidental putting-on of a reversed garment may so be banished. So the action is used in cursing enemies.

87. When the ear burns it is a sign that some one is talking about you. Wet the forefinger in the mouth, and rub the ear with the forefinger and thumb, saying about the one supposed to be talking about you:—

If good, good betide you, and
If bad, may the Devil ride you.

or, in Baltimore, Md. : —

If it's good, may the Lord bless you.
If it's bad, may the Devil take you.

Saliva has not only a prophylactic but also a prophetic potency. We cite the items illustrating this power : —

Strike the saliva with the right forefinger, and notice the direction in which it flies ; that will be the direction of the lost article.

Missouri (negro).

92. To find lost cattle or any lost articles, strike a drop of spit on the palm of the hand.

Pennsylvania.

93. Spitting on the palm of the hand or on the inner side of the wrist will recall to the memory where a mislaid article is.

Salem, Mass.

94. Spitting on a hot shovel serves as a means of divination. One's future home is in the direction taken by the moving bubble. If it remains stationary, the one who is trying the oracle will remain where he is.

Northern Ohio.

Superstitious beliefs relating to animals have different roots. In some cases the omens derived from these may belong to the class of mere indications ; that a white dove should be a sign of marriage, a "mourning dove" of death, may be natural. The lowing of a cow is said to be a sign of death ; but the idea is explained by other similar items of superstition, in which it is only after darkness has set in that the sound is dangerous. The disturbance of the domestic animals is dependent on their foresight of approaching disaster to their master's house. That a white spider "spinning down" is a token of good news, a black one of evil tidings, is equally in accordance with the laws of association of ideas. That the sight of a redbird on Saturday portends a vision of one's sweetheart on the Sunday may be due only to the brightness of the plumage. In these cases the prophetic character belongs to the animal only incidentally, or in consequence of the suggestion of certain feelings.

There is, however, a mass of belief relating to animals which goes back to the sacred quality of the creatures, as anciently worshipped or dreaded. Thus, in the case of the snake, the ancient hostility set forth in Genesis is fully maintained by modern practice.

351. Kill the first snake you see in the spring to bring good luck.

Cape Breton.

352. If a snake crosses one's path, that person has an enemy.

Somewhat general in the United States.

353. The next person you see after meeting a snake is an enemy.

Maine.

355. Break your first brake,
Kill your first snake,
And you will conquer all your enemies.

Northern Ohio.

356. Kill the first snake you see in the spring, and you will conquer all your enemies that year. If the snake gets away, you will be troubled with new enemies that year.

Talladega, Ala.

357. If the first snake you see in the spring is dead, you will lose a friend.

Lawrence, Kan.

On the other hand, the equally ancient friendliness of the sacred snake is preserved in an opinion that it is lucky to have that creature frequent the house (Bruynswick, N. Y., before 1830). The toad stands on a better footing, inasmuch as he is protected by a theory that his slaughter is dangerous. To kill him makes the cows go dry, or give bloody milk; to step on him is a sign of disappointment. It is a children's saying that to kill a toad will cause you to stub your toe; a fortunate protection for an ugly creature. Very likely the regard for toads is connected with an idea that they were forms of the guardian spirit or familiar demon. The doctrine that the murder of a cat brings ill luck is so universal that in many places it is almost impossible to get any one to perform that office. In general, the cat appears as the transformation of the witch. Such reputation must have been ancient. In an old Irish hero tale we find that the nocturnal visit of cats was sufficient to scare the stoutest hearts; and the chief of Arthur's encounters, according to Welsh and French mediæval story, was with an enchanted cat. But the modern lore as to cats is mixed; there are opposite views as to the nature of the luck brought by the visit of one, or being followed by one. Obviously, originally, it would depend on the relation: either the witch would be pursuing with evil intent, which would intrinsically be probable; or she would be under the control of the individual, in which case the luck would be good. In Massachusetts, people are shy about moving cats to a new home; and in Kansas it is unlucky to move into a house where the cat (the genius of the preceding family) has been kept. But in the survival, one is likely to find diametrically opposite precepts.

As a weather prophet, the cat is known to be wise, and omens are taken from the most commonplace movements. "Weather" formed a topic of the first volume of "Current Superstitions;" the signs obtained from animals contribute a section to the second volume. Such expectations are of great antiquity. In the third century

before Christ, the Greek Theophrastus produced a treatise "concerning signs." This writer was himself a person too illuminated to give much light on the real folk-lore of his day; but he reports concerning the expectations of the weather sufficiently to show the presence of endless beliefs on the subject. The hedgehog, he says, is a prophetic animal, who makes his hole with openings north and south, and closes, before a storm, the exposed opening. In American weather-lore the ground-hog appears as a prophet, but his activity is more complicated.

An interesting Introduction to the collection has been contributed by the husband of the editor, Mr. J. Y. Bergen, well known as a biologist. Mr. Bergen points out that animal and plant lore must have constituted an important part of the earliest folk-lore of the world. He examines the character of the animal weather signs, with some inclination to believe in a foundation of fact.

But there is great diversity of opinion among those who have studied and written concerning animal weather-lore in very recent times. Dr. C. C. Abbott, our New Jersey naturalist, is decidedly sceptical as to the power of animals in general to forecast the weather. While he admits that special meteorological conditions may influence the actions of animals, he denies to the latter that prophetic power with which they are so often credited in regard to coming weather changes. "I have gathered," he says, "a host of sayings referring to birds and the weather, and have tested them all. Often they hold good, frequently they do not."

On the other hand, Charles St. John, who must certainly be reckoned an intelligent naturalist and good observer of out-of-door life, in his "Wild Sports in the Highlands" says, "There are few animals which do not afford timely and sure prognostications of changes in the weather." St. John credits wild-fowl, grouse, ducks, fish, field-mice, pigs, and sheep with knowledge of coming weather changes, and believes that they indicate the character of the changes by their behavior.

In his "Animal Intelligence," George J. Romanes cites as a remarkable case of instinct an interesting account of the manner in which a swan raised her nest, containing eggs, two and a half feet the very day before a tremendous fall of rain, which by flooding did great damage in the neighborhood.

For myself, I am somewhat credulous in regard to the whole matter, and doubt not that in a general way many of the weather proverbs that have arisen from observing the behavior of animals are to be trusted.

The book contains a gleaning of items relating to folk-medicine, which will interest readers of the medical profession. Respecting this material Mr. Bergen observes:—

Folk-medicine is one of the most important subjects in American animal and plant lore. Medicine is so largely empirical, it is so difficult to be

sure whether a given course of treatment has proved beneficial or not, the *vis medicatrix nature* is so great and so obscure a factor in most cases, that there has always been much chance in medical practice for what might perhaps be called sincere quackery. Let it once be suggested that a given substance might cure a certain disease, and let its remedial virtues be tried in a few cases. If some of the patients recover, it is sure to be argued, by a familiar process of reasoning, that the remedy effected the cure. In any new region it would be easy to trace the steps by which the popular *materia medica* is thus enlarged, but after the addition the process can only be conjectured.

The study of the considerations which suggest curative power in this or that animal or vegetable product is a most interesting one. The principle on which (to cite only one instance out of many) the little white granular roots of a common British saxifrage were supposed to form an efficient remedy for vesical calculi still flourishes among us. A common smartweed, for example, with heart-shaped marks on its leaves, is widely known as heart's-ease from its supposed value in cardiac affections. Apparently the possession of a disgusting smell or taste has often sufficed to give a substance a reputation for curative properties. Burnt feathers, angleworm oil, tar, pitch, boneset, and the host of bitters vaunted in domestic medicine, must owe much of the esteem in which they are held to their unsavory qualities. It is very evident that anything singular in the aspect of a plant, above all if the singularity be of an unpleasant kind, is a strong recommendation for its adoption into the list of remedial herbs. In many cases this suggestiveness depends wholly or in part on the well-known doctrine of signatures, as it does in the reputation which many plants of the Orchis family have obtained for nervine or aphrodisiac qualities. But there are other instances, such as that of the rattlesnake-plantain, the cow-parsnip, and the whole list of plants with milky juice, which seem to owe their use in folk-medicine merely to their conspicuous or peculiar characteristics.

It has been well said that "nastiness is often an element of mysteries," and no doubt the curious veneration for filth is responsible for some of the excrement-cures which are still employed in a few places and meet with implicit belief.

In folk-medicine, as in the *materia medica* of the schools, there is a noticeable tendency to outgrow the use of remedies of animal origin, while the list of herbs credited with medicinal virtues remains a long one. General treatises on medicine two hundred years ago abounded in the most irrational and disgusting prescriptions of animal remedies. Michael Ettmüller, in his "Opera Medica,"¹ devoted nine folio pages to medicinal preparations from the human body and its excreta, of which those obtained from hair, nails, sweat, and earwax are the least filthy. No longer ago than the middle of the eighteenth century such substances as ambergris, castor, civet, "man's-grease," mummy (human), vipers, and a multitude of other equally absurd animal remedies, found a place in one of the best dispensaries of the time, Pomet's "General History of Drugs." The

¹ Francofurti, 1708.

serious discussions in regard to the origins of such substances and the mode of making sure of their genuineness and excellence read to-day like mere parodies on pharmacy. One is told, for instance: "You ought to be careful, likewise, that every Bundle or Parcel of *vipers*, which is usually a Dozen, have the Hearts and Livers along with them, these being the most noble Parts of the Animal." And again: "They are much more sprightly and gay when they are in the Field than after they are taken, because they then draw themselves up into a narrower Compass and contract their Pores." The whole descriptions of the medicinal use of vipers, of the sources and preparation of bezoar, of moss from human skulls, and so on, read like the directions for the preparation of a voodoo charm or the rabbit-foot talisman. Indeed, very little reading of old treatises on *materia medica* and herbals is necessary to make clear the fact that folk-medicine represents the first step of the series which ends in the scientific pharmaceutics of to-day.

It is necessary to say, once for all, in regard to the items of folk-medicine contained in the following pages, that they are not inserted because they are merely fancies. Very many of the remedies cited are certainly useful; tea made from butternut bark is as efficacious as tincture of aloes or of *cascara sagrada*, if less expensive; and sassafras-pith makes as grateful an application for inflamed eyes as anything known to the most skilful oculist. But those medicaments which are unknown or nearly so to the modern practitioner, while they are of common use in domestic medicine among simple people, are legitimate subject-matter for any collection of folk-remedies. It should be added that the animal and plant remedies here described form but an insignificant part of the list which could be collected within the limits of the United States and Canada, since every region has drawn largely upon its own local fauna and flora for medicinal use.

This notice may be concluded with the final passage of Mr. Bergen's Introduction:—

As I have suggested in an earlier paragraph, much of our folk-lore is of Old World origin. Considering that we have perhaps the most mixed population on earth, it could not be otherwise; our folk-lore must be a compound of the most various ingredients. If we cannot detect in it morsels from every country in Europe, from half the tribes of Africa, from a large part of Asia and the great Pacific islands, as well as from many tribes of American Indians, it is only because our analysis is not sufficiently minute. The present is the time, while the fragments of the folk-lore of English-speaking America are only cemented into an angular breccia, to gather specimens of the mass from as many parts of it as may be. When the materials shall have been worked over into a compact whole, and when our superstitions shall have been catalogued with the fulness and care with which those of Great Britain or of Germany have been set down, there will be a chance for some one to do for American folk-lore what Simrock, Grimm, and Wuttke have severally done for that of Germany.

W. W. N.

FOLK-LORE SCRAP-BOOK.

GHOSTS AS GUARDIANS OF HIDDEN TREASURE. — From the "Southern Workman and Hampton School Record," for March, 1898, we copy two negro ghost stories. The editor remarks that "the ghost in negro folklore is a being often misunderstood. If met with courage, he rewards those who speak to him, as he is in many cases the guardian of concealed treasure. The two stories here given, one from the western part of Virginia and one from southern Alabama, are alike in showing this characteristic : " —

The Rich Ghost. — Once upon a time, in a lonely little house upon a hill, there lived a man and his wife. The husband worked down in the town all day, and the wife worked at home alone. Every day, at noon, when the clock was striking twelve, she was startled by the pale, ghost-like figure of a man that stood in the doorway and watched her. She was very much frightened, and told her husband that she could not stay in that house any longer. But they were very poor, and the rent was cheaper than they could find elsewhere. While the husband was looking for another house, the preacher came to see the wife. She told him about the pale-faced ghost that continually watched her. The preacher told her to sit down before her looking-glass with her back to the door and read a certain passage from the Bible backward. Then she must turn her chair around, look the ghost in the face and ask him, "What do you want here?" The very next day she did as she was told. At first her voice trembled and she did not think that she could finish, but strength came to her and she read it. Then she turned upon the ghost and asked him the question. His face was frightful to look upon, but he told her to take her hoe and follow him. He led her to a lonely spot and rolled away a large stone and commanded her to dig. She dug until she was exhausted and the hoe fell from her hand. He jerked it up and dug until she had regained her strength. Then she commenced to dig again and at last struck something hard. He commanded her to stop, then stooped down and with wonderful strength drew up a large earthen pot. Upon taking off the cover, she saw, by the dim light of the setting sun, gold and silver coins in great abundance. The ghost told her to go home and tear the plastering from off the western corner of her little one-room house, and she would find a package of letters. From these she must get his brother's address and send him half of the hidden treasure. The other half was for herself. She did as she was told. The pale-faced ghost was never seen again, and she was made a rich woman and they lived happily ever afterward.

Rosa Hunter.

The Boy and the Ghost. — Once there was a very rich family of people and they all died. Everybody was afraid to go there. Finally some one set up a sign-board which said, "Any one who will go to this house and stay over night can have the house and all that is in it."

A poor boy came along and read it. "I will go," said he, and he went at sunset. He found all he wanted and went to work to cook his supper. Just as he was ready to eat it he heard a voice from the top of the chimney. He looked up and saw a leg. The leg said, "I am going to drop." "I don't keer," said the boy, "jes' so 's you don' drap in my soup."

The leg jumped down on a chair, and another leg came and said, "I am going to drop." "I don't keer," said the boy, "so you don' drap in my soup." One after another, all the members of a man came down in this way.

The little boy said, "Will you have some supper? Will you have some supper?" They gave him no answer. "Oh," said the little boy, "I save my supper and manners, too." He ate his supper and made up his bed. "Will you have some bedroom? Will you have some bedroom?" said the little boy. No answer. "Oh," said the little boy, "I save my bedroom and my manners, too," and he went to bed.

Soon after he went to bed the legs pulled him under the house and showed him a chest of money. The little boy grew rich and married.

PENALTIES FOR INJURING CHINESE SCRIPTURES, AND REWARDS FOR THEIR DISTRIBUTION. — In the Journal of the China Branch of the Royal Asiatic Society, vol. xxviii., 1898, Rev. G. W. Clarke gives an account of the *Yü-li*, or Precious Records, from which an extract has already been given. Below are cited examples of rewards and punishments for the reverent or irreverent treatment of these works (pp. 256, 257). "Mr. P'au, M. A., of Kwie-Tong hsien, in A. D. 1750, disfigured the *Yü-li* by crossing out the sentences he disliked and by introducing his strictures on the pages. One evening the Goddess of Mercy visited his neighborhood. At night-time P'au opened the front door to go out into the street, but he fell, and could not raise himself. He ordered his son to bring out the *Yü-li* and give it to a neighbor to take to the Tong Yu Miao. His son entered the room and found it to be filled with fire, and perished in the room. Mrs. P'au fled in her night-dress to save her life, and in her flight stumbled over her husband. P'au confessed to his neighbors how he had disfigured the *Yü-li*, and soon afterwards he died from his burns, and dogs came and ate his flesh. Mrs. P'au was ashamed to return to her neighbors in her night attire. She met a beggar and married him; what became of her afterwards is not known."

On this Mr. Clarke remarks: "Every city has its Tong Yu Miao, or Ch'en Hwang Miao. The God of Hades, who governs a corresponding district in the spirit world, is supposed to reside in the temple. These temples are often used as the court of appeal by mandarins, literati, and people. For instance, when a man is to be executed, he has his name and his crime written upon a small flag. As soon as decapitation has taken place, a gun is fired to notify the governor, and a yamen employee hastens to the Ch'en Hwang temple to inform the idol that So-and-so has been beheaded, and bid him take care of the spirit. If a robbery or murder takes place, the mandarin or an employee will go with an offering to the idol

and state the case, and beseech his help to capture the offender. When he is caught, theatricals are given in his honor, or a large tablet presented to the temple."

"Mr. Hwang, of Ta-Shin hsien, was an overseer of the scholars of a certain district. He and his wife were very virtuous and delighted in doing good works. During his term of office he had cut several sets of blocks of good books, and printed several thousand copies and distributed them gratuitously. Mrs. Hwang had the blocks of the *Yü-li* cut; she had a large number printed and gave them away. She also bought and set at liberty several thousands of birds and fishes. They had five sons, and all of them, during the reign of the Emperor K'ang Shi (A. D. 1662-1723), attained high honors as civil and military mandarins."

In regard to this latter extract Mr. Clarke observes that the scholars of every city are under the charge of an overseer, by which means concentrated opposition can be brought against Christian missionary effort. "In many parts of China the virtuous people have what is called a Fang Sen Hwie, *i. e.* a 'Society for Liberating Life.' It is believed that animals, birds, fishes, and insects are possessed by some one's spirit; if their death is prevented, the spirit obtains some mitigation of the pains of hell; therefore much merit is obtained by setting at liberty living creatures. A meeting of the members is convened every year. If near the water, as at Ta-li fu, they have a picnic on the water, and fishermen do a good trade by selling live fish cheaply, and their purchasers throw them into the lake. Sometimes sparrows are bought, but I have never heard of an ox or horse being bought for this purpose. First, it would be too dear, and, secondly, it would soon be recaptured. It can be seen that the Chinese believe that distribution of relief during a time of famine is reckoned a meritorious act."

EXTRACTS FROM THE YÜ-LI OR PRECIOUS RECORDS (continued from No. xliii.):—

Reward for Preventing Suicide. (No. 6.)—"Mr. Tai Shung, M. A., of Fuh Liang, lived in a room near a stream. One night he heard a spirit say near his window, 'To-morrow a woman is coming to drown herself, and I shall thereby secure a substitute.' Tai kept watch, and saw a woman come to the stream. She was weeping bitterly, and her hair was hanging about her shoulders. He asked her: 'What is the cause of your sorrow?' She replied: 'I am in great trouble. My husband is a notable gambler and a drunkard, our house is bare, and he proposes to sell me to a life of shame. I am well connected, and rather than disgrace my family I will drown myself.' He dissuaded her from her purpose and invited her into his house. Within a short time her husband arrived, and upon seeing her used very abusive language. Tai reasoned with him, and said: 'If you are really so very poor, do not sell your wife, I will lend you some money.' The husband and wife burst into tears, accepted the offer, and returned to their home. The same night Mr. Tai heard some strange sounds. A voice said: 'Curses be upon you for spoiling my chance;' whilst another

said: 'Why do you desire his injury? Shang Ti has decreed that he shall be a Grand Secretary, and you cannot injure him.'"

Edict of the President of the Sixth Hall of Judgment in Hades (p. 345). — "Those who grumble at heaven and earth, wind, thunder, cold, heat, rain, or clear heavens, who cry or commit nuisance toward the north; persons who destroy idols and steal their souls and intestines or scrape the gold leaf off the idols, or who use the names of the gods frivolously; who-soever destroys characters or books, who shoots rubbish near a temple, or worships an idol in a dirty kitchen; persons who treasure up obscene books, but gladly destroy good books and tracts; those who engrave or paint on any kind of crockery or furniture the sign of the dual principles of nature, or the Pa-kwa, the eight signs, or sun, moon, stars, gods, the eight genii, or the constellation of mother Wang, or embroider the sacred sign of Buddha upon clothes; persons who write the name of the owner of furniture upon the seats of chairs or the tops of stools, thus defiling the character by sitting upon it (it is proper to write or paste the owner's name underneath); people who wear clothes with a dragon upon them; who trample upon grain and spoil it, or hoard up grain until high prices may be had, — whoever is guilty of the above crimes shall pass a preliminary examination at this hall, and then be passed to their proper hell for punishment; when their time is expired, to be sent to the seventh hall.

"Persons guilty of the above crimes, if they will abstain from animal food on the third day of the eighth moon, and will on the fourteenth, fifteenth, and sixteenth of the fifth moon, the third of the eighth moon, and the tenth of the tenth moon, not quarrel with any person, shall escape all the torments of hell."

This proclamation is supplemented as follows: "A new decree. The unrepentant of the above crimes shall first suffer for five years in the great hell, and then three years in the hell for flaying. At the expiration of this period they are to be passed to the seventh hall. The souls of those who live in lonely places and rob and murder travellers, of innkeepers who put poison in food to injure their guests, of banditti, and those who assault women — when they arrive in this hall shall be cut in halves and afterwards be sent to the great hell and suffer for sixteen years, and then five years in each of the sixteen hells; at the expiration of this period they shall go the boundless hell and pass through fifteen hundred various calamities, and after this be born as animals."

The translator remarks: "When an idol of any value is finished, there is the ceremony of giving it a soul in order to make it have life, *i. e.* power to be efficacious; the soul is placed in a small box or hole between the shoulders. I once extracted a soul; there were several bits of metal to represent the heart, liver, and lungs, the bones of a sparrow and mouse, a bag of cereals, some silk threads, and a paper giving an account of the putting in of the soul. In valuable idols gold and silver are put in, and then the idols are well guarded."

NOTES AND QUERIES.

TWO WITCH STORIES. — Of the stories given below, the first seems evidently of old English origin. The second may be of negro derivation; both agree in the feature that in each case the witch is unknown to the husband.

1. *The Brothers who married Witches* — Once there was a man who kept a store, and his wife was a witch, but he did n't know it. They kept having things stolen from the store, and could n't find out who took them. It was really the clerk that stole them, and the storekeeper's wife always helped him to get away, for after he'd stolen anything she'd say, "Over the woods and over the water, follow me." And then he'd fly off with her to some safe place, where he could hide the things, and then fly back to the edge of the town, and from there he'd walk to the store, so he could n't never be caught. At last the storekeeper watched one night, and caught the clerk stealing, and they was going to hang him for it. But when he was on the gallows, the witch came along and said, "Off the gallows, and over the water, follow me." And so he got off clear.

The storekeeper had a brother that had a wife that was a witch, too. This brother was a miller, and he had a heap of trouble about getting any one to tend the mill nights, because the men he'd get would either get scared away, or else if they stayed they surely got killed. Anyhow, the miller got one man that said he was n't afraid to stay and watch, if they'd give him a sword and a butcher-knife. So they gave them to him, and he lighted a row of lights, and took his sword and his knife and laid down to watch. Pretty soon in came a lot of black cats, — miaou, miaou, — and one of them began to go around and spat out the lights with her paw. The man, he got up and cut at her with the sword, and cut off her paw, and then they all ran out and left him. He found a hand lying there and picked it up, and it had a gold ring on it, like one the miller's wife wore. In the morning the miller's wife was sick, and they sent the man that watched for the doctor. When the doctor came, he found her in bed in a great deal of misery, and he asked her to let him feel her pulse. She put out her left hand to him, and kept her right hand all the time under the bed-clothes. The doctor, he asked her to put out her right hand, and when he got hold of it he found it was cut off. And that week she died.

2. *The Snake-Wife*. — Once there was a man that had a snake for a wife. But he did n't *know* she was a snake, till one day one of his friends said to him: "Do you know you got a snake for a wife? She don't look like a snake, — looks like a woman; but she *is* a snake, and I'll tell ye how I know. When she bakes bread she allers bakes two batches, some for you that's got salt in it, an' some for herself that ain't got any in. Now if ye want to ketch her, I'll tell ye how to do. You jest put a pinch of salt into the bread she makes fer herself." So he watched his chance and put in the salt, and sure 'nuff, when she ate a piece o' that bread she turned into a snake, and run up the chimney fast as she could go. And

when the other man see her do that he jest hollered, "Make a big fire, an that'll kill her sure." So they made a big fire right quick, and that killed her.

And the man's wife had been dead a long while ; he did n't know it, but she got killed being thrown from a hoss.

Told to Fanny D. Bergen by a young colored girl at Chestertown, Md.

FOLK-TALE OF THE PANSY. — That charming

"little western flower

Before milk-white, now purple with love's wound,"

called by maidens "love-in-idleness," but also known as "heart's-ease" and "Johnny-jump-up" (the *Viola tricolor* of botanists), has given rise to many pleasing folk-tales. One used in Germany to illustrate an episode of family life has found its way across the Atlantic, and has been told me in the following manner : My friend first pointed out that the perfect flower consists principally of three parti-colored brilliant petals and two plainer ones, together with a small central pistil partly concealed by the showy corolla, and that beneath the five colored petals there are four green sepals. The family episode herein symbolized concerns a man with his two daughters, his second wife and her two daughters, and deals with the selfishness of the stepmother. Holding the pansy so that the three handsome gold and purple petals are below the two plain ones, the story-teller proceeds thus : —

Once upon a time there lived in the Thuringian forest a family consisting of a man (show the pistil), his two daughters (show the two plain petals), his wife and her two daughters (show the three gaudy petals). The father of the family was of a retiring disposition (show that the pistil is quite hidden by the corolla), while the ladies of the household were more showy and conspicuous ; the stepmother, being proud and selfish, arrayed herself and her own daughters in gorgeous gold and purple gowns (show the three brilliant petals), while she gave her step-children cheaper and simpler garments (show the two plainer petals). And besides this, the lady was so unkind as to secure for herself and her own children a stool apiece for each to sit on (here remove each of the parti-colored petals, and point out that each rests upon a green sepal beneath), whereas her two step-children had but a single stool between them (show that the two plain petals rest upon one green sepal). Remove the corolla and proceed : Having taken away the ladies who overshadowed the head of the family, the latter (the pistil) becomes visible, with his little round head and bright red necktie, and there he sits in silent retirement with his feet in a tub of hot water.

H. Carrington Bolton.

ROPES OF SAND ; ASSES ; AND THE DANAIDES. — The occurrence of a single incident in ancient Egyptian custom, on Greek and Roman monuments, in an Arabian story, and in English folk-lore provokes suspicion that some one idea worth finding out may lie behind the scattered facts. Such an

incident is the weaving of a futile rope, twisted and untwisted in festival custom in Egypt, in Greek and Roman art eaten by an ass, made of sand in Arabic story and in English legend. Further, in more than one ancient monument the futile rope is associated with those futile water-carriers, the Danaides, whose condemnation it was to carry water in sieves; and in Cornwall the spirit who was set to weave ropes of sand had also to empty a lake by the aid of a shell with a hole in it. What do these coincidences mean?

In the hope of gaining further facts I quote, but make no attempt to value, the following rope-makers, ass, and water-carriers: "In the city of Acanthus, towards Libya beyond the Nile, about 120 furlongs from Memphis, there is a perforated pithos,¹ into which they say 360 of the priests carry water every day from the Nile. And the fable of Ocnus is represented near at hand, on the occasion of a certain public festival. One man is twisting a long rope, and many behind him keep untwisting what he has plaited."²

In the painting by Polygnotus at Delphi, Pausanias describes, among other dwellers in Hades, "a man seated; an inscription sets forth that the man is Indolence (*Oknos*). He is represented plaiting a rope, and beside him stands a she-ass furtively eating the rope as fast as he plaits it. They say that this Indolence was an industrious man who had a spendthrift wife, and as fast as he earned money she spent it. Hence people hold that in this picture Polygnotus alluded to the wife of Indolence. I know, too, that when the Ionians see a man toiling at a fruitless task they say he is splicing the cord of Indolence."³

In the mediæval Arabic story, one of the tasks imposed by Pharaoh on Haykar the Sage is to make two ropes of sand. Haykar says: "'Do thou prescribe that they bring me a cord from thy stores, that I twist one like it.' So, when they had done as he bade, Haykar fared forth arear of the palace and dug two round borings equal to the thickness of the cord; then he collected sand from the river bed and placed it therein, so that, when the sun arose and entered into the cylinder, the sand appeared in the sunlight like unto ropes."⁴

Of Michael Scott, a note to "The Lay of the Last Minstrel" says: "Michael Scott was, once upon a time, much embarrassed by a spirit, for whom he was under the necessity of finding constant employment. Two tasks were accomplished in two nights by the spirit. At length the enchanter conquered this indefatigable demon by employing him in the hopeless and endless task of making ropes out of sea-sand."⁵

A passage in the "Denham Tracts" speaks of Michael Scott as famed

¹ Pithos = a vessel of large size, used for stores, sometimes sunk in the ground as a cellar.

² Diodorus Siculus, i. 97.

³ Pausanias, x. 29. 2. See J. G. Fraser, *Pausanias*, v. 376; *Edinburgh Review*, April, 1897, p. 458; *Journal Hellenic Studies*, vol. xiv. p. 81.

⁴ *Supplemental Nights*, Burton Lib. ed. xii. 24; orig. ed. *Suppl. Nights*, vol. vi. p. 32.

⁵ *The Lay of the Last Minstrel*, ed. 1869, note 15.

“for having beat the Devil and his myrmidons by the well-known device of employing them to spin ropes of sand, denying them even the aid of chaff to supply some degree of tenacity.”¹

The wild Cornish spirit, Tregeagle, brings life into these somewhat tame accounts of futile industry. The wandering soul of a tyrannical magistrate, Tregeagle was bound to fruitless labor on coast or moor, his toil prevented and his work destroyed by storm and tide. His cries sounded above the roar of winter tempests; his moanings were heard in the sighing of the wind; when the sea lay calm, his low wailing crept along the coast. More than one task was laid upon this tormented soul. On the proposal of a churchman and a lawyer, it was agreed that he should be set to empty a dark tarn on desolate moors, known as Dosmery (or Dozmare) Pool, using a limpet-shell with a hole in it. Driven thence by a terrific storm, Tregeagle, hotly pursued by demons, sought sanctuary in the chapel of Roach Rock. From Roach he was removed by a powerful spell to the sandy shores of the Padstow district, there to make trusses of sand, and ropes of sand with which to bind them.² Again we find him tasked “to make and carry away a truss of sand, bound with a rope of sand, from Gwenvor (the cove at Whitsand Bay), near the Land’s End.”³

The Cornish pool which Tregeagle had to empty with a perforated shell is said to be the scene of a tradition of making bundles and bands of sand. “A tradition . . . says that on the shores of this lonely mere (Dosmery Pool) the ghosts of bad men are ever employed in binding the sand in bundles with ‘beams’ (bands) of the same. These ghosts, or some of them, were driven out (they say horsewhipped out) by the parson from Launceston.”⁴

I place these roughly gathered facts together in the hope of gaining further instances, especially instances of (1) Ritual use of ropes, or of perforated water-vessels; (2) Futile rope-making in custom or story; (3) Futile water-carrying in custom or story; (4) Asses in connection with any of the above acts, and in connection with (a) water in any form, (b) death and the underworld.

G. M. Godden.

RIDGFIELD, WIMBLEDON, NR. LONDON.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON BRANCH. — The annual meeting was held at the Charlesgate on Friday, April 22, at 8 P. M., and the election of officers resulted in the following choice: President, Prof. F. W. Putnam; Vice-Presidents, Mr. W. W. Newell, Mr. Frank Russell; Treasurer, Mr. Montague Chamber-

¹ *Denham Tracts*, ii. 116.

² Taken from Hunt, *Popular Romances of the West of England*, 3d ed. pp. 131 ff.

³ Courtney, *Cornish Feasts and Folk-Lore*, p. 73.

⁴ *Ibid.*, quoting *Notes and Queries*, December, 1850.

lain ; Secretary, Miss Helen Leah Reed ; Executive Committee, Dr. Emily F. Pope, Dr. Sarah E. Palmer, Mrs. G. W. Vaillant, Mrs. E. F. Fenollosa, Mr. A. R. Tisdale, Mr. Ashton Willard.

After the Treasurer and Secretary had presented their reports, the paper of the evening was given by Prof. D. G. Lyon, of Cambridge, the subject being connected with Babylonian mythology. Professor Lyon illustrated his paper with fine stereopticon views. This was the last meeting of the season.

November. — The regular meeting was held on Friday, November 18, at the residence of Mrs. G. W. Vaillant, 165 Commonwealth Ave. In the absence of Prof. Putnam, Mr. Russell presided. Mr. W. W. Newell was the speaker of the evening, and took for his subject "Fairy Tales in General," as an introduction to the programme of the winter, which is to consist of a study of the myths of various lands.

December. — The regular meeting was held Friday, December 16, at the residence of Dr. G. G. Englemann, 336 Beacon St. In the absence of Professor Putnam, Mr. Russell presided, and two short papers were given, the first by Mr. R. B. Dixon, of the Peabody Museum, who gave an interesting account of the myths and superstitions of the Australians. The second was by Dr. A. G. Mayer, of the Zoölogical Museum, and consisted of an informal though entertaining talk on the customs of the Australians, illustrated by blackboard drawings and by photographs. Dr. Mayer was a member of Prof. Alex. Agassiz's expedition to Australia a few years ago.

January. — The regular meeting was held Friday, January 20, at the residence of Miss M. A. Mixter, 219 Beacon St., Mr. W. W. Newell presiding. The speaker of the evening was Prof. A. R. Marsh, of the Department of Comparative Literature, Harvard University, who spoke on "The Development of Epic Poetry."

Professor Marsh described the way in which the study of literature of late years has been growing more scientific, there being a tendency to dwell less on the æsthetic side of a great poem than to ask "What is the character of the theme?" After describing the different kinds of Epics, he showed that the student of Epic Poetry is often brought into close contact with primitive culture.

February. — The regular meeting was held Friday, February 17, at the Charlesgate. Prof. F. W. Putnam presided, and gave an interesting account of recent developments in American archæology, and especially of what the Jesup expeditions propose to accomplish.

The speaker of the evening was Mr. W. H. Schofield, of Harvard University, who had for his subject "Old Norse Mythology." He gave a vivid rendering of many of the old myths, together with a few suggestions as to their origin and interpretation.

Helen Leah Reed, Secretary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE TRADITIONAL GAMES OF ENGLAND, SCOTLAND, AND IRELAND. With tunes, singing-rhymes, and methods of playing according to the variants extant and recorded in different parts of the kingdom. Collected and annotated by ALICE BERTHA GOMME. Vol. II. Together with a memoir on the study of children's games. London: D. Nutt. 1898. Pp. xv, 531.

This second volume of games, which forms the first part of Mr. Gomme's proposed "Dictionary of British Folk-Lore," completes a long-postponed and much needed task. So slender was the gathering of such games in Great Britain, that when the writer of this notice, in 1883, made a similar collection under the name of "Games and Songs of American Children," it appeared that many rhymes current in America were unrecorded in the mother country. The inference seemed to be that colonial life had been favorable to peculiar persistency of usage. The further collection, however, now made by Mrs. Gomme, shows that English survivals are abundant, and that the correspondence of American and British custom extends to the verbal form. No doubt there has been a constant influence through continued emigration, tending to assimilate the former to the latter. The same diffusion has been active in England, and alone can explain the coincidence of the words of a game in districts remote from one another. If the tradition had been isolated, and maintained without change from ancient time, the diversity must have been far greater. The same remark, in a wider field, must account for the resemblance of English and French practice. In truth, the games of Western Europe, like other folk-lore, form a whole in such wise that the habit of one district cannot be taken by itself as spontaneous or independent.

Of the games given in this second volume, a few may be selected as subjects for remark. The series begins with the song so familiar in the United States, in the ungrammatical rhyme "Oats, pease, beans, and barley grows." English versions are nearly identical, but the word "pease" is not included :—

Oats and beans and barley grow !
 Oats and beans and barley grow !
 Do you or I or any one know
 How oats and beans and barley grow ?
 First the farmer *sows* his seed,
 Then he *stands* and takes his ease,
Stamps his foot, and claps his hands,
 Then *turns round* to view the land.
 Waiting for a partner, waiting for a partner !
 Open the ring and take one in !

The "amatory chorus" proceeds in the same way as in America :—

Now you are married you must obey,
 You must be true to all you say,

You must be kind, you must be good,
And help your wife to chop the wood!

This rhyme had scarce been recorded in Great Britain; but Mrs. Gomme is able to give eighteen versions. Besides these, she furnishes another game, which is in fact no more than a variant, apparently more original, though without the love-making at the end:—

Would you know how doth the peasant? (*thrice*)
Sow his barley and wheat?
And it's so, so, doth the peasant
Sow his barley and wheat!

The words proceed to recite how the peasant reaps his barley and wheat, how he threshes, how he does when the seed-time is o'er, and when his labor is o'er. This is a ring dance, in which the action is suited to the words, the hands being unclasped at the end of each verse. Imitation of sleeping and marching conclude the performance. This version brings the game exactly into line with the similar French, Italian, and Spanish games, which also describe a series of actions, beginning with sowing the seed. The conclusion of Mrs. Gomme concerning the source of the rhyme is identical with that adopted by the present writer, namely, that it represents a song danced in sowing-time, with the intent of bringing a blessing on the labors of the year. But it is apparent that the game cannot have been of English village origin. If an origin is to be sought, this might be in ancient Roman usage.

There is a rude American song, still used by children, in "Games and Songs," printed under the name of "Old Grimes," as an "unintelligible round." The English round recites that an apple-tree grows over the head of Sir Roger; that a woman picks up the ripe apples, and (the ghost of) Sir Roger rises and maims her, making her go "hipperty hop." The story is acted out, one child personating Sir Roger, a second the apple-tree, a third the thief. The game is weird enough. But what is the meaning of the sport? We seem to see a survival of the belief that a sacred tree might absorb the soul of the person over whose grave it grew; but we are left in the dark as to the history. Some local tale must have been dramatized, and extended over England, and been transported to America.

In such love-rounds as "Poor Mary sits a-weeping," waiting for her sweetheart, and is bidden to choose her lover, it seems to us doubtful if we have anything more than a relatively modern courtship formula. Mrs. Gomme remarks that Christian ideas do not enter into marriage games, hence they must be very ancient. But wedding-bells are mentioned: "The bells will ring, and the birds will sing," occurs in a rhyme given by Chambers. However, in general, the idea of the purchase of the bride, or the stealing of the bride, constitute the chief feature of courtship games. But here again we are in the presence not merely of English but of European custom; as already noted, the origin is to be sought, according to our ideas, in remote usage, but not English usage: this, however, is not to say that ancient English customs may not have been identical.

A pretty example of the permanence of New England tradition is fur-

nished by the game, "Here comes a duke;" The "duke" seeks a "fair maid" as partner, who at first refuses, but at last consents; the chorus then sings:—

Now we've got the flowers of May,
The flowers of May, the flowers of May,
To join us in our dancing.

The English formula is ruder: "Now we've got another girl to help us with our dancing" (p. 65). But a variant from Sussex has: "Now we've got our bonny bunch (*i. e.* of flowers) to help us with our dancing." Another: "Now we've got a beautiful maid to join us in our dancing" (p. 173).

A familiar nursery rhyme is that relating to Queen Anne, "who sits in the sun." Mrs. Gomme furnishes an account of the manner of playing this game-rhyme. One side stands and advances, a ball being concealed with one of the players; the other, among which is my lady Queen Anne, remains seated. A player of the advancing line observes: "King George has sent you three letters, and desires you to read one," or equivalent words. The sitting queen answers, "I cannot read one unless I read all; so pray, Miss —, deliver the ball." Mrs. Gomme thinks that the game may refer to the ancient custom of compelling the suitor to elect between several girls dressed like the bride.

Considered as ancient tradition, the most interesting of English games is that of "The Witch." Mrs. Gomme gives versions closely agreeing with American ones. She thinks that the source of the amusement may have been in fire-stealing, the conception being that to take new fire out of a house puts the inmates under the control of an evil spirit. But the feature of taking fire, or asking for a light, on the part of a witch, is only an incident of this most widely spread and very ancient European amusement. In an article on the "Game of the Child-stealing Witch," contained in this Journal, vol. iii., 1890, pp. 139-148, it is remarked: "An attempt to discuss the varieties of the witch-game would require a space far in excess of that which can here be devoted to the subject; this game-root has supplied at least one tenth of the amusements of European children, a fact which indicates its primitive antiquity. Its variations are infinite: in some forms, in place of Mother stands an angel or saint; in place of the Witch, the Devil; the sport takes the form of a game of chase, or of struggle, or of guessing, or of a simple love-dance; while, strange to say, its primitive character appears nowhere so distinctly as in English versions, though there are abundant indications that the English forms merely represent the most perfect survival of a world-old practice, so various and widely extended that it would be idle to ask in what land it originated, while it may reasonably be supposed that it has for thousands of years made the terror and pleasure of European youth." Reference is made here to this subject merely in order to point out how extended is the theme, and how difficult it may be to trace with certainty the derivation of a particular dramatic usage.

In the memoir appended to this very excellent and interesting collection, the editor analyzes and classifies, and cites evidence from many quarters

in regard to the antiquity of similar practices. She perceives that these games were not originally invented by children, but are only a survival maintained by children of practices once belonging to grown persons. She considers, undoubtedly with correctness, that her gathering is so far complete that a gleanings from English districts not represented would not be likely to be completely different; so that we may now consider that we have a tolerably rich collection of this interesting kind of folk-lore. She distinguishes two great classes, — dramatic games, and those of skill and chance; the latter, she remarks, have usually been regarded as the property of boys, the former as especially practised by girls (but this rule is not to be regarded as very ancient, or as universal). That these dramas, now childish, might once have been ceremonial and religious, she fully recognizes.

Altogether, the volumes make an excellent beginning of the great undertaking in which Mr. Gomme has engaged.

W. W. Newell.

THE PRE- AND PROTO-HISTORIC FINNS, BOTH EASTERN AND WESTERN, WITH THE MAGIC SONGS OF THE WEST FINNS. By the HONORABLE JOHN ABERCROMBY. In two volumes (Grimm Library, No. 9). London: David Nutt. 1898. Vol. I. pp. xxiv, 363; Vol. II. pp. xiii, 400.

Of this elaborate work, the first volume is devoted to Finnish anthropology, prehistoric and early civilization, and the beliefs of the West Finns; the second volume contains the magic songs of the Finns, with an appropriate introduction, and a selection of magic formulæ from neighboring races, Mordvin, Votjak, Lettish, Russian, and Swedish, given for the sake of comparison. The magic songs are at first distributed according to their varieties, as for defence, vengeance, deliverance from pain, or as they proceed by attempts to expel the evil influence, through reproach, boasting of the power of the operator, and the like; then chapters are formed by "words of healing power," "formulæ," "prayers," and "origins or births." The source of the material is the collection of Lönnrot, published in 1880, under the title of "*Suomen Kansan muinaisia Loitsurunoja*," or "*Bygone Magic Songs of the Finns*." Lönnrot, in his difficult task, did not proceed with the strictest modern severity of method, his songs being obtained by the putting together of many imperfect versions; according to the statement, it was impossible to induce any one singer to give in completeness the spell. Still, the abundance of the matter is such as to insure in general the accuracy of the tradition. The people from whom the songs were obtained lived chiefly in east and north Finland, and belonged to the orthodox church. Nevertheless, the ideas of the incantations are thoroughly heathen in character. They do not themselves contain mythology, but refer to mythic persons, and in some cases imply the existence of mythic tales.

The methods by which the exorciser undertakes to banish evil agencies are numerous. The reciter invokes the aid of stronger powers, deities, animals, or inanimate objects; he simply directs the spirit of disease to act

in a certain manner, or he advises it to remove to a more suitable place ; he extols his own irresistible power ; or he lays upon the evil spirit an impossible task which must be accomplished before the apprehended ill can be done. One very curious manner of exorcism is by relating the genealogy of the disturbing influence. It is conceived, namely, that if the history of an evil thing is known, power is thereby acquired over the intruder, who may thus be shamed and exiled. Such are the spells set forth in the chapter on Origins, in which the supposed genesis is narrated in the most poetic and metaphorical manner. Thus, for instance, with charms against the bear. It would appear that, according to a myth not expressly related, the bear had originated in heaven (possibly the name of the constellation may have had something to do with this belief). Having been cradled and nursed by the forest spirits, he had received baptism, and taken an oath not to harm any innocent person. Naturally the notification of this contract would exercise a deterrent influence on any creature of the ursine race inclined to be hostile.

So, in order to tame and use fire, it is recounted how the element had a celestial birth, being a flash from the sword of the sky-god Ukko (Old Man). The fire-baby is given to be nursed by a nymph of the air, who carelessly drops it from the cradle ; it falls to earth, begins its evil career by burning a house with the family, sets a lake aboil, and consumes field and forest through half Bothnia, until it arrives at realization of its infamy, and in disgrace takes refuge in the hollow of a rotten stump (in tinder), whence it is taken indoors for use. It may be imagined what a wholesome effect the repetition of its history has on the element, if disposed to be stubborn or revolutionary.

The snake has a descent as curious. The wood-spirit, Hiisi, being weary with running, falls asleep and drops saliva, which is eaten by an ogress, who finds it too hot for comfort and spits it into the lake. Here the wind blows it into a spiral and wafts it ashore ; the sun dries it, and it excites the attention of the demons, who inspire it with life. Other formulæ, however, make the viper to be part of the thread spun by the daughter of Night, or to come from the golden ring lost by the god Väinämöinen while proving his sword.

A simpler story derives wasps from the hair of a maiden, lost in brushing ; the toothache-worm is bred from the sweepings of the divine being, Luonnotar.

A single prayer emerges from the average formula to rise into the dignity of an invocation to the orb of day : "Welcome for showing thy countenance, for dawning forth, thou golden Sun, for rising now, thou 'morning star' ! From under the waves thou hast escaped, hast mounted above the clumps of firs, like a golden cuckoo : like a silver dove hast risen up to the level sky, to thy former state, on thy ancient tour. Rise ever at the proper time, after this very day as well, bring as a gift on coming home ; give us completest health ; into our hands convey the game, the quarry to our thumb's tip, good luck to our hook's point ; go on thy circuit pleasantly ; conclude the journey of the day, at eve attain to happiness."

Such an address might be considered to indicate an original sun-worship, probably from the practice of neighboring peoples; but the example is too isolated to be cited with confidence.

Like every collection of this sort, the songs of the Finns raise in the mind of the reader numerous questions as to origin, date, and the character of the religion to which they properly belong. The archæologic history of Finns is discussed by the translator in his first volume with great industry and carefulness, an examination on which only an expert could make comments. When the vast stores of Finnish folk-lore, gathered by many hands in recent years, shall have been sifted and classified, it may be that additional light will be obtained in regard to the dark problems involved. Meantime the very meritorious work of Mr. Abercromby will be welcomed as a most valuable addition to knowledge concerning peoples to whom small attention has been paid in Great Britain and America.

W. W. Newell.

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CORRECTION OF ADDRESS. — In the List of Members of the American Folk-Lore Society, printed in No. XLIII. October-December, 1898, the address of Dr. H. Carrington Bolton, life member, should have been given as Washington, D. C.

THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. XII.—APRIL-JUNE, 1899.—No. XLV.

HOPI BASKET DANCES.¹

IN the April number of the "American Anthropologist" for 1892 the late J. G. Owens and the author described a Hopi basket dance celebrated at Walpi in September of the preceding year. It was shown in the article that this basket dance was a public exhibition closing a series of secret rites which extended over nine consecutive days and nights, and that the whole festival was called the *Lalakonti*. In a strict use of terms this public exhibition is not a dance, but rather a posturing of the body in rhythm, with songs, during which baskets were carried by women or thrown, as gifts, among the assembled spectators. Subsequent studies have shown that this festival is observed in four other Hopi pueblos, and it can now be definitely stated that there are four variants, three of which occur at the Middle Mesa and one at Oraibi, in addition to that described at Walpi. The pueblos Sitcomovi and Hano are known not to have a *Lalakonti*, so that we have reliable information regarding the distribution of this ceremony.

Each one of these five pueblos has an altar in one of its kivas in connection with the secret rites. I have already described this altar at Walpi, and in the present article shall add an account of that at Cipaulovi. Nothing has yet been recorded concerning the other *Lalakonti* altars or the rites performed about them.

The month of October, 1898, was a particularly good one for the study of this festival in all pueblos except Walpi, and while unable to attend all these exhibitions I noted the dates of these variants, which are given in the following list:² Micoñinovi, October 23; Cuñopavi, October 24; Oraibi, October 26; Cipaulovi, October 29.

¹ These studies were made while connected with the Bureau of American Ethnology. The beautiful photographs from which the illustrations of the Oraibi variant were made were taken by the accomplished photographer, Mr. G. L. Rose, of Pasadena, California.

² The dates here given are those of the final day of the festival, on which the public exercises are performed. This day is called *totokya*, as in other great ceremonies.

It will be noted that these dates are a month later than that on which the *Lalakonti* was performed at Walpi in 1891. This would seem to indicate that its place in the ceremonial year is in October rather than in September, as at Walpi. I think, however, there were special reasons for its tardy performance in 1898, and that its regular presentation should be in the September moon. For an account of the secret rites connected with the *Lalakonti* I must, for the present, refer the reader to my article on the Walpi performance, having never studied any other; but there is every possibility that the rites, number of days, and ceremonial events in the kivas vary in different pueblos, although there is a marked similarity in the public exhibitions so far as known.

Although the primary aim of this article is to describe the public basket dances, I have introduced a sketch of one of the simplest altars of the *Lalakonti*, or that used in the secret rites at Cipaulovi.

PUBLIC LALAKONTI AT WALPI.

The public exhibition of the Walpi *Lalakonti* has been elsewhere described, but in order to make it more convenient for the reader to compare with those of the Middle Mesa and Oraibi I have introduced this description with a few addenda. The public exhibition occurs on the last or ninth day of the festival, and was repeated at intervals during the day from sunrise to sunset. The successive exhibitions closely resembled each other, the number of performers increasing in the late afternoon performances.

With the exception of one man, those taking part were women, who may be considered under two groups, the basket bearers or chorus, and the basket throwers or *Lakone manas*.¹ The only man participant is a priest called the *Lakone taka*.

The basket bearers were numerous, consisting of women of all ages, — married women, maids, and young girls. Each wore a small feather on her head, and the maids had their hair done up in two characteristic whorls above the ears. All were clothed in white blankets with red borders, and wore necklaces, ear pendants, and other ornaments. The four chief priestesses led the procession, the girls closing the line as it enter the plaza. Each woman, adult or girl, carried a flat basket which she held vertically in both hands by the rim, so that the concave side was outermost. After marching into the plaza, a circle was formed by the women, and all sang in chorus a song, parts of which were not audible. As the song continued the baskets were slowly raised, first to one breast, then to the other, and then brought slowly downward to the level of the hips, in cadence with the songs. At the same time the body was slightly

¹ *Lakone* maids.

inclined forward, but the feet were not raised from the ground. After the basket bearers had sung their songs for a brief interval, the basket throwers approached the circle, led by the *Lakone taka*, who retired at that point.

The basket throwers were two in number, and at each presentation during the day were personated by different women. Each woman wore two white ceremonial blankets, one wrapped about the shoulder, the other on the loins. The latter was tied about the hips with a knotted girdle. These women wore anklets, but no moccasins, ear pendants, and a profusion of necklaces, and their faces, arms, legs, feet, and hands were painted yellow, with black lines on their cheeks.

Each woman wore on her head a band, to one side of which was attached a curved split gourd representing a horn, and to the opposite radiating slats of wood symbolic of a flower. Three vertical semicircular extensions, symbols of rain-clouds, decorated with seed grasses and feathers, are also attached to this band, and there is a bunch of feathers in the hair. Each *Lakone mana* carried in her hands corncobs in which eagle feathers were inserted, and on her back a bundle, done up in a piece of calico, containing the objects she later threw to the spectators. These two women entered the plaza after the basket bearers had begun their songs and posturing, and were led by the *Lakone* man. His arms, legs, and body were painted yellow, and he wore a white ceremonial kilt with knotted sash. He was profusely decked out with necklaces and other ornaments, and carried in one hand a flat basket containing yellow pollen, with which he drew symbols of rain-clouds on the ground. Upon these symbols the women threw their corncobs with attached feathers, and the man picked up these objects and laid them in a row upon the meal figures which he had made, after which, as the women advanced, he handed these objects to them. This was repeated several times until the *Lakone manas* entered the circle of basket holders. The priest then left them, and they untied their bundles and took positions at opposite points of the space inclosed by the basket bearers. Each one then held a basket high in the air and crossed to the other side, exchanging positions with the woman opposite. This was repeated a few times, and finally the basket throwers hurled their baskets high in the air, so that they fell in the crowd of young men, who struggled for possession. This was repeated several times, and then the women filed off to their kivas. The struggle of the men for the baskets continued long after the women had withdrawn.

PUBLIC LALAKONTI AT ORAIBI.

The celebration of the basket dance at Oraibi was one of the most interesting which has been yet witnessed. The performers at Oraibi were more numerous than in the other pueblos, and there were four basket throwers instead of two. Each of these women wore on her head a tablet representing rain-cloud symbols, as at Walpi, but the shape and decoration of the same were somewhat different in the two pueblos. There were about forty basket bearers, each of whom carried the characteristic Oraibi basket.

The headdress worn by the basket throwers was more like a tablet than a coronet, consisting of a flat or slightly curved vertical plate attached along one edge to the band about the head. Two incisions in the upper rim of this plate left three rounded prominences representing rain-clouds.

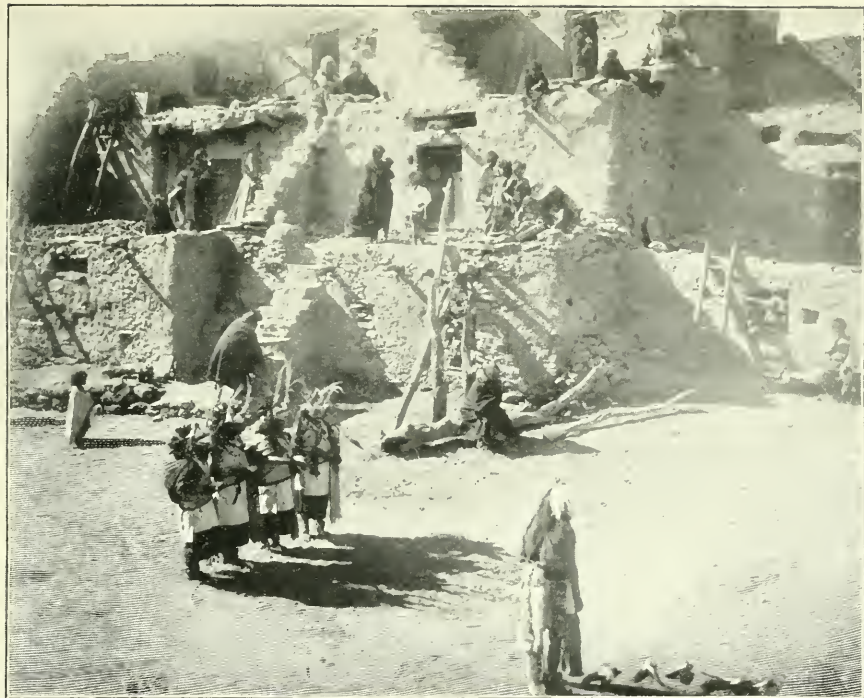
The band about the head was crossed by a number of parallel black lines, representing falling rain, and at the apex of each rain-cloud symbol was fastened a small round dish and a few twigs of seed grass.

The representation of a horn, which is so prominently attached to the head-band in the Walpi and Cipaulovi variants, and the artificial flower on the opposite side of the head, were not seen at Oraibi.

We have, therefore, three variations in the headdresses of known Hopi *Lalakontis*. At Cipaulovi a simple band about the head, with a split gourd representing a horn on one side and an artificial flower on the opposite; at Walpi three semicircular attachments to this encircling band, also with lateral horn and flower, and at Oraibi a vertical rectangular tablet with rain-cloud symbols indicated by depressions in the upper edge, and without lateral horn or flower. The last-mentioned form has in addition a small circular disk attached to the apex of each rain-cloud symbol.

As the four basket throwers came into the Oraibi plaza they formed a platoon, led by the priest, who walked a few feet in advance. He wore a bundle of feathers on his head and carried a tray of meal in his hands. About his waist was a white ceremonial blanket decorated with embroidered rain-cloud symbols and tied by a girdle from which depended a foxskin. He was barefoot and wore embroidered anklets.

This leader, or *Lakone taka*, first made figures in meal on the ground, on which the women threw the corncobs with inserted feathers, as shown in an accompanying plate. The corncobs fell without regularity on the symbols, but the man picked them up and laid them side by side, while the platoon of *Lakone manas* advanced a few steps and received them from his hands. This ceremony was



THE BASKET THROWERS, OR LAKONE MANAS



PRIEST HANDING OFFERINGS TO BASKET THROWERS



DANCE OF BASKET BEARERS



STRUGGLE FOR BASKETS

repeated several times at intervals as they approached the circle of basket bearers and entered the inclosure. The priest then left them.

The basket throwers soon after untied the bundles which they bore on their backs, and took positions within the ring of basket bearers diametrically opposite each other. Each held a basket aloft, making a movement as if to hurl it in the air. She did not cast it, however, but crossed to the opposite side of the ring, exchanging position with the woman facing her. Groups of men outside the ring of basket bearers, among the spectators, shouted to the basket throwers for their baskets. Finally they threw them, one after another, until none was left, and with wild shouts the lads and men struggled for the objects, as shown in an appended plate. The basket throwers then filed back to their room, and a short time after the basket bearers also left the plaza.

PUBLIC LALAKONTI AT CIPAULOVİ.

The number of participants in the Cipaulovi basket dance was smaller than at Oraibi or Walpi. The basket bearers entered the plaza from time to time during the day, and sang, moving the baskets that they carried in the same way as at the other pueblos. The two basket throwers and the priest who led them approached the ring of dancers in much the same way. The two women had arms, legs, feet, and hands colored yellow, and across their temples were painted black bands extending from the eyes and mouth to the ears. Instead of the coronet with attached rain-cloud symbols, worn by the basket throwers in the Oraibi and Walpi variants, those at this pueblo wore on the head a yellow leathern band, to the left side of which was tied a split gourd in the form of a horn, painted green. On the opposite side of the head or over the right ear there was a bunch of red horsehair, and two prominent eagle feathers were attached to the hair, rising from a bunch of plumes on the crown of the head. Each of these women carried on her back a bundle containing several baskets, a few tortillas, and small earthen bowls. Their arms and legs were bare, but each wore two white blankets, one over the shoulders, the other about the loins, tied with white sashes. Each woman carried in her hands two half corncobs, to which feathers were attached. The priest, their leader, was decorated like the *Lakone taka* at Walpi or Oraibi. His body was painted yellow and he wore a ceremonial kilt, moccasins, anklets, and a fox-skin depending from his belt. At intervals on the ground he made rude rain-cloud symbols with meal, and upon these figures the women threw the half corncobs. After these objects had been thrown on the ground, the priest picked them up and laid them side by side on the

figures he had drawn. The women then advanced and picked them up, after which they made their way to the middle of the ring of basket bearers, who meanwhile were singing and posturing with their baskets. The throwing of the corncobs was repeated in this inclosure, and then the priest, dipping his aspergil into a bowl of medicine which he carried, asperged to the cardinal points in sequence, and retired.

The basket throwers then took baskets from their bundles and held them aloft, standing on opposite sides of the space encircled by the basket bearers, facing each other. They exchanged places once or twice, holding their baskets aloft as if to throw them. Meanwhile, with loud cries, many young men of the pueblo among the spectators shouted to the *Lakone manas* to throw them a basket. Their arms were raised in expectancy, but often they were deceived, for the women only pretended to throw the basket in the direction indicated. After a while, however, the basket was thrown, and then took place a scramble for it which was often continued for a half hour, the basket being sometimes torn to pieces and the clothing of the young men becoming more or less damaged in the rough scuffle.

The episode of the struggle for the baskets continued long after the participants left the plaza. In some instances a fine bowl or basket was simply handed to a friend, and relatives or others entered the circle of dancers to receive them.

ALTAR OF THE CIPAULOVÍ LALAKONTI.

The *Lalakonti* altar at this pueblo is poor in fetiches as compared with that at Walpi, a condition not unlike that of other altars of Cipaulovi, as I have elsewhere pointed out. It was erected in the main kiva of the village and consisted of upright wooden slats connected by a transverse upon which rain-cloud emblems were depicted. The uprights were held in place by a ridge of sand in which were inserted seven shorter slats, upon which symbols of corn, rain-clouds, and other emblems were depicted.

There were no figurines on this altar and no sand picture on the floor. A single *típoni* was placed upright a little to the right of the middle line, and near by on the floor there was a bundle of black sticks called the *koaitcoko*, which correspond with the four objects of the same name in the Walpi altar. An elaborately carved stick of wood near by was called a *natci*. These objects and the medicine-bowl, feathers, ears of maize, common to all altars, were placed in their customary positions.

The simplicity of this altar and the poverty of fetiches are readily explained by the small size of Cipaulovi, and the fact that it was a

colony from one of the other pueblos of the Middle Mesa in comparatively modern times.

OWAKULTI.

It often happens in the celebration of the Hopi ritual that an old ceremonial dance which, by the death of its priests and loss of knowledge of its rites, has become extinct, is reproduced in mutilated form as a burlesque. The Owakulti as now presented at the East Mesa is a good example of such a dance. Although formerly celebrated at Sitcomovi, it has not been performed there for a long time and has practically become extinct, while at Oraibi it still remains on the annual calendar of ceremonies, with altars and accompanying rites.

The Owakulti basket dance, or that part of it which was once public, was revived in the Moñkiva at Walpi during their *Palilükonti*, or March celebration, in 1893. Three men from Sitcomovi, at that time arrayed as women, danced in the kiva, accompanied by a fourth called the "disk-hurler," who threw baskets among the spectators. This episode may be interpreted as the worn-down fragment of what was formerly a complicated ceremony, which still is celebrated *in extenso* at Oraibi and possibly in other pueblos.

KOHONINO BASKET DANCE.

At certain times in the Tusayan ritual the striking essential features of foreign dances are introduced in the midst of rites with which they have no apparent logical connection. A Kohonino basket dance rarely performed at Walpi is a good illustration of this tendency.

This dance as presented at Walpi is not, like *Owakulti*, a worn-down fragment of what was once a great ceremony in the Hopi pueblos, but a borrowed episode from Kohinono clans, and is instructive as showing kinship of the Hopi with this interesting people, on the ceremonial side.

The Kohonino basket dance was introduced as an episode of the *Mamzrauti* in 1893, and is not an essential part of the dance. This is not a rare custom in Hopi ceremonies, for a similar borrowing may be detected in several ceremonies.¹

¹ Thus in the antics of the clowns in Katsina dances we find many things borrowed from foreign sources. One of the cleverest of these was the imitation of a graphophone a few years ago. The stove of a tent, with its funnel, was used as a megaphone, and a clown concealed himself under a blanket. Another clown sang and called out into the funnel, and the hidden man responded, much to the amusement of the spectators. A masked participant clad like an American stood by and scribbled on a piece of paper the name of the song thus recorded.

Six maids with elaborate headdresses and five others with simple fillets of yucca on their heads participated in this dance.

The six maids were clothed in white ceremonial blankets, with girdles and moccasins. Their headdresses consisted of a band, wound with different colored calico, fitting over the head like a crown. There were attached to this band, one over each ear, two representations of horns made of slats of wood curved and painted. Several feathers from the eagle's breast (*pibhii*) were attached to the front of this band, and at the rear were long feathers arranged vertically and fan-shaped. These girls had likewise a bunch of variegated feathers tied to the back of the head, and a bright spot of vermilion color was painted on each cheek.

Each of these six maidens carried in her hands a basket made by the Kohonino Indians and obtained from them by the Hopi in trade.

The other maids, five in number, wore ordinary dark blue or black blankets, without mantle or moccasins. Their faces had been rubbed with meal, and across the cheeks and nose from ear to ear a curving black line was drawn with powdered shale. They had a simple fillet of yucca fibre in place of the more elaborate headdress of their companions, and in one hand they carried a rattle, in the other an ear of corn, with a string of bread-cakes of different forms. These eleven maids formed in line, the five alternating with the six, and danced before a group of women of the *Mamzrau* Society, who sang in chorus to the beating of a drum. Each basket bearer held her basket by the rim in both hands in front of her, and about vertical, the concave side facing outward. In dancing there was a slight alternate movement of the feet with slow gestures of the basket in cadence. The bread-cakes which the five maids carried were in the course of the dance distributed among the men spectators. The headdresses of the six maidens reminded me of those worn in the *Lalakonti*, and the introduction of baskets is also similar in the two performances. It is therefore possible that this dance is a Kohonino variant, in the adoption of which secret ceremonials, altars, etc., have been lost.

It is an interesting point that this Kohonino basket dance is introduced as an episode of the dance called the *Mamzrauti* instead of in the *Lalakonti*. This may be theoretically explained on the supposition that clans of the Kohoninos have some relation with those of the *Mamzrauti* Society.

We often find in collections of Hopi dolls specimens with characteristic symbolism which are called Kohonino Katsina.

A comparison of the symbolism of this doll with that of the headdress of the six maids in the dance described above shows that both represent the same being. Thus the head of the so-called Kohonino

Katcina¹ has lateral horns, radiating feathers, and painted band with alternating colors representing the coronet bound with calico. We find on the cheeks of the doll the same red spots as on the faces of the dancers. These six girls with coronets personifying Kohonino basket dancers have some resemblances to those called *Palahikomana* in *Mamzrauti*, and as the women recognize this likeness it is quite as appropriate to introduce this dance in the *Mamzrauti* as in the *Lalakonti*.

When more is known of the clans of that interesting people, the Kohoninos, it may be found that earlier in their history some of their ancestors were related to the Squash (*Patuñ*) and other clans which formerly lived along the Little Colorado and brought the *Mamzrauti* to Awatobi, from which pueblo it was taken to Walpi, as I have elsewhere shown. There is reason to believe that the Cipias, a people mentioned in early Spanish descriptions of the seventeenth century, were the Squash, Cloud, and other clans of the Hopi which at that time lived west of Zuñi on the Little Colorado, at Homolobi and Cakwabaiyaki. At the end of the seventeenth century these Cipias disappear from Spanish chronicles because at about that time they left their pueblos on the Little Colorado and joined the Hopi. The Cosninos (Koninos), at the end of the seventeenth century, lived farther down the river, or north of the Cipias, and they were forced by wandering nomads to the seclusion of Sakatubka, Cataract Cañon, where their descendants now live.

TANOAN VARIANT OF CORONET.

Several characteristic ceremonial dances brought into Tusayan by Tanoan colonists are still retained in the two pueblos, Sitcomovi and Hano. In one of these we find the coronet worn by the women so close to that of the basket dance that it is introduced in this connection. I have never studied the dance *in extenso* and have been obliged to refer to a few notes and photographs obtained a few years ago by Mr. Raush. The two performers to whom I wish to call attention are those who wear coronets comparable with the *Lakone manas* of the *Lalakonti*. The dance in which they participated was performed in Sitcomovi.

The headdresses of these two girls have a remote similarity to that of the *Lakone manas* at Cipaulovi, but before I describe them there is one interesting thing in the coiffure of the women which is

¹ The doll really represents a female personation, not a male, as the word Katcina would at first imply. The word Katcina among the Hopi has come to be a generic one, so that any supernatural being may be called a Katcina. This use of the term is a late development in Hopi nomenclature of supernatural beings.

significant. The Walpi and other Hopi women wear their hair, after marriage, in two elongated oval coils tied with strings, which hang down on their shoulders. All the hair is brought into these coils. The women of Hano, however, in addition to these coils, wear a bang over the forehead which is not so tied, but simply brushed back over the temples. The cutting of this bang is an episode in the marriage ceremonies of the Hano brides, and the prescribed length of the bang is the line of the lower jaw.

It is important to bear in mind that this coiffure is characteristic of women of Hano who are of Tanoan stock and not of the Hopi.

We find, on studying the masks of men who take the part of women *Katcinas* (*Katcina manas*), that they, too, have a representation of these bangs, the peculiarity of Tewan (and possibly of Keresan) women. Here we have a survival indicating a relationship to the *Katcina* cult.

The two *Sitcomovi* women wear a coronet comparable with that of the basket throwers, but wear their hair dressed in the Tewan custom, as we would expect on the theory that this ceremony is of Tewan origin.

This coronet consists of a band holding the bang to the level of the eyes with an open fan-shaped attachment on the right side corresponding to the radiating slats on the coronet of the *Lakone mana* in the Walpi dance. On the opposite side of the head-band there is a projection representing the horn, from which hangs a string with attached horsehair. On the head are clusters of variegated feathers. The three semicircular rain-cloud additions to the band were not observed, but the clothing of these maids was in other respects identical.

CORONETS OF TWO WOMEN IN THE MAMZRAUTI.

There are two women in the *Mamzrauti* festival who wear coronets which may be instructive in this connection. They appear on the final day of that festival, and have been described¹ in my account of this presentation.

The *Mamzrauti* is a woman's celebration of nine days' duration, in which women clothed in white blankets form a circle in the plaza and sing, holding in their hands flat wooden slats on which are depicted ears of maize and various other symbols.

While they were singing in chorus and moving these slats in cadence there approached from the kiva, in much the same way as the basket throwers in the *Lalakonti*, three women, one of whom was the leader.

The leader wore a bright-colored plume on her head and a

¹ *American Anthropologist*, July, 1892.

maskette over the upper face. She had a blue woven jacket and a white kilt reaching below the thigh. The leg and arm on one side was painted yellow; on the other side green. The arms and legs were banded in black. She wore a tablet on her back, and a foxskin was attached to her belt behind. In one hand was a prayer-stick; in the other a foxskin.

She led a pair of women dressed almost alike and resembling the leader, except that they wore bands about the head, with a symbolic ear of corn over the forehead. At each end of this object three feathers were attached, and from the band arose a framework, at the apex of which were feathers and other objects.

Each of these two women carried a bow and arrows and a small package of corn husks. "They began in the main floor of the kiva by tossing the husk package toward the ladder; then shot their arrows at it. They then picked it and their arrows up, and thus casting the package before them and shooting at it, performing this act once or twice, they reached the circle of dancers in the court. They tossed the package into the middle of the circle and shot at it; then, entering the circle, they each shot their two arrows in the air, after which they returned to the kiva. They are called *Waiihitaka* . . . and their act of shooting is said to typify lightning striking in the cornfield, an event which is regarded as the acme of fertilization." Meanwhile a girl was mixing little nodules of sweet cornmeal and water in the kiva, and as the *Waiihitaka* returned each took a trayful and returned to the circle of singing women and cast the nodules one by one among the spectators, by whom they were eagerly taken.

While there is a general similarity in the acts of these two women and those of the basket throwers, there is but a remote likeness in the coronets which they wear.

RELATION OF THE BULINTIKIBI TO THE HOPI RITUAL.

There is a dance occasionally performed at Sitcomovi or Hano, but not at Walpi, in which women participants wore board tablets on their heads. This dance, called the *Bulintikibi*, is different from any other in the Hopi calendar, and its relation to the ritual has hitherto been problematical. I am now convinced that it is an extra Tusayan ceremony brought to the East Mesa by Tewan clans and still kept up by the descendants of those who introduced it.

Bulintikibi is, as its name signifies, the butterfly dance, but not, as might be supposed, a personation of the butterfly. It is rather the Butterfly clan dance, just as the *Tciuatikibi* is the dance of the Snake clan, the Sio Kacina a Zuñi Kacina, or the Humis Kacina a Kacina derived from Jemez, — the name of the observance, in other

words, taken from the clan or people who celebrate it or from whom it was derived.

The only three surviving members of the Buli clan, which is grouped in the Honani or Badger phratry, now live in Sitcomovi, but the clan is always mentioned as living in Awatobi before its destruction. Possibly this observance was once celebrated by this unfortunate pueblo, but my purpose in introducing a mention of it here is to show its close resemblances to the Tablita dance of San Domingo, Acoma, Cochite, and the Tewan pueblos of the Upper Rio Grande. *Bulintikibi* is of sporadic appearance in Sitcomovi, and has been revived from time to time since my association with the East Mesa people. It is the only dance in my knowledge which the performers can be hired to give, and is, in a way, a harvest home festival. It cannot in its recent celebrations be called a sacred dance, although it once had that significance, and personations of beings which once held an important place in mythology still survive in its presentation.

The close likeness of the *Bulintikibi* to a dance celebrated by the Rio Grande pueblos and its association with a clan of the Badger phratry is instructive when we remember that this phratry is reputed to have introduced Katcinas which are also found in the same Rio Grande region. The Badger phratry was one of the later additions to the populations of the East Mesa, and is said to have introduced several elements of the Katcina cultus.¹

The public *Bulintikibi* is celebrated by both men and women, who alternate with each other in the line of dancers. Neither carry baskets and both are dressed in the same way as the tablita dancers in the Fiesta de San Estevan at Acoma.

The women wear on their heads board tablets with rain-cloud terraces on the upper rim. The symbols on these tablitras represent the sun, moon, and other objects. The men are not masked, but dressed in a Katcina costume almost identical with that in the same tablita dances in the Keresan and Tanoan pueblos.

There is no doubt that *Bulintikibi* is the same as the tablita dances of the Rio Grande, and it is performed by people who claim that their ancestors came from the Rio Grande pueblos.

The tablita (called among the Hopi the *naktci*) of the *Bulintikibi* resembles distantly that of the *Palahikomana* worn by two women in

¹ The Hopi without exception object to my conclusion that the Katcina is a modern incorporation, and call my attention to Katcinas in the *Soyaluña*. In the oldest ceremonies like the Snake Dance and Flute Observance these beings are certainly not represented, but since its incorporation the term Katcina has come to have a broad application and is often used in this sense. The Katcina cult is of late introduction.

the *Mamzrauti*. This *naktci* in turn is so close to that of *Calako mana* that in some of their variants it is impossible to distinguish the two. We have very many modifications of the tablet on heads of women or figurines in Hopi worship, and in most instances we can trace their introduction to clans which claim that their ancestors came from eastern pueblos.

CONCLUSION.

We have seen in the preceding pages that the annual ceremony called the *Lalakonti* is not confined to Walpi, but is celebrated in the three pueblos of the Middle Mesa and at Oraibi. We also discover that the public exhibitions connected with these variants are practically identical.

Turning to the East Mesa, we find that only one of the three pueblos upon it observes the *Lalakonti*. On searching for a reason why the remaining two pueblos, Sitcomovi and Hano, each with a larger population than Cipaulovi, do not have this basket dance, we find that Hano is peopled by clans which speak a different language from that of the Hopi pueblos. It is inhabited by descendants of a colony from the Rio Grande region, hence its ritual, like its language, is not the same as that of Walpi. Sitcomovi, also, does not observe Hopi ceremonials, because the ancestors of its people were likewise foreigners. The population of this pueblo is mainly made up of descendants of the original Asa and Honani clans, the former emigrants from near the village Abiquiu on the Rio Grande, the latter from Kicuba. It has no *Lalakonti*, because it has not a sufficiently large representation of the clans which control this ceremony. Sitcomovi has a few survivals of a ritual distinct from that observed by Hopi clans. Thus the fundamental reason why the *Lalakonti* exists in five Hopi pueblos and is wanting in two others is evident. A clan which introduced this rite is strongly represented in the former, and is wanting in the latter.

These new studies of the *Lalakonti* support earlier statements that this ceremony was introduced by a phratry or collection of Rain Cloud clans from the south. When their ancestors first came into the Walpi valley, the traditionists of this clan declare the priests who lived on the old site of Walpi knew only a few ceremonies to bring the rain. Their chief, they declare, had much greater powers in this direction, for by their magic they could force the gods which control the rain and growth of corn to do their bidding. The Rain Cloud clans, when they arrived at the Hopi mesas, practised a form of the rain cult which was much more highly developed than that of the people which they found living in this region. They were invited to exhibit their powers in this direction,

for rain was sorely needed and a famine threatened them. The priests of the Rain Cloud clans accepted the invitation, and, it is said, erected their altars not far from a spring now called Tawapa. After they had sung their songs for some time, mist began to form, then violent rains fell and frightful lightning, which alarmed the women of Walpi. The legends state that after this show of power the Rain Cloud clans were invited to join the Hopi pueblo, assimilated with the original Hopi, and from that time to the present have always lived with them.

The nature of the cult which they introduced may be gathered by an investigation of the ceremonies of the Cloud people which survive, especially the winter solstice and spring equinoctial ceremonies, the fire cult and that of the Great Serpent.

The *Lalakonti* is also one of the ceremonies which this phratry brought with them from their southern home beyond the mountains. It is their harvest festival, and the women chiefs in this ceremony are near relations of those of the societies which brought the fetiches of a high form of sun, snake, and rain worship to Walpi from Palatkwabi.

The legends of the Rain Cloud clans declare their ancestors came from southern Arizona, and they mention the different pueblos, now ruins, which they inhabited in their migrations from that land. In the light of archæology there is no doubt of the truth of these legends, for I have, with the help of the Indians, identified their ancient pueblos as far south as Chaves Pass on the trail of northern migration which they followed.

In my archæological study of the Cheylon ruin (Cakwabaiyaki) about fifteen miles east of Winslow, Arizona, I was astonished at the relatively large amount of basketry found in the graves. Much of this had the forms of plaques like those still manufactured at Oraibi and the Middle Mesa. The inhabitants of the old pueblos at Chaves Pass were also clever basket-makers.

Turning now to the ruin, Sikyatki, near Walpi, which was destroyed before the Rain Cloud clans entered the valley, we are struck with the paucity of specimens of basketry. Over a hundred graves were opened and more than a thousand mortuary objects taken from them, and yet not one, large or small, fragment of a basket. We are certainly not justified in jumping at the conclusion that the Sikyatkians were not basket-makers, but it is not too much to claim that this art was not as highly developed here as at the Cheylon ruin. In other words, archæological facts are in accord with Hopi legends that the Rain Cloud people in the pueblos along the Little Colorado were expert basket-makers, and introduced this industry, as well as the basket dance, into Tusayan.

We find, however, that the manufacture of baskets is confined to the Middle Mesa and Oraibi at the present time. The basket dance is nowhere celebrated with greater elaboration than at Walpi, and yet the Walpi women are not basket-makers. This may be explained either on the theory that the industry has died out or that those clans of the Rain Cloud phratry, the women of which were basket makers, did not settle at Walpi.

In closing, I will call attention to the fact that we have on the East Mesa the following basket dances: The *Lalakonti*, introduced from the south by the Rain Cloud clans; the *Owakulti*, a fragmentary exhibition of the Awatobi basket dance; some portions of an obscure Kohonino basket dance, and a dance of the same nature from the Tewan pueblos on the Rio Grande.

The *Lalakonti* is the harvest festival of the Rain Cloud phratry, once celebrated at Homolobi, Chaves Pass, and other pueblos of this group of clans, now performed in the Hopi villages as an annual celebration by descendants of the inhabitants of those ancient villages and others whom they have admitted to membership. The basket throwers are personations of mythic ancestral mothers of the Rain Cloud clan represented in the kiva exercises by images carved out of wood. They are the Rain-Cloud-Corn Maids, cultus mothers of the Rain-Cloud, Corn, and other clans, called by their sacerdotal names, *Lakone manas*. In the "mystery play," or dramatization of the Snake-Antelope clans, the Snake woman's personification stands back of the altar on the left side, and the Snake youth on the other. In the *Lalakonti* idols are used for Rain-Cloud-Corn Maids in the secret observances, and girls take that part in the public dance. We might go over the other ceremonies and show similar personations, showing the importance given to the cultus heroine of each society in its ceremonies.

Like all Hopi rites, those of the Rain Cloud clans contain many survivals of an early totemism which are not understood by present priests. In this same Rain Cloud clan there are examples of pure zoötotemism, as the exercises of the Bird Man before the effigy of the Great Snake in the winter solstice altar.¹ The prayers which represent the present state of religion of this family are now very different from those when this zoötotemism was first developed, but notwithstanding the change the archaic rites are still kept up. The only truthful explanation which the Hopi priests can give for performing the majority of their rites is that they were bequeathed to them by their ancestors. The majority of their explanations are simply their-

¹ This Bird Man I regard the personation of the Sun for reasons which have elsewhere been pointed out, and the exercises before the altar, the dramatization of the fertilization of the Corn Maid by the Sky god.

efforts to make these rites appear logical to themselves in the light of their present needs. Rites are thus handed down from a remote antiquity, but the reasons for these rites die a natural death because they fail to satisfy advancing culture. Each new generation of priests modifies the explanations of its predecessor until the rite is abandoned.

This immutability of the ceremony gives it a great value as a means of studying the religious sentiment of which it is one mode of expression.

J. Walter Fewkes.

ITEMS OF ARMENIAN FOLK-LORE COLLECTED IN BOSTON.

THE folk-lore contained in this article represents only a beginning of what might be collected if any one had time and patience sufficient for the task. For example, at wedding festivals are still sung songs which might be recorded. These will soon be forgotten, for, through the influence of western civilization, customs are changing in Armenia as well as among Armenians coming to America. I have met but two Armenians who remember any such songs. One is unable to speak English, and the other has forgotten nearly every song he ever knew.

I have met with a number of difficulties in the prosecution of my work. It has been hard for me either to understand my informants, or to make myself understood. People who are able to translate from one language into the other have usually been too busy to give time. In order to overcome this difficulty, I paid a man to translate thirty-four questions into the Armenian language. By the aid of these, and of a young Armenian lady who had been in America but one year, I have been able to obtain at least a third of the material here presented.

Another difficulty I have had to encounter has been the belief that I desired to accumulate material with which to make the Armenians seem ridiculous. Even with the assistance of the Armenian preacher who kindly interpreted for me in two instances, it was difficult to induce the people to think differently.

The following items are offered simply as examples of the folk-lore of Armenians in America, so far as they can be learned through translators, and by one who is unacquainted with the language.

DREAMS.

1. If one dreams of digging potatoes he will have money come to him, or some other good fortune.

2. If one dreams of money being at some particular spot, and on awaking goes in search of it, he will find it as he dreamed. However, he must tell no one of his dream. If he does so, he will find only coal.

3. If one dreams of the living as being dead, he may expect good luck.

4. If one dreams of the dead as living, it is because the dead person's angel has come to visit his spirit while he slept.

5. To dream of a river, or of a spring, is a good sign, provided it is running. But if it is dry, then some one is going to die.

6. If one dreams of a snake, it is the sign of some enemy undertaking to injure him. If the snake bites him, then the troubles that are coming will be too much for him; if he kills the snake, the trouble will arise, but he will overcome it.

7. To dream of horses is always a good sign, but when the horse is black the good fortune will come sooner than if it were white.

8. To dream of being at a wedding is always a sign of bad luck.

9. If one dreams of seeing a preacher it is a sign that he is going to see the devil.

10. If one dreams of a person dressing, it is a sign of coming trouble. The person putting on the clothes is the one who will be afflicted.

11. To dream about a baby is always a sign of misfortune. If the babe is still in the womb, it is not as bad luck as if it is born. From first to last, the larger the babe the worse the luck. The person who has the babe is the one who will suffer the misfortune.¹

SUPERSTITIONS.

When the left eye twitches it is bad luck. When the right eye twitches it is good luck.

If one's left ear rings, he will hear bad news; if his right ear, good news.

If the palm of one's right hand itches, his debtor wants to pay him money. If the left palm itches, then he is going to pay out money.

If one's feet itch, he is going to travel. If his face burns, some one is speaking evil of him.

To sneeze is a sign that some one is talking about you.

When one has pimples on his face it is a sign that his mother stole an egg while she was pregnant with him.

When one hiccoughs, it is a sign that he has stolen the dough of the priest.

In some parts of Armenia people account for an eclipse of the sun or moon by saying, "There is war going on somewhere." In other parts they believe the devil to be between them and the eclipsed object. In the places where this latter view is held they will beat drums, tin pans, yell, and make all the noise possible, so as to drive the devil away. As the eclipse passes away they rejoice in their success. If the eclipse occurs in January, it is believed there will be little produce raised the following season. If in February there will

¹ I called to see an Armenian family one evening and found a young man crippled by having a foot crushed. His sister, a young woman about nineteen years of age, had dreamed the night previous of his having a small baby. She had warned him that morning, but the evil was not to be averted. He was thrown out of work for about two weeks.

be a contagious disease sweep away many people ; if in March, there will be much loss of stock, and so on.¹

Dead bodies are said to rise out of their graves in the night-time and go about the country. They are not, however, flesh and blood as long as the darkness lasts, but are supposed to be so far spiritualized that they have power to assume any form they may choose. Once a dead person who was strolling about in the night, and had taken on the form of a puppy, was picked up by a man who, thinking to keep it, carried it home with him. Next morning the puppy was gone, and in its place was a dead body. Armenians avoid going by a graveyard after night, for fear the dead will follow them.

A shooting star is the sign of some one's death.

When a light is seen rising from a grave (the result of decaying matter), they think it is an indication of holiness.

In a certain part of Armenia there are seven hills in the same community. The Armenians account for them in the following manner : Once upon a time Nero and his army were marching against the city of Harpud with the intention of capturing it. On the spot marked by one of these hills he pitched his camp. During the night the earth opened and swallowed both him and his army. Six other kings hostile to the Armenians have in the course of time encamped in this same neighborhood. Each time the earth has engulfed them. Over the places of burial of the seven armies with their kings have come these seven hills.

The villages nestling around the bases of different hills here and there throughout the country oftentimes have names which indicate that they have been battle-grounds in the past. One is named "Sharp to Sharp," having reference to the clashing of swords. Another is called "Judgment," and so on.

At twelve o'clock on New Year's Eve all rivers and springs stop flowing for five minutes. If one should go to a spring when it starts again he would find gold dust pouring from it for a moment or two. There was once a woman who went for a pitcher of water just at this time. On coming to the light the water looked dirty, and without thinking what was the matter she threw it out. Next morning she found a little gold in the bottom of the pitcher.

If neighbor A is not friendly with neighbor B, and one desires that he should be, all he has to do is to secure a lock of B's hair and burn it so that A will get a scent of it. Henceforth he will be friendly with B.

Seeds sown in the new moon will do well ; in the dark of the moon they will not.

¹ I have been unable to get the exact saying for each month.

DISEASES.

When one is sick, his friends will go to a bush which happens to be growing near the grave of some saint, or near some spot where a saint is once known to have been, and they will tie a rag on the bush and pray to the saint that the sick may get well. The tree will have so many rags sometimes, and of such various colors, that it will look at a distance as if it were in bloom.

Another remedy for sickness is to bathe in a stream and hang a rag on a tree close by.

Still another is to place an egg in a stream of water, but back in a little nook from the current so that it will not be swept away. Any one who picks up the egg will get the disease it was intended to cure.

When a baby is sick it is bathed over the grave of some martyr. In the winter time, water is heated and carried to the grave for this purpose.

When one is possessed with devils, a bowl of water is set in his presence, and a fortune-teller or soothsayer then charms the demons and gets them into the water. They are then taken one at a time and put into a ram's horn, after which the horn is plugged and given to the afflicted one with instructions to bury it deep in his yard.

In case of fever and ague, the sick bathes in a brook which is called "fever and ague brook." Every community has such a brook.

Sometimes when one is sick he will have four priests come. All of them will read aloud and at the same time, but each one will be reading a different scriptural passage. This is expected to cure the sick.

When one is sick he will oftentimes hunt up a fortune-teller who is supposed to know how to charm away disease. The fortune-teller will write something on a piece of paper (no one knows what), and, folding it up, give it to the man with instructions to wear it over his heart, or on his right or left arm, or on his head, or to put it in the water at some place, or anything else which he is disposed to tell him. His instructions faithfully carried out are to work a cure.

A piece of paper which has been blessed by a priest is sometimes put in a silver box and carried about with one in the belief that it will ward off disease.

Some take a blue bead which has been blessed by a priest and carry it concealed on their persons for the purpose of warding off the influence of witches. If there is a bright, pretty child in the family, a blue bead is nearly always concealed in its hair at just about the point "bregma," or a little in front of that, for fear some jealous person will bewitch him.

When one is bewitched, if a piece of the witch's garment can be cut off and burned so that the bewitched person may sniff the smoke from it, he will recover.

If one person meets another individual regularly as he goes to or from his work, and he continually has either good or bad luck, he will attribute it to this individual; or if on the days he meets him his luck is the reverse of what it is on the days when he does not meet him, then the result is the same.

Trees are prevented from being bewitched by putting the skulls of horses or dogs on them. These protect the tree from evil influences and insure its fruitfulness.

RIDDLES.

What is that of which the outside is silver and the inside is gold?

An egg.

I am a small house and my navel is yellow?

An egg.

What is that which is brought by a man, is full of nuts, has no tongue, and yet speaks like a man?

A letter.

When I brought it from market it was one, but when I got it home it was more than a hundred?

A pomegranate.

I have a grandmother who walked all day, and when she got home took up no more space than could be covered by a penny?

A cane.

There is a long intestine which has a flower on its end?

A lighted candle.¹

Two faucets running, and five brothers catching the water?

Blowing the nose.

It is a long tree, but it has no shade?

A river.

I put five pounds of peas under my head when I go to bed, but on awaking they are gone?

The stars.

What is that which when alive ate grass, but when dead drank men's blood?

Samson's jaw-bone of an ass.

All above is air, all around is water; what is that ox from which was born a cow?

Adam.²

¹ The above riddle is not for our wax candles, but corresponds to our old grease torch, which had the wick curled round and round like an intestine in the skillet or whatever vessel contained the grease.

² Recited: Adam and Eve.

What is that of which the key is wood and the lock is water?
Moses with his wand over the Red Sea.

GAMES.

Counting-out. — Any number of people who can crowd around some central spot will place their right hands on the object before them. Some one of the number will then touch the hands in succession with the forefinger of his left hand. As he does so he will repeat a jingle of words, saying one word each time he touches a hand. His words are as follows: —

¹ Ā'ttäck, chō'ōtäck, shā'māshā'
Shā'mshē, ² chē'ar, bēd'ingē' Zā'nōōdē';
Zā'n-vērtz-ōō-nē, ā'ttäck, lā'rūm, .
Chō'ōtäck lā'rūm, bā's mā's.

The hand on which the word "mas" falls is removed, and the jingle is repeated again. This is continued, a hand being removed at each repetition according as it is designated by the last word, until but one hand is left. The hands which have been removed have, at the instant of removal, been put next one's heart in order to warm them. As soon as there is but one hand on the table the person so remaining asks each of those with hands in their bosoms (but asks only one at a time) if his hand is warm. He always replies in the affirmative. The questioner, however, is not willing to take his word, and hence has him to take the hand from his bosom and touch the questioner's cheek. If the hand is warm, he may consider himself free to do as he pleases while others are being questioned. If not warm, then he is required to bury his face in his hands, and to lean forward so as to allow his back to serve as a resting-place for the hands of the other members of the group. One of the party now puts his hand upon the individual's back, and the others in turn place their hands on top of his hand. The original questioner asks the person bending, whose hand is topmost. A guess is made, and if wrong the guesser is pinched or otherwise tortured. The hands are then changed and another guess is made with like conditions. This goes on until the guess is correct, and then the party is released.³

CLUB FIST.

A little group of people form a circle. One of the party closes his fist and places it on the table, or his knee. Another closes his fist,

¹ I have indicated the syllables to be accented by the mark ', placed over the syllable. The sound of vowels has been indicated by Webster's system of marking.

² Ch in cheer is pronounced like Greek letter x.

³ The jingle which determines whose hands shall be taken up from the board is meaningless to the players.

and places it on top of this last one, and so on until the last member of the group has done in like manner. Then some one of the number begins at the bottom, and points to each fist in turn. Each time he touches one he says "gōjě" until he has reached the top one; then the conversation takes place as noted in translation below. The one who has been saying "gōjě" begins the conversation and is answered by the party having his hand on top: "Where is the grass? What did you do with it?" "Gave it to the cow." "What did the cow do?" "She gave me milk." "What did you do with it?" "I drank it." "Where is my part of it?" "I drank it."

The questioner at this point, as if in anger, slaps the party who is answering him. All hands are now taken up and replaced again at random, thereby giving a new order. The "gōjě, gōjě, gōjě," etc., is now gone over again, but changes are made for the sake of variety. Another form it takes, starting from the cow, is: "Where's the cow?" "In the table." "Where's the table?" "Under the house." And so they go on. It is to be noted that the game symbolizes beginning at the lowest point of the roots of the grass (gōjě means "roots,") and approaching the surface of the ground, where the gradually grass is found wanting, because the cow has eaten it.

CANDLE GAME.

In this game each one chooses a partner. Some one holds a candle, which is usually heavy. A member of the company says: "Donkey! donkey! foolish donkey! why do you hold that candle?" The one having the candle replies: "Who will hold it?" The party who first spoke signifies some member of the group as the one who should hold the candle. He does this by simply calling the name to the individual. However, the party indicated must not reply. Instead, his partner speaks for him, instantly saying, "No." If the party addressed speaks, through mistake, then he must hold the candle and be quizzed as a foolish donkey. If he does not speak, but his partner answers correctly, then the candle remains in the same hands as before. In this case, everything is begun again as at first, and a new party named, with like possible results. Thus the game continues as long as there is a disposition to play.

CUSTOMS.

The nails of babies are never cut, because they would then become robbers. The first time the nails are cut, they are buried in the graveyard. Even the older Armenians never allow the parings of their nails to be cast about at random. They gather them together and bury them, or wrap them in paper or rags and hide them in a crack of the wall, fence, or some other place which will afford storage

for them. Armenians never give fire from their hearths when it has but lately been lighted, since it would be bad luck to do so. However, when it has been started for several hours, the privilege may be granted without danger.

It is the custom of Armenians always to face the east when worshipping.

According to informants here, one of the spots where they go annually to worship and say prayers is on the bank of a branch of the Euphrates River. The stream is 120 feet wide at the spot of which I speak, and the bank on either side consists of solid rock, and is 120 to 160 feet in height. The region of country about is mountainous. On top of the rocks, on either side of the stream, are the prints of a horse's hoofs. It is related that once upon a time a saint was being pursued by his enemies for the purpose of persecuting him. He galloped his horse to this spot. The stream was too wide to hope to jump it, and the height of the banks too great to hope to live if he should fall below. However, the enemy were close upon him and he could not turn back without falling into their hands. He chose to risk death in an attempt to escape rather than to endure the torture which would undoubtedly be his lot should he be captured. Hence, appealing to God, he galloped his horse to the precipice and made the leap. Supernatural power aided him, and he landed safely upon the opposite bank. He was now delivered, and went on his way rejoicing. However, the exertion of the horse in making such a leap, and the force with which he alighted, left the print of all four of his hoofs upon each side of the stream. On the side from which he jumped the impression of the hind feet in the solid rock is the most prominent. On the bank where he alighted, the fore feet are most deeply impressed. The tracks on either side are very prominent, and of the exact shape of the horse's hoofs. The annual gathering at this spot is supposed to be on the anniversary of the day upon which the leap was made. Aside from the worship which takes place, individuals will stand some distance from the horse's tracks and make wishes. They will then pitch a certain number of small pebbles, pennies, beads, marbles, or some other small pieces of something at the tracks, naming as they do so some number. If the number of the small objects named go into the tracks the individual's wish will come true. If some other number instead, then it will not.¹

As Armenians here affirm, one of the things much prized by an Armenian is a visit to Jerusalem. The object of the trip is to see the tomb where Christ was buried. Every Armenian who has

¹ The man who gave me the account of the foregoing has himself visited the spot he described.

enjoyed this privilege is marked while in Jerusalem, as witness of the fact that he has seen his Lord's burial-place. On no other occasion, and for no other purpose, is an Armenian ever tattooed. The tattooing always takes place either on the arm or on the hand, and takes the form of a cross, or the representation of an angel. The man who is so marked becomes in a sense holy. On returning to his country he often retires from business, for fear he may cheat some one. He at least endeavors ever afterward to lead a very exemplary life. He regards himself as having been crucified with Jesus.¹

In making the sign of the cross, they always use the thumb and two fingers, in order to represent the Trinity. The motions are made from the forehead to the breast, then to the left, back to the right, and finally to the centre of the breast.

On holidays they take food and incense and go to the cemetery. They burn the incense at the graves and offer prayer. The Spirit comes down from heaven, and rests on the grave while they are offering their devotions. They cry, kiss the ground or stone which marks the burial-place, and burn candles about it.

On the festival called Haik's Day, it is the custom for persons to deluge each other with water at every opportunity. It is related that Haik, first king of Armenia, worshipped an image, and that sprinkling was connected with his worship. When Christianity was accepted, the worship of the former image became obsolete. It was deprived of its sacredness, and hence the day upon which such worship was rendered became a gala day. For the sprinkling, which was the custom upon that day, was substituted what has already been referred to, — the lying in wait to drench each other with water.

The story of the Cross Day is told as follows: The cross on which Christ was crucified was left on Mount Calvary, where in time it became covered up with dirt and rubbish. A queen who desired to rescue it from eternal entombment came to Calvary in search of it. She threw money on the ground, and the people scrambled to pick it up. This action she performed over and over again, looking each time that the people arose from their scrambling to see if the cross was in sight. After a while, together with the money, there had been picked away so much dirt, that the cross came to

¹ At a soap factory where I was talking to a number of Armenians, an Irishman got into a fight with one of them, and the two men were trying to strike each other in the face with soap moulds. An Armenian bearing the mark mentioned, who was standing near by, tried to separate them, and was struck for his interference. The print of the mould was left upon his bare arm, and he evidently suffered considerable pain. Nevertheless, he kept good-humored, and still continued his endeavors to pacify the two half-brutes (for such they seemed to me).

view. The day upon which it was found was called "Cross Day." Henceforth, the anniversary of that day has been observed. Religious services are held in the church, and ceremonies are performed. The crosses which are in the church are removed from their places and put in water, where they remain for three days. After this they are taken out and restored to their former positions.

Easter. — On Easter morning the sun dances, and there is no other morning in the year when such is the case. Since they cannot look directly at the sun, they have mirrors into which they look in order to see it dance. It is said, too, that very seldom is there an Easter morning which is not clear. Prior to Easter there is a seven weeks of self-denial, and, in a measure, fasting. Before the fast-time begins there is a week given up to feasting, dancing, and frivolity. The period of fasting has become personified, until they imagine that a spirit oversees its observance. The name of the spirit is "Great Fast." The seven weeks' fast begins at midnight, and on the evening previous they talk of Great Fast being over behind the mountain. At twilight they say: "Now he is on top of the mountain." A little later, when it is dark, they will say: "Now he is in the valley." Still later: "He is leaving the valley." Thus they go on speaking of him as drawing nearer and nearer, until they will finally say: "He is now on the housetop waiting to come down." At midnight he comes down the chimney, and sits in the fireplace. He goes to everything in the room and smells of it, to the cooking vessels, etc.; and even smells of the mouths of those who are asleep, to see if they have been eating butter, grease, or any other forbidden article of food. In preparation for this scrutinizing investigation, on this night after supper it is customary to scour all the dishes with ashes. Everything must be clean. Some people will even wash their mouths with ashes. After his examination, Great Fast goes back and takes his seat in the chimney, where he sits for forty days in order to watch the people, and to be sure that they do not do any of the things forbidden for that period. However, though he sees everything, he cannot be seen himself. He is invisible.¹

For three days before Easter the Armenians will gather at a churchyard for the purpose of breaking eggs. Two persons will

¹ My informant tells me that when he was a child he awoke one morning while it was still twilight and was frightened to see something black in the fireplace. He asked his mother what it was. She replied that it was Great Fast, and told him to cover up his head while she drove the spirit away. He did so, and on being told a little later to uncover his head, he was unable to see anything out of the ordinary. Later years, however, revealed the fact that it was a kettle he had seen, and that on covering up his head, his mother had carried it out of the room.

each take an egg, and one of them will hold his egg stationary while the other strikes it with the point of his egg. If A is holding the stationary egg and B is doing the striking, then, in case A's egg cracks, he turns the other end and lets B strike again. If the other end is cracked, B gets the egg and A must produce another egg to be treated as before and with like possible results. If B's egg cracks, then he turns the other end of the egg and strikes again. If it suffers in like manner, he loses his egg and must supply another, whereupon A does the striking until he forfeits his right by losing an egg. Thus they go on breaking eggs, until oftentimes one couple has broken as many as a hundred. The man with the strongest egg will of course win the most eggs from his opponent. These cracked eggs which he has won he sells at a reduced price. Sometimes a man will pay a dollar for a strong egg before he enters into a contest, if there is evidence to prove that he is really getting a strong one.

Formerly, Easter eggs were always colored red in order to represent the blood of Christ. They are usually colored red now, but are beginning to vary somewhat.

G. D. Edwards.

TALES OF THE RABBIT FROM GEORGIA NEGROES.

HOW BRER RABBIT PRACTISE MEDICINE.

OLE BRER RABBIT had a bad name for a partner, but one time he get Mr. Wolf to work a crop on shares with him, and they have a 'greement writ out on paper, how in the harvest they gwine divide half and half. Mr. Rabbit know Ole Mr. Wolf mighty good hand in the field, and sure to make a good crop. But when Ole Brer Rabbit set in to work, he get mighty tired, and the corn rows, they look so mighty long, and he 'gin to lag behind and work he brain.

Presen'ly he jump to the work, and make he hoe cut the air, and soon cotch up with Mr. Wolf, and he open the subject of the education in medicine, and he tell how he am a reg'lar doctor, and got his 'plomy in a frame to home, but he say he don't know how all the patients gwine get on. Now he turn over the farming, and Ole Mr. Wolf ax how much money he get for he doctoring, and when he hear so much, he tell Mr. Rabbit to go when he have a call, and put by the money, and in the fall put in the crop money and then divide. So that night Mr. Rabbit, he 'struct his chillens how they got for to run and call him frequent, and how they got to tell Mr. Wolf they wants the doctor.

And sure 'nough, Mr. Rabbit ain't more 'n in the front row next day, when here come little Rab all out of breath and say, "Somebody send in great 'stress for the doctor." Mr. Rabbit make out like he can't go and leave Mr. Wolf to do all the work, but Mr. Wolf studying 'bout that big fee Brer Rabbit gwine turn in the company, and he tell him, "Go 'long, he can get on with the work." So Mr. Rabbit clips off in great haste, and he just go down on the edge of the woods, and what you 'spect he do? Well, sah, he just stretch hissself out in the shade of a swamp maple and take a nap, while Ole Mr. Wolf was working in the corn rows in the hot sun. When Mr. Rabbit sleep he nap out, he set up and rub he eyes, then he loony off down by the spring for a drink, then he come running and puffing like he been running a mile, and tell Mr. Wolf what a mighty sick patient he got, and make out like he that wore out he can't more 'n move the hoe.

Well, when they come back from dinner, Mr. Rabbit, he strike and make he hoe fly, but directly here come little Rab for the doctor, and Ole Mr. Rabbit, he take hissself off for 'nother nap, and matters goes on just dis yer way all summer. Ole Mr. Wolf, he have to do all the work, but he comfort himself with the 'flection, that he have half them big fees what Brer Rabbit turning in to the company money.

Well, when the fodder done pulled, and all the crop done sold, and they go for to count the money, Mr. Wolf ax Brer Rabbit where the doctor's fees what he gwine turn in. Brer Rabbit say they all such slow pay, he can't collect it. Then they fell out, and Mr. Wolf that mad, he say he gwine eat Brer Rabbit right there, and make an end of he tricks. But Mr. Rabbit beg that they take the trouble up to the court-house to Judge Bar. So they loony off to the court-house, and the old judge say it were a jury case, and he send Sheriff Coon out to fetch the jurymans, and he say, "Don' you fotch no mans here, 'cepter they be more fool than the parties in the case." But Sheriff Coon 'low he don' know where he gwine find any man what 's more fool than Brer Wolf 's in dis yer case, but he take out down the county, and by and by he seed a man rolling a wheelbarrow what ain't got nothing in it round the house and round the house, and he ax him what he doing that for? And he say, he trying to wheel some sunshine in the house. Sheriff Coon say, "You is the man I wants to come with me and sot on the jury."

They go 'long, and directly they see a man pulling a long rope up a tall tree that stand 'longside a house; they ax him what he gwine do? He say he gwine to haul a bull up on top of the house to eat the moss off the roof, and Sheriff Coon say, "I'll be bound you is my man for the jury, and you must go long with we all to the court." So they take their way back to the court-house, then they have a great time taking evidence and argufying.

Ole Brer Wolf, he set up there, and 'sider every word of the evidence, but Ole Brer Rabbit he lean back and shut he eye, and work he brain on he own account. He settin' right close to the door; when the lawyer done get everybody worked up so they take no noticement, Brer Rabbit just slip softly out the back door, and he creep 'round the side of the cabin back to where ole Judge Bar set wid de bag of money on the floor, and what you 'spect? When they all talking, Ole Brer Rabbit just slide he hand in the crack, and softly slip out the bag of money, and take out home, and leave the case in the care of the court. That just like ole man Rabbit.

WHY THE PEOPLE TOTE BRER RABBIT FOOT IN THEIR POCKET.

Well, sah, that 's cause Ole Brer Rabbit done killed the last witch what ever live.

They tells how they done hang some of 'em, and burn some, till they get mighty scarce, but there was one ole witch what was risin' on five hundred years old, and 'cause she keep clear of all the folks what try to catch her, they done name her Ole Mammy Witch Wise.

Well, she do carry on to beat all them times, she 'witch all the

folks, and she 'witch all the animals, and when they go to get their meal out some of the gardens, she just watch them animals, and they can't get in to save 'em, and they all nigh 'bout starved out, that they was, and they all hold a big consertation and talk over what they gwine do.

They was a mighty ornery lookin' set, just nigh 'bout skin an' bone, but when Ole Brer Rabbit come in, they 'serve how he mighty plump and fine order, and they ax him, however he so mighty prosp'rous and they all in such powerful trouble. And then he 'low, Brer Rabbit did, dat Ole Mammy Witch Wise can't 'witch him, and he go in the gardens more same as ever.

Why, Ole Mammy Wise don't 'low the animals get in the garden, she just want the pick of 'em herself, cause she don't have no garden that year; but when she set her mind on some Major Brayton's pease, she just put the pot on the fire, an' when the water bile smart, she just talk in the pot and say, "Bile pease, bile pease," and there they come, sure 'nough, for dinner; but you see if the animals done been troubling them pease, and there ain't no pease on the vine, then she call 'em in the pot.

So she just keep the creeters out till they nigh 'bout broke down, and they ax Brer Rabbit, can't he help 'em? Brer Rabbit scratch he head, but he don't say nothin', 'cause I tell you, when Ole Brer Rabbit tell what he gwine do, then you just well know that just what he ain' gwine do, 'case he's a man what don't tell what he mind set on.

So he don't make no promise, but he study constant how he gwine kill Ole Mammy Witch Wise. He know all 'bout how the old woman slip her skin every night, and all the folks done try all the plans to keep her out till the rooster crow in the morning, 'cause every witch, what's out the skin when the roosters crow, can't never get in the skin no mo'; but they never get the best of the Ole Witch Wise, and she rising five hundred years old. Brer Rabbit he go off hisself, and set in the sun on the sand bed and rum'nate. And you may be sure, when you see the old man set all to hisself on the sand bed, he mind just working. Well, sah, that night, he go in the garden and take a good turn of peppers, and tote them up to Ole Mammy Witch Wise house, and just he 'spect, there he find her skin in the porch, just where she slip it off to go on her tricks, and what you 'spect he do? Well, sah, he just mash them peppers to a mush, and rub 'em all inside the Ole Witch Wise skin, and then he set hisself under the porch for to watch.

Just 'fore crowing time, sure 'nough, there come the ole woman, sailing along in a hurry, 'cause she know she ain't got long, but when she go for to put on her skin, it certainly do bite her, and she say,

"Skinnie, skinnie, don't you know me, skinnie?" But it bite more same than before, and while she fooling with it, sure 'nough the rooster done crow, and the ole woman just fall over in a fit. And in the morning Brer Rabbit notify the animals, and they gravel a place and burn her. And the colored people, they find out how Brer Rabbit get the best of the Mammy Witch Wise, and then they tell the white folks, and that why nigh 'bout all the rich white folks totes a rabbit foot in their pocket, 'cause it keeps off all the bad luck, and it do that, sure 's yo' born.¹

BRER RABBIT BORN TO LUCK.

You hear, sah, how Brer Rabbit's left foot fetch you luck when you tote it constant in your pocket. It most surely do that, sah, 'cause that Ole Brer Rabbit be just born to luck. Now this yer one time when the luck come to hisself.

Ole Miss Rabbit, she 'low she 'bliged to have a spring house; she say, Ole Miss Rabbit did, how Miss Fox and Miss Coon have the nice spring house, and she 'clare she plum broke down worritting herself trying to keep house, and no spring house.

Now Brer Rabbit, he promise and he promise, but Brer Rabbit don't have no honing to handle the mattocks, no sah, that he don't. Brer Rabbit is pow'ful dext'rous to work with he head, but Brer Rabbit ain't no half strainer to work with he hands.

But Ole Miss Rabbit, she kept worritting the old man constant; she 'low how she 'bliged to have that spring house, and she 'bliged to have it to once.

Well, when she rear and charge on the old man, that powerful that he can't put her off no more, then Brer Rabbit, he just go off to hisself, and study what he gwine do 'bout that ornery old spring house, but he can't see he way, till it come to he mind 'bout Ole Mammy Witch Wise, her what were the old woman what save up a bag of gold. Then, the night 'fore she die, she bury the bag where the creeters can't find it. That night she pass by all the creeters' houses and shake the bag, and they hear the chink of the gold, and in the morning Ole Mammy Witch Wise was dead and the gold was gone.

Well, sah, Brer Rabbit he go and see all the creeters, and he let on how he done have a token what tell him where Ole Mammy Witch Wise bury the gold, and that Ole Brer Rabbit, he bodaciously 'low how the token point to the bed in the spring what run 'long side he garden, and he say, Brer Rabbit do, if they all turn in and

¹ Not only the colored people and poor whites, but a large number of the prosperous business men, in the cities of the South, are never without a rabbit's foot in their pockets.

make a dam and hold the water back, they most surely find the gold.

Now Ole Brer Rabbit don't have no feelings that gold anywhere in them parts. Well, sah, the creeters they 'low to theyselves Brer Rabbit a mighty generous man to let them in, and they fetch they mattocks and they spades, and they dig, and Brer Rabbit he sit up on the dam and locate the spot, and he say to hisself that old spring house getting on mighty smart, when I 'clare 'fore the Lord, Brer Wolf's mattocks strike kerchink, an' out fly the gold, it most surely did, and the creeters they just jump in the hole and pick up the money. But Ole Brer Rabbit never lose he head, that he don't, and he just push the rocks out the dam, and let the water on and drown the lastest one of them critters, and then he picks up the gold, and course Ole Miss Rabbit done get her spring house, but bless your soul, sah, that only just one they times when Ole Brer Rabbit have luck.

WHY MR. DOG RUNS BRER RABBIT.

One morning, Mr. Buzzard he say he stomach just hungry for some fish, and he tell Mrs. Buzzard he think he go down to the branch, and catch some for breakfast. So he take he basket, and he sail along till he come to the branch.

He fish right smart, and by sun up he have he basket plum full. But Mr. Buzzard am a powerful greedy man, and he say to hisself, he did, I just catch one more. But while he done gone for this last one, Brer Rabbit he came along, clipity, clipity, and when he see basket plum full of fine whitefish he stop, and he say, "I 'clare to goodness, the old woman just gwine on up to the cabin, 'cause they got nothing for to fry for breakfast. I wonder what she think of this yer fish," and so he put the basket on he head, Brer Rabbit did, and make off to the cabin.

Direc'ly he meet up with Mr. Dog, and he ax him where he been fishing that early in the day, and Brer Rabbit he say how he done sot on the log 'longside of the branch, and let he tail hang in the water and catch all the fish, and he done tell Mr. Dog, the old rascal did, that he tail mighty short for the work, but that Mr. Dog's tail just the right sort for fishing.

So Mr. Dog, he teeth just ache for them whitefish, and he go set on the log and hang he tail in the water, and it mighty cold for he tail, and the fish don't bite, but he mouth just set for them fish, and so he just sot dar, and it turn that cold that when he feel he gin up, sure's you born, Mr. Dog, he tail froze fast in the branch, and he call he chillens, and they come and break the ice.

And then, to be sure, he start off to settle Ole Brer Rabbit, and

he get on he track and he run the poor ole man to beat all, and directly he sight him he run him round and round the woods and holler, "Hallelujah! hallelujah!" and the puppies come on behind, and they holler, "Glory! glory!" and they make such a fuss, all the creeters in the woods, they run to see what the matter. Well, sah, from that day, Mr. Dog he run Brer Rabbit, and when they just get gwine on the swing in the big woods, you can hear ole Ben dar just letting hisself out, "Hallelujah! hallelujah!" and them pups just gwine "Glory! glory!" and it surely am the sound what has the music dar, it surely has the music dar.

HOW BRER RABBIT BRING DUST OUT OF THE ROCK.

Mr. Fox, he have a mighty handsome daughter, and all the chaps was flying round her to beat all.

Brer Coon, Brer Wolf, Brer Rabbit, and Brer Possum was a courting of her constant, and they all ax Brer Fox for he daughter.

Now the gal, she favor Brer Rabbit in her mind, but she don't let on who her favor is, but just snap her eyes on 'em all.

Now Ole Brer Rabbit, he ain't so mighty handsome, and he ain't no proudful man, that 's sure, but somehow it 'pears like he do have a mighty taking way with the gals.

Well, wen they all done ax Ole Man Fox for his daughter, he ax the gal, do she want Brer Wolf? And she toss her head and 'low Brer Wolf too bodaciously selfish; she say, "Brer Wolf's wife never get a bite of chicken breast while she live."

Then the ole man, he ax her how she like Brer Possum? and she just giggle and 'low "Brer Possum mighty ornery leetle ole man, and he 'longs to a low family anyhow." And Ole Man Fox, he 'low, "Dat 's so for a fact," and he sound her 'fections for Brer Coon, but she make out Brer Coon pass all 'durance. Then the ole man he tell her Brer Rabbit done ax for her too, and she make out like she mighty took 'back, and 'low she don't want none of that lot.

Then Ole Brer Fox, he say that the gal was too much for him; but he tell the chaps to bring up the big stone hammer, and they can all try their strength on the big step rock what they use for a horse block, and the one what can pound dust out of the rock shall have the gal.

Then Brer Rabbit, he feel mighty set down on, 'cause he know all the chaps can swing the stone hammer to beat hisself, and he go off sorrowful like and set on the sand bank. He set a while and look east, and then he turn and set a while and look west, but may be you don't know, sah, Brer Rabbit sense never come to hisself 'cepting when he look north.

When it just come to hisself what he gwine to do, he jump up and clip it off home, and he hunt up the slippers and he fill them with ashes, and Lord bless your soul, the ole chap know just what them slippers do 'bout the dust out of the rock.

Well, the next morning they was all dar soon. Ole Brer Rabbit, the last one, come limping up like he mighty lame, and being so, he the last one on the land, 'cause he have last chance.

Now Brer Wolf, he take the big hammer and he fotch it down hard, and Brer Wolf mighty strong man in them days, but he ain't fetch no dust. Then Brer Coon and Brer Possum, they try, but Ole Man Fox he say, he don't see no dust, and Miss Fox she to 'hind the window curtain and giggle, and Ole Man Fox he curl the lip and he say, Brer Rabbit, it you turn now. Brer Wolf he look on mighty scornful, and Brer Rabbit have just all he can do to fotch up the big hammer; it so hard he just have to stand on tiptoe in he slippers, and when the hammer come down, he heels come down sish, and the dust fly so they can't see the ole chap for the dust.

But Ole Brer Rabbit, he don't count that nothing but just one of his courting tricks.

WHEN BRER RABBIT SAVE THE PIG.

One winter, 'bout a week to Christmas, Brer Rabbit he have a pen full of powerful fat hogs, just honing for the smoke-house. Now you mightn't think it, sah, but Brer Rabbit was a mighty frolicsome chap when he was a young man, attending on the gals nigh 'bout every night.

Now Brer Bar and Brer Wolf have they mind on them hogs constant, but they feared Brer Rabbit got some trap set unbeknownst to themselves.

One night Brer Rabbit, he go up to pay he 'dresses to Mr. Wolf's daughter. Now this yer Miss Wolf was a mighty prideful gal, and she keep Brer Rabbit waiting on the porch a powerful long time, while she get on her meeting clothes.

Well, whiles Brer Rabbit was a waiting, all to once he hear he name round the corner the porch, and he cock up he ear, and sure 'nough dar he hear Brer Bar and Brer Wolf in cahoots for to steal he bestest pig.

Brer Rabbit he listen, and they lay out they plans, how they gwine dress off the pig, and leave it un'neath the black gum-tree whilst they go for the cart, 'cause they 'spicious if they stop for to cut it up, Brer Rabbit gwine catch up with 'em.

Well, Brer Rabbit, he shake hisself and go in, and pay he 'spects to Miss Wolf, but right soon he say he 'bliged to say good-night, and he clip it off to the black gum-tree, and he hide hisself in the

bushes. And sure 'nough, directly here come Brer Wolf and Brer Bar, with the pig done dressed for the smoke-house ; they lay it down and cover it with brush, and strike out for the cart.

Then that bodacious Brer Rabbit, he go softly through the bresh, and just creep inside that pig and lay hisself down, and he lay out to keep he eye open and watch out for the cart, but 'fore he know hisself he fall asleep.

De firstest Brer Rabbit know, Brer Wolf and Brer Bar, they done lift the pig in the cart, and that ere Brer Rabbit on the inside the pig.

Then Brer Rabbit, he grow faint-like, and then he just turn in and groan harder and harder ; and Brer Wolf and Brer Bar, they make sure it am ole Satan hisself in the pig, and they just strike out the cart and burn the wind for home, and Brer Rabbit, he drive the cart home, and hang the pig in the smoke-house.

Emma M. Backus.

NOTES ON THE FOLK-LORE OF THE WYANDOTS.

I. RELIGION.

THE gods of the Wyandots were those of the Iroquois and the Hurons, but they were stamped with a strong Wyandot individuality, and in many respects differed in attributes from those of the nations named. The Wyandot was more Iroquois than he was Huron-Iroquois, and he was but little different from the Seneca. It need surprise no one if it is finally determined that the Wyandots were the oldest of the Iroquoian family. Their mythology makes clear some things left in uncertainty and obscurity by that of other tribes of the family. There are some things in it that are not found in the myths of any of the other tribes. Their myths, too, are clearer cut, more definite, and, I believe, more beautiful in form, than those of other tribes. The Iroquoian family has been supposed to possess little imagination, and a mythology deficient in beautiful conceptions. This opinion is the result, I believe, of an imperfect acquaintance with the folk-lore of this strong and bold people. The myths of the woman who fell from heaven, the creation of the great island, the birth of the twins, the enlargement of the great island and the peopling of it with man and animals, the destruction of these and their re-creation, the creation of the sun, moon, and stars, and many others, are but little inferior in their bold originality and beauty of conception to the Greek myths.

The words used by the Wyandots to express their conception of the God of the white man are as follows:—

1. Häh'-mëhn-dëh'-zhōōh. This word I have heard used by the Wyandots more frequently than any other, when they were speaking of God.

2. Hoh'-mëhn-dih'-zhōōh. This is the proper pronunciation of the word as it is written by Finley, in his "History of the Wyandot Mission."

3. Täh'-mëhn-dëh'-zhōōh. This is the proper pronunciation of the word as it is written by John Johnston, in his vocabulary of the Wyandot language published in Howe's "Historical Collections of Ohio."

4. Shäh'-mëhn-dëh'-zhōōh. The word is sometimes so pronounced by the Wyandots.

These are only the variations of the same word, and they all mean precisely the same thing. The best translations are

"You are God," or

"Thou art God," or

"Thou art the Great Spirit."

The words are very ancient, but their use in this capacity and the meaning they now bear must be attributed to the Jesuits or other early missionaries ; they express, in their modern acceptation, a conception entirely foreign to the ancient Wyandot mind. It is certain that no single "Supreme Ruler," or "Creator of the Universe," or of even the world, was believed in or conceived of by the ancient Wyandots.

What is here said of God as a Wyandot concept applies with equal force to the Devil of the white man. The Wyandots use two words as names for the Devil :—

1. Dēh'-shrōh-rōh'-nēh. This word is now translated "The Great Enemy" by the Wyandots.

2. Dēh'-shrōh-rōh'-nōh. Why this word should be used in this capacity at all is more than I have been able to find a reason for. It means "Many Devils," or a "Devil People." It may be impossible to determine the true derivation and proper ancient meaning of these Wyandot words, for the idea of the Devil, as we conceive of him, is as foreign to the ancient Wyandot mind as is our idea of God. And there is no word in the Wyandot language equivalent to our word "hell" as used to describe a place of punishment for the soul after death. In John Johnston's vocabulary of Wyandot words, "hell" is given as "Degh-shunt." This word is now unintelligible to the Wyandots, and meaningless, and could never have meant "hell."

Following is a list of the more important gods of the ancient Wyandots, together with a brief statement of their attributes and offices :—

1. *Hōōh-māh'-yōōh-wāh'-nēh'.*

The first name in Wyandot mythology is Hōōh-māh'-yōōh-wāh'-nēh'. It is very difficult (if, indeed, it is not quite impossible) to make, at this time, an accurate translation of this name. The best renderings are

"Our Big Chief up there," or

"Our Big Chief Above," or

"He is our Big Chief that lives above the sky."

But all these renderings may be more nearly the ideas of what he is than correct translations of his name.

Hōōh-māh'-yōōh-wāh'-nēh' ruled the world above the sky, and was the father of the Woman who fell from Heaven. The land above the sky was in no sense an equivalent to the white man's heaven, for after death the Wyandot went to a place prepared for him in the interior of the earth, and good and bad alike went to this place. Want of space forbids any further account of Hōōh-māh'-yōōh-wāh'-nēh' at this time.

2. *Tsēh'-zhōōh-skāh'-häh.*

Tsēh'-zhōōh-skāh'-häh was the name of the Wyandot God of the Forest and Nature. His name means "The Great One of the Water and the Land." He was the deification of the mythical Tsēh-sēh-howh-hōōh^{ngk}, the Good One of the Twins born of the Woman who fell from Heaven.

3. *Skēhn-rih'-äh-täh'.*

Skēhn-rih'-äh-täh' was the War God of the Wyandots. The only translation of this name that I could ever get is

"Warrior not afraid," or

"Warrior not afraid of Battle."

4. *Täh-rēh'-nyōh-träh'-squäh.¹*

Täh-rēh'-nyōh-träh'-squäh was the Wyandot God of Dreams. The name signifies

"The Revealer," or

"He makes the Vision," or

"He makes the Dream."

He was supposed to have something to do with the supernatural influences that acted upon this life, and he revealed the effects of these influences to the Wyandots in dreams. All visions and dreams came from him, for he had control of the souls of the Wyandots, while they slept, or were unconscious from injury or disease. The Hōōh''-kēh' could detach his soul from his body, and send it to Täh-rēh'-nyōh-träh'-squäh for information at any time, and during its absence the Hōōh''-keh' was in a trance-like condition.

No god of the ancient Wyandots had more influence upon their lives and social institutions than Täh-rēh'-nyōh-träh'-squäh.

5. *Hēh'-nōh.*

Hēh'nōh was the Thunder God of the ancient Wyandots. They called him Grandfather. By some accounts he came into the world with the Woman who fell from Heaven. By the merest accident I learned many additional facts concerning this god, while in the Indian Territory a few weeks since, but cannot afford to write them here until they are verified fully, something I am trying to do.

6. *The Animals.*

The Wyandot mythology endowed the ancient animals with great power of the supernatural order. This is especially true of those animals used by them as totems or clan insignia, and from whom

¹ The apostrophe denotes a suppressed repetition of the vowel sound which it follows. The syllable which it follows here is pronounced "trähäh."

they were anciently descended. Of the animals, the Big Turtle stands in first place. He caused the Great Island (North America) to grow on his back, for a resting-place and home for the Woman who fell from Heaven. He is supposed to carry the Great Island on his back to this day.

The Little Turtle is second in rank and importance in the list of animals. By order of the Great Council of these animals, he made the Sun; he made the Moon to be the Sun's wife. He made all the fixed stars; but the stars which "run about the sky" are supposed to be the children of the Sun and Moon. The Sun, Moon, and stars were made for the comfort and convenience of the Woman who fell from Heaven. To do this it was necessary for the Little Turtle to go up to the sky, and this difficult matter was accomplished by the aid of the Thunder God. The Deer was the second animal to get into the sky; this he did by and with the assistance of the Rainbow. And afterwards all the other totemic animals except the Mud Turtle went up to the sky by the same way, and they are supposed to be living there to this present time. The animals seem to have governed the world before the Woman fell from heaven, and for some time after that important event.

7. The Woman who fell from Heaven.

The Woman who fell from Heaven is an important personage in the mythology of the Wyandots. I have no space here to dwell upon the cause of her falling into this lower world, her peculiar place in the mythology of the Wyandots, etc.

8. The Twins.

According to the mythology of the Wyandots, the Twins were begotten in the country from which the Woman fell, and which the myth calls heaven. I pass over their parentage, the great work they wrought in this world, and the destruction of the Bad One by the Good One, the destruction of all the works of the earth, and their recreation by the Good One.

9. Täh'-tēh-kěh'-äh, or The Little People.

The Täh'-tēh-kěh'-äh, or The Little People, occupy an important place in Wyandot mythology. Their name signifies "The Twins." They are very diminutive in size, but they possess marvelous supernatural powers. They lived (and they are supposed to yet live) in stone caves in the bowels of the earth, made by the Mud Turtle, when he was digging the hole through the Great Island for the pathway of the Sun at night when he was going back to the east to rise upon a new day. In these caves are forests, streams, game,

night and day, heat and cold, as on the surface of the earth. These Little People are represented as living precisely like the ancient Wyandots, and that it is their task, duty and pleasure to preserve in all their primeval purity the ancient laws, customs, social organization, and political and religious institutions for the use of the Wyandots after death, for this is the land to which the Wyandots go when they leave this world. It is presided over by the Mud Turtle, who did not go into the sky with the other animals. I have no space here to enumerate the many achievements of the Little People.

10. *The Hōōh'''-kēh'.*

The Hōōh'''-kēh' was the "Medicine Man" of the ancient Wyandots, and the Ōōh'''-kēh' was the "Medicine Woman." Their office was practically the same in all the Iroquoian tribes, and their functions have been so often described that it is unnecessary to repeat them here had we time and space.

The foregoing is the merest outline of the principal gods of the Wyandots. The mythology of the ancient Wyandots was very complete, and everything in the whole universe was accounted for. Nothing was left in doubt. In its study I have often believed that I could see that after man had emerged from savagery, he was incapable of formulating a religious system which would in all respects satisfy the human mind. He that increaseth knowledge increaseth sorrow, and doubt and uncertainty seem to be inseparable from advancement in knowledge.

I give a few specimens of the myths of the ancient Wyandots which I have preserved. They are not altogether in connected order as given here, and are intended to show the style in which they were related by the "Keepers of the True Traditions" of the Wyandot people. Anciently they were preserved in the form of songs.

The Woman who fell from Heaven.

The people lived in Heaven (Yāh-rōhn'-yih-yēh). They were Wyandots. The head man's name was Hōōh'-māh'-yōōh-wāh''-nēh', the Big Chief, or the Mighty Ruler. He had a very beautiful daughter. She was the favorite of the people. She became sick. The Hōōh'''-kēh' came. She could not be cured by his medicine. The Hōōh'''-kēh' said, "Dig up the wild apple-tree; what will cure her she can pluck from among its roots." This apple-tree stood near the door of the lodge of Hōōh-māh'-yōōh-wāh''-nēh'.

The Hōōh''-keh' advised that while they were digging up the wild

apple-tree, they should bring the young Woman, and lay her down upon the ground under its branches, so that she might see down where the men¹ were at work, and the more quickly pluck away the medicine (Noh'-quäht) when it should be reached.

When they had dug there for a while, the tree and the ground all about it suddenly sank down, fell through, and disappeared. The lap or treetop caught and carried down the young Woman. Tree and Woman disappeared, and the rent (Kōh'-mēhn-säh'-ēh-zhäh'-äh, *i. e.* broken world, or the rent earth) was closed over both of them.

This point where the tree sank down through heaven is called in the Wyandot mythology, Tēh'-ōōh-kyäh'-ēh, the point of breaking through. In some versions of this account it is called the "Jumping-off Place;" for the Woman is represented as jumping or springing from the sky. The same Wyandot term is used, though, in all versions.

Underneath, in the lower world, was only water, — Yōōh^{ng}'-tsähⁿ-rēh'-zhōōh, The Great Water. Two Swans² were swimming about there. These Swans saw the young Woman falling from heaven. Some accounts say that a mighty peal of thunder, the first ever heard in these lower regions, broke over the waters, and startled all the swimmers. On looking up, the Swans beheld the Woman standing in the rent heavens, clad in flames of bright lightning. She was taller than the highest tree. Thus was she accompanied in her fall from heaven by Hēh'-nōh, the Grandfather and the Thunder God of the Wyandots.

One of the Swans said : —

"What shall we do with this Woman?"

The other Swan replied : —

"We must receive her on our backs."

Then they threw their bodies together side by side, and she fell upon them.

The Swan that had first spoken said : —

"What shall we do with this Woman? We cannot forever bear her up."

To this question the other Swan replied : —

"We must call a council of all the swimmers and all the water tribes."

This they did. Each animal came upon special invitation. The Big Turtle came by special invitation to preside over the Yäh'-häh-shēh'yēh, the Great Council.

¹ Some versions say women were doing the digging; others use the word "people."

² The Wyandot word for swan is used in this place, but the description of the birds would seem to indicate gulls or geese. They are described as "flat-backed birds," half a tree tall, *i. e.* very large.

Much discussion was had by the Great Council. But it seemed for a long time that the deliberations would be fruitless. No plan for the disposition of the Woman could be agreed upon. When the Great Council was about to adjourn without coming to a conclusion, the Big Turtle said:—

“If you can get a little of the earth which, with the Woman and the Tree, fell down from heaven, I will hold it.”

So the animals took it by turns to try to get the earth. They dived down into the deep where the Tree had fallen. But they could get none of the earth, which, so the Wyandots claim, shone with a brilliant light to guide them. In this search many of the animals were drowned, and came to the surface dead. When it seemed that none of the earth could be obtained, the Toad volunteered to go down and try and see what success she might have.

The Toad was gone a long time. The Great Council despaired of her coming back again. Finally she came up, with her mouth full of the earth; but she was dead when she reached the surface.

There was very little of the earth,—too little, it was supposed,—and the Great Council was discouraged. But the Little Turtle urged that it be used. She rubbed it carefully about the edges of the Big Turtle's shell. And from this small amount soon there was the Great Island upon the Big Turtle's back.

The Woman was removed from the backs of the Swans to the Great Island, which was, from that time, her home.

The Toad was the only swimmer that could get the earth. This is why the Toad has always been called Mäh'-shōōh-täh'-äh—Our Grandmother—by the Wyandots. The Toad is held in reverence by the Wyandots, and none of them will harm her to this day.

Yōōh^{ng'}-tsähⁿ-dēh'-kōh-rēh'-zhōōh, or The Great Island.

The Island grew to be a great land,—all of North America, which, to the Wyandot, was all the earth. The Wyandot name for the Great Island is Yōōh^{ng'}-tsähⁿ-dēh'-kōh-rēh'-zhōōh. It means, literally, “The Land which stands up from the Great Water;” but it is correctly rendered “The Great Island.” It rests yet on the back of the Big Turtle. He stands deep down in the Yōōh^{ng'}-tsähⁿ-rēh'-zhōōh, or the Great Water, in which the Swans were swimming when they saw the Woman fall from heaven. Sometimes he becomes weary of remaining so long in one position. Then he shifts his weight, and moves (changes) his feet. And then the Great Island trembles, and the Wyandots cry out, “Häh'-käh-shäh-tēhn'-dih! Häh'-käh-shäh-tēhn'-dih! He moves the earth! He moves the earth!”

Thus does the Wyandot account for the Ōōh'-tōh-mēhn-säh-zhäh't', the Earthquake.

The Twins born.

The Great Island was the Woman's home. It was not then so large as it afterwards was made. The Woman went all about the Great Island. Těh'-ěh-tōh-rōhn'-tōhs¹ was her lot and part. But in her wanderings she found a lodge, and, living in it, an Old Woman. She called the Old Woman Shōōh-tāh'-āh, — "Her Grandmother." In the Wyandot mythology, the point where the lodge of the Old Woman stood is called Rōhn'-yih-shōōh-tāh'-tēhk-trāh-zhōōht, — "The place where the Woman who fell from Heaven met (or found) her Grandmother."

The Woman lived with her Grandmother. She is well now, her sickness having disappeared. But she is yěhn-děh'-rīh (*i. e.* with child), however, — and with the Tāh-kěh'-ěh (*i. e.* with The Twins).

The time of the Woman who fell from Heaven was full. Of her were now born the Two Children, — The Brothers, — The Twins. Of these Children, one was Good, — the other Bad, or Evil. Hōōh-māh'-yōōh-wāh''-nēh' directed how The Twins should be named. The Good One was named Tsēh'-sēh-howh'-hōōh^{ngk}, — *i. e.* made of Fire, or The Man who was made of Fire. The Evil One was named Tāh'-wěh-skāh'-rōōh^{ngk}, — *i. e.* made of Flint, or The Man who was made of Flint.²

The Deer and the Rainbow ; or, How the Animals got into the Sky.

The animals were greatly distressed and much offended by the works of Tāh'-wěh-skāh'-rōōh^{ngk}. They saw how fortunate was the Little Turtle, who spent most of her time "keeping the heavens." She always came, to attend the Great Council, in the Black Cloud, in which were the springs, ponds, streams, and lakes.

One day the Deer said to the Rainbow : —

"Carry me up to the sky. I must see the Little Turtle."

The Rainbow did not wish to comply with the request of the Deer at that time, but wished to consult the Thunder God about the matter, and so replied : —

"Come to me in the winter, when I rest on the mountain by the lake. Then I will take you up to the house of the Little Turtle."

The Deer looked and waited all winter for the Rainbow, but the Rainbow did not come. When the Rainbow came in the summer, the Deer said : —

"I waited for you all winter on the mountain by the lake ; you did not come. Why did you deceive me ?"

¹ This word signifies deep grief and sorrow ; and it carries, too, some idea of repentance.

² These names carry no signification of good and evil as we understand those terms.

Then the Rainbow said:—

“When you see me in the fog over the lake, come to me; then you can go up. I will carry you up to the house of the Little Turtle in the sky.”

One day the fog rolled in heavy banks and thick masses over the lake. The Deer stood on the hill by the lake, waiting and looking for the Rainbow. When the Rainbow threw the beautiful arch from the lake to the hill, a very white and shining light flashed and shone about the Deer. A straight path, with all the colors of the Rainbow, lay before the Deer; it led through a strange forest. The Rainbow said:—

“Follow the beautiful path through the strange woods.”

This the Deer did. The beautiful way led the Deer to the house of the Little Turtle in the sky. And the Deer went about the sky everywhere.

When the Great Council met, the Bear said:—

“The Deer is not yet come to the Council; where is the Deer?”

Then the Hawk flew all about to look for the Deer, but the Hawk could not find the Deer in the air. Then the Wolf looked in all the woods, but the Deer could not be found in the woods anywhere.

When the Little Turtle came in the Black Cloud, in which were the streams, the lakes, and the ponds, the Bear said:—

“The Deer is not yet come to the Council; where is the Deer? There can be no Council without the Deer.”

The Little Turtle replied:—

“The Deer is in the sky. The Rainbow made a beautiful pathway of all her colors for the Deer to come up by.”

The Council looked up to the sky, and saw the Deer running about there. Then the Little Turtle showed to the Council the beautiful pathway made for the Deer by the Rainbow. All the animals except the Mud Turtle went along the beautiful way which led them up into the sky. They remain there to this day. They may be often seen, flying or running about the sky.

From this circumstance, the Deer is sometimes spoken of as *Dēh'-hēhn-yāhn'tčh*, — “The Rainbow,” or, more properly, “The path of many colors made for the Deer by the Rainbow.” This is one of the oldest names for men in the list of names belonging to the Deer Clan. It is one of the Wyandot names of the writer.

*William E. Connelley.*¹

¹ The writer of this paper, author of the *Provisional Government of Nebraska Territory*, member of the Nebraska State Historical Society, and chairman of the Committee on American Ethnology, Western Historical Society, Kansas City,

Mo., is an adopted Wyandot of the Deer Clan, raised up to fill the position of Sähr'-stähr-räh'-tsēh, the famous chief of the Wyandots known to history as the Half-King. The latter was chief during the war of the Revolution, and one of the founders of the Northwestern Confederacy of Indians, that opposed so long the settlement of the territory northwest of the Ohio River. The Wyandots stood at the head of this confederacy, and were the keepers of the Council Fire thereof.

The writer, who has also received the Wyandot name of Dēh'-hēhn-yāhn'-tēh, The Rainbow, has had frequent occasion to transact business for this people, and in the course of such duty has become interested in their language, history, manners, customs, and religious beliefs. He has also written an account of the clan system and other features of the tribal society. He has prepared an extensive vocabulary of the language, not yet published, and made a collection of the songs which by missionaries and others have been rendered into the Wyandot tongue. At the present time the opportunity for such studies has passed away, inasmuch as the old Wyandots from whom this information was received, with one exception, have died, and the present generation is wholly ignorant of the ancient beliefs. No folk-lore could be obtained from any Wyandot now living, and few can speak the language.

ENGLISH FOLK-TALES IN AMERICA.

THE BRIDE OF THE EVIL ONE.

IN former times there lived, on a great plantation far out in the country, the richest and most beautiful lady in the world. Her name was Maritta, and she was beloved by all who knew her, especially so by her parents, with whom she dwelt.

She was so rich that one could not count her wealth in many days; and her home was a palace, filled with rare things from all quarters of the globe. Rich hangings of damask and tapestry adorned the walls, and massive and wonderfully carved furniture filled the rooms. Instead of gilt, as is usual in splendid mansions, the mirrors and pictures were framed in gold, silver, and even precious stones. Then, the dining-table was a wonder to behold — glittering with costly glass and golden service. The lady Maritta always ate from a jewelled platter with a golden spoon; and her rooms were filled with wondrous vases, containing delicious spices and rare perfumes of many kinds.

Half the brave and daring fine gentlemen of her country had sought her hand in marriage; but her parents always declared that each was not rich enough. So loath were her parents to give her up, that they finally said she should never marry unless she could view her suitor ten thousand miles down the road.

Now, as roads in general are not straight for so great a distance, — to say nothing of one's eyesight, — the poor lady was quite in despair, and had almost decided to remain a spinster.

At last the Evil One, seeing the covetousness of this old couple, procured for himself an equipage of great magnificence, and went a-wooing. His coach was made of beaten gold, so ablaze with precious stones that the sun seemed mean in comparison with it. Maritta beheld it thirty thousand miles off, and all the household were called out to view it; for such a wonder had never been seen in that part of the world. But so great was the Evil One's power for conjuring that he was a very short time in arriving. He drove up to the door with so grand a dash and clatter and style that Maritta thought she had never beheld as princely a personage. When he had alighted most gracefully, uncovering and bowing to the mother and father, he knelt at the feet of Maritta, kissed her hand, and turning to her astonished parents, asked the hand of their daughter in marriage. So pleased were they all with his appearance that the wedding was hastened that very day. After the marriage compact was completed Maritta bade adieu to her proud parents; and tripping lightly into his coach, they drove away with great effect.

Then they journeyed and journeyed, and every fine house or plantation which they approached, Maritta would exclaim : "Is that your home, my dear?" "No, darling," he would reply with a knowing smile, "my house is another cut to that." Still they journeyed : and just as Maritta was beginning to feel *very* weary they approached a great hill, from which was issuing a cloud of black smoke, and she could perceive an enormous hole in the side of the hill, which appeared like the entrance to a tunnel. The horses were now prancing and chafing at the bits in a most terrifying manner ; and Maritta thought she saw flames coming from out their nostrils. Just as she was catching her breath to ask the meaning of it all, the coach and party plunged suddenly into the mouth of the yawning crater, and they sank down, down into that place which is called Torment. The poor trembling lady went into a swoon, and knew nothing more until she awoke in the House of Satan. But she did not yet know that it was the Evil One whom she had married, nor that, worse still, he was already a married man when she had made his acquaintance. Neither did she know that the frightful old crone was his other wife. Satan's manner had also undergone a decided change ; and he, who had been so charming a lover, was now a blustering, insolent master. Lifting his voice until it shook the house, as when it thunders, he stormed around, beating the old hag, killing her uncanny black cat, and raising a tumult generally. Then, ordering the hag to cook him some buck-wheat cakes for breakfast, he stamped out of the house, towards his blacksmith shop, to see how his hands were doing their work. While the wretched young wife sat in her parlor, looking very mournful and lovely, wiping her eyes and feeling greatly mystified, the old hag was turning her cakes on the griddle and growing more and more jealous of this beautiful new wife who was to take her place. Finally she left the cakes and came and stood by Maritta. "My child," quoth she, "my dear daughter, have you married that man?" "Yes, dame," replied the pretty Maritta. "Well, my child," said she, "you have married nothing but the Devil." At this the wretched young wife uttered a scream and would have swooned again, except that the hag grasped her by the arm, and putting a rough horny hand over Maritta's mouth, said in a low and surly voice, near her ear : "Hist! Should he hear you, he will kill us both! Only do my bidding, and keep a quiet tongue, and I will show you how to make your escape." At this Maritta sat up quite straight, and said in trembling tones : "Good dame, prithee tell me, and I will obey, and when I am free, I will send you five millions of dollars." But the forlorn hag only shook her head, replying : "Money I ask not, for it is of no use to such as I ; but listen well."

Then seating herself on the floor at the feet of Maritta, her black hair hanging in tangles about her sharp ugly face, like so many serpents, she continued in this wise: "He has two roosters who are his spies, and you must give them a bushel of corn to pacify them — but I shall steal the corn for you. He also has two oxen; one is as swift of foot as the wind can blow; the other can only travel half as fast. You will have to choose the last, as the swift one is too well guarded for us to reach him. The slower one is tethered just outside the door. Come!" she cried to Maritta, who would have held back, "a faint heart will only dwell in Torment." At this thought the poor Maritta roused herself, and summoned all her strength. Her hair had now fallen loose and she was all in tears. But she mounted quickly, looking over her shoulder, to see if he was coming even then. "But dame," cried she, "will he not overtake me, if his ox is so much more fleet of foot than mine?" "Hold your slippery tongue," replied the hag, "and mark my words. Here is a reticule to hang at your side; this is a brickbat which I put in the bottom, and on that I place a turkey egg and a goose egg. When you feel the hot steam coming near you, drop the brickbat — for he will soon return, and missing you, will start on your chase, mounted on the ox. As he approaches near, you will feel the heat of his breath like hot steam. When you drop the brickbat a wall will spring up from the earth to the sky; and the Devil cannot pass it until he tears down every brick, and throws it out of sight. When you feel the hot steam again, drop the turkey egg, and there will come a river; and when he reaches this river he cannot cross over until his ox drinks all the water. Do the same with the goose egg, and a river will again flow behind you, thus giving you more time in which to reach home. Now off with you, and Devil take you, if you don't hold on tight and keep up your spirits. But, hark ye, if he catches you, I will poison you when you come back. At this terrible threat the lovely Maritta was so frightened that she forgot to thank the old hag or say good-by. In the twinkling of an eye the weird-looking creature had raised her mighty arm, and gurgling out a frightful laugh, she lashed the ox with a huge whip. Away he sped, verily as fleet as the wind, with the beautiful lady clinging on, her arms wound around his neck, and her soft face buried in his shaggy hair. Onward they floated, above the earth, it seemed to Maritta, over hills and plains, through brake and swamp. Just as the lady began to rejoice at being set free, — for it seemed a kind ox, and, after all, it was not so *very* hard to hold on, as she glided along, — she heard a piercing shriek behind her; and suddenly a burning hot steam seemed to envelop her. Thinking of the brickbat, in an instant she snatched it from the reticule — almost breaking the eggs in her

haste — and flung it behind her, nearly suffocated with the heat. Then she turned to look : and lo ! a great dark wall shut the awful sight from her gaze.

Onward, onward they sped, as she urged the ox by kind words, stroking his great neck with her delicate white hands. After they had traversed a great distance, Maritta began to think of home and the loved ones, when her reveries were broken by a gaunt black hand clutching at her hair over the back of the ox ; and again she felt the intense heat. Too terrified to put her hand in the reticule, she gave it a shake, and the turkey egg fell to the ground. On the instant water was flowing all about her, cooling the air and quite reviving her. Then a harsh voice fell upon her ear, crying : “Drink, drink, I tell you ; mighty hard on you, but you must drink !”

Soon the river was left far behind, and again Maritta aroused herself as she began to notice many familiar landmarks, which told that she was nearing home. After urging the ox on at a great rate for many more miles, she dropped the goose egg, in order to give herself ample time, although as yet she had not again felt the approach of her fiendish husband. At length the welcome sight of her own broad fields greeted her anxious and weary eyes ; and soon her dear home arose upon the horizon. With a few more strides the wonderful ox halted at her own very door, and she fell from his back more dead than alive. For some moments she was unable to rise and embrace her alarmed parents, who had seen her approach. They had only had time to retire into the house, when Satan rode up to the steps. Throwing himself from the ox, he banged for admittance, in a vastly different manner from that of his first visit. But the father confronted him, and he had to content himself with talking to Maritta over her father’s shoulders, — while the poor lady was cowering in a corner of the room clinging to her mother. However, the touch of loving parental arms soon reassured her, and she demanded of Satan what he wished further. “I have,” replied his Satanic majesty, “three questions to propound to you ; and if not properly answered, I shall take you by force again to my realms.” Then placing his feet wide apart, with head thrown back, one arm akimbo on his hip, and snapping the fingers of his other hand, he sang in an impudent, swaggering manner : —

What is whiter than any snow ?
What is whiter than any snow ?
Who fell in the colley well ?

The gentle Maritta lifted her soft eyes, and raising her sweet voice sang in a pure and tender strain : —

Heaven is whiter than any snow,
 Heaven is whiter than any snow,
 Who fell in the colley well?

"Yes, ma'am," replied Satan, rather taken aback. "That's right."
 Then he continued:—

What is deeper than any well?
 What is deeper than any well?
 Who fell in the colley well?

Maritta replied in the same strain:—

Hell is deeper than any well,
 Hell is deeper than any well,
 Who fell in the colley well?

Again the Evil One took up his strain:—

What is greener than any grass?
 What is greener than any grass?
 Who fell in the colley well?

Maritta lifted her voice a third time:—

Poison is greener than any grass,
 Poison is greener than any grass,
 Who fell in the colley well?

Greatly confounded at her answers, the Evil One stamped his feet in such a manner that smoke and sparks flew upward, and an odor of sulphur filled the room. Then turning on his heels he cried to the mother that he had left a note under the doorsteps with the Devil's own riddle on it.

A thousand or more acres of green corn grew about the house; and the Devil, pulling it all up by the roots, carried it in his hands, tore the roof off the mansion, and raising a fearful storm, disappeared in it. When the storm had abated, the mountains around about were all levelled to the ground. After the panic caused by his wonderful conjuring had subsided, the mother bethought herself of the note, and when found it read as follows:—

Nine little white blocks into a pen,
 One little red block rolled over them.

None could guess it save Maritta, who said it meant the teeth and tongue.

Elizabeth Johnston Cooke.

MACON, GA.

NOTE.—The above story was told me by "Old William," my negro gardener, in New Orleans. He said that he was born, and mostly brought up, in Martinique — although he had lived many years in Louisiana. He spoke, quite well for a negro, English, French, and Spanish, and was altogether a "character." He claimed to know a great many similar stories.

SOME MOUNTAIN SUPERSTITIONS OF THE SOUTH.

It would be interesting to know where superstition began, and more interesting to know where lies the exact boundary line between it and science, truth, philosophy. Man's wisdom will probably never make a dot there.

In many instances the difference between superstition and sound sense is about the same as that which Bishop Warburton defined between orthodoxy and heterodoxy, "Orthodoxy is my doxy; heterodoxy is another man's doxy."

Although so great a man as Edmund Burke says that superstition is the religion of feeble minds, a very ordinary person may be allowed to suggest that it would be difficult sometimes to prove whose is the feeble mind; and certainly conviction would be seldom secured by admission of guilt.

Burke suggests degrees of folly in superstitions, and says if a prudent man were called to pass judgment upon them, "perhaps he would think the superstition which builds to be more tolerable than that which demolishes—that which adorns a country, than that which plunders—that which disposes to mistaken beneficence, than that which stimulates to real injustice—that which leads a man to refuse to himself lawful pleasures, than that which snatches from others the scanty subsistence of their self-denial."

I think it a sufficient classification to say that superstitions are three in kind,—useful, vicious, innoxious; as, for instance, such as built the pyramids, such as burned the witches, and such as suggests to a person the desirability of seeing the new moon over his right shoulder.

Our Southern mountain superstitions are in the main comparatively harmless. Many of them are amusing to a degree, and a few, unfortunately, are capable of leading on to the gravest consequences.

Following are a few of widest acceptance:—

If a whip-poor-will alights upon your doorstep and sings, it is likely to bring bad luck. You should throw fire at it, and it will not return.

When you hear the first whip-poor-will in springtime, you should lie down upon the ground, roll over three times, then reach over your left shoulder and pick up the first thing that your hand rests upon. Put this under your pillow at night, go to sleep lying on your right side, and whatever you dream will surely come to pass.

It betokens bad luck to hear the first cooing of a dove in spring,

unless you chance to be standing at the time. If you are lying down you will be sick during the remainder of the year; and if sitting you will have bad health all the rest of the year.

When an unmarried woman hears the first cooing of a dove in the spring, she should take nine steps forward, and then nine steps backward, all without speaking. Then she should take off her right shoe, and in it she will find a hair from her future husband's head.

If an owl hoots around the house, it is a sign of death. If you put an iron in the fire, however, when you hear it hoot, it will immediately go away. But that may not prevent the calamity.

For a turtle-dove to flutter in front of you is a very bad sign.

You should never turn a meal sack or flour sack wrong side up when emptying it. If you do, you will be in need of the article which it contained, and be compelled to borrow before you can otherwise procure any more.

You should never take a broom with you when you move, unless you throw it clear through the house which you are about to occupy before taking in any other article whatever.

You should not sweep before breakfast Sunday morning. If you do you will hear of the death of a relative or friend before the week ends.

Two persons should never sweep at the same time in the same house. It is an omen of bad luck.

If you force the accumulations of sweeping out through the door with a broom, you sweep away your fortune with them. If you have no open fireplace, you should gather up the accumulations and burn them in a stove.

If you see a broom lying across the doorway when you go to a neighbor's house, do not step over it under any circumstances. It is a trap to catch witches, who always step over brooms. If you step over one, you will be inevitably regarded a witch.

Do not allow a cat to follow after you and mew. It is an ill omen.

Never take a cat with you when you move.

Never kill your own cat. If you must get rid of it, and can think of no other way, get somebody else to kill it for you.

If a black cat comes to your house, do not allow it to remain, because it comes for the express purpose of bringing you bad luck.

But if a spotted cat comes, keep it by all means if you can, as it will bring good luck.

If a chicken crows after it goes to roost, go immediately and kill it. If you do not, you will hear bad news.

If a hen crows at any time, kill her at once. She is trying to crow bad luck to you or some of your family.

If the crickets do not chirp in your hearth, go to a neighbor's house and borrow some. If these do not remain and chirp for you, wisdom dictates that you move out of the house at once, as you will never know happiness there.

Do not trim your finger-nails during Friday unless you are troubled with toothache. In that event trim them every Friday night during nine consecutive weeks. This will effect a cure.

If you trim your finger and toe nails Fridays, you will not have toothache. Neither will you if you trim them any other day and bury the trimmings in a hole which you have bored in a tree for the purpose.

Never begin anything either Friday or Saturday. Friday is essentially an unlucky day; and if you begin something Saturday and do not finish it that day, you will not live to finish it.

Wash your warp and dye it while the moon is growing, and it will stretch. But if you wash and dye it while the moon is waning, it will shrink.

Never have a garment cut or made while you are sick. If you do, you will not live to wear it.

Never tie one shoe before you put on the other, else you will be "mad" all day. This is all the more certain to be the case if it be the left shoe that you tie first.

If you put on a garment wrong side out, it bodes good luck if you will but wear it that way all day. However, if you can turn it right side out over the top of your head, without seeing it, you may do so without danger of breaking the charm.

It is indicative of good luck to wear the left stocking wrong side out.

Should you chance to be led around by a jack-o-lantern, take off your stocking and turn it wrong side out; or if that is not convenient, or you have no stockings with you, turn your pocket wrong side out, and the jack-o-lantern will go its way and molest you no more during that journey.

If a woman starts anywhere upon an errand or for any kind of business and the first person she meets is a woman, she should at once turn back; for she will not have good luck regarding her mission. But if she meets a man first, she may confidently expect good luck.

If a man starts upon a mission and first meets a man, he should turn back. Ill luck awaits him. If he first meets a woman, it is a good omen.

If a person starts anywhere and has to turn back for any reason, he should be sure to make a cross mark in the road at the spot where he turns back, spit in the centre of it, and then when he

leaves the house the second time he should go out at a different door than that by which he first left. Then he will have destroyed the conditions which would otherwise have brought bad luck.

If you see the new moon through clouds or treetops, you will have trouble until the next new moon.

When you get up in the morning be sure that you put both feet out of bed exactly at the same instant. Otherwise you will have trouble all day.

Do not sing before breakfast, or you will cry before night.

Salt and pepper should be the first articles to be taken into a new house, or one that you are going to occupy for the first time.

If a baby has thrush, stop the first man that comes along, borrow one of his shoes, and give the little one a drink of water out of it. This is considered a specific.

If your right ear burns, somebody is saying good of you.

If your left ear burns, somebody is saying ill of you.

If your right ear itches, you will hear good news.

If your left ear itches, you will hear a secret.

If the palm of your right hand itches, you will shake hands with a stranger.

If the palm of your left hand itches, you will handle money.

If the bottom of your right foot itches, you will walk on strange ground soon.

If the bottom of your left foot itches, you will soon walk on strange ground, to your disadvantage.

It may have been noted that some of these superstitions go hand in hand with convenience, economy, prudence, etc.: as, for example, "Do not sweep before breakfast;" "Do not kill your cat, but get somebody else to kill it, if it must be killed;" "Do not begin anything Friday or Saturday;" "If you put a garment on wrong side out, wear it so all day;" "Do not close a neighbor's gate;" and "Do not loan anything to a suspected witch."

I suppose that all sections and all classes have more or less of superstition. Even in the metropolis there are men who think that a cocktail is good for a cold; a drink of whiskey straight is good for the health in December; and a glass of brandy and soda or a julep equally as beneficial in hot weather.

The mountaineers in some sections have superstitions to bolster up, morally speaking, their tastes and appetites.

As most people know, there are moonshiners in some of the mountain districts. They make whiskey without consulting Uncle Sam about it.

The people drink the whiskey.

They often justify both the drinking and the act of patronizing offenders against law by such pretexts as that they need some on hand in case of snake bites. But a more common pretext is that when cows eat grass in certain coves with north exposures, while the dew is on the grass, they take "milk sick," and the disease is communicated to people by means of the milk.

Failure of the milk to foam is the first warning that milk sick is abroad in the land. And yet when a mountain woman milks a cow with one hand only, as she usually does, the chances are sixteen to one that very little if any foam will appear on the milk.

Whiskey is agreed to be a specific for milk sick, and hence whiskey must be kept on hand. "An ounce of prevention is worth a pound of cure," and therefore the whiskey should be used often for fear that milk sick may come.

As whiskey cannot be had conveniently from other sources, of course it is permissible to buy it from the moonshiners, or make it yourself, just for home consumption, if not a little for "the export trade."

H. M. Wiltse.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. Mr. W. W. Tooker, with his accustomed skill, writes of "The adopted Algonquian term 'poquosin'" in the "American Anthropologist" (N. S. vol. i. pp. 162-170) for January, 1899. This word, with various spellings, is in our standard dictionaries, being used in Virginia, Maryland, and the Carolinas, in the sense of "swamp, low land, marsh." Mr. Tooker explains the word, originally *poquo-es-in(g)*, as signifying localities "where water 'backed up,' as in spring freshets, or in rainy seasons, which, by reason of such happenings, became more or less marshy or boggy." Related names are *Pocasset*, Conn., and *Poughkeepsie*, N. Y. — The "Original Significance of 'Merrimac'" is the title of a brief paper by Mr. W. W. Tooker in the "American Antiquarian" for January-February, 1899 (vol. xxi. pp. 14-16), in which the author takes issue with some of the etymologies of Dr. Gatschet in the October number of the same journal. According to Mr. Tooker, *Merrimack* or *Mornumack* denotes "where there is a noise," or "a place of noises," and does not come from the Algonkian term for the "catfish" or "spotted mackerel." This etymology, which is undoubtedly correct, rehabilitates the Rev. John Eliot once more. — In the "Forum" (1898, pp. 618-629), S. Pokagon, an Algonkian Indian of Michigan, writes about "Indian Superstitions and Legends."

ATHAPASCAN. In the "American Anthropologist" (vol. xi. pp. 367-372), Mr. Frank Russell writes of "An Apache Medicine Dance," — a ceremonial of the Jicarillas, observed in August and September, 1898. In this case the chief "medicine-man" was a woman, named Sotli, and the patient, another woman, is said to have recovered from the malady from which she was suffering. It is worthy of note that the "doctor" made "a journey of nearly 100 miles, from the Pueblo of San Ildefonso to the Jicarillas, on a burro."

CADDOAN. In the "American Anthropologist" (N. S. vol. i. pp. 82-97), Miss Alice C. Fletcher writes of "A Pawnee Ritual used when changing a Man's Name." Pawnee text, verbal translation, and a close translation of this "dramatic poem" are given. The text was graphophoned from Ta-hí-roos-sa-wi-chi, a priest of the Chau-í division of the Pawnee, of whom the author remarks: "His unquestioning faith in the religion of his forefathers soared far above the turbulent conditions of to-day, and gave to him a calm akin to the serenity of childhood, which was reflected in his kindly, smiling, and peaceful face." Naming with these Indians was epoch-marking and sacred,

COPEHAN. Mr. Jeremiah Curtin's book, "Creation Myths of Primitive America, in relation to the Religious History and Mental Development of Mankind" (Boston, 1898, 530 pp.), contains 22 "very interesting creation myths" of the Indians of California Wintuns and Yanas, in literary form, with a few explanatory notes. No native texts are given, and fuller explanations would not have been altogether out of place. The Wintuns are reckoned as of the Copehan stock by the Bureau of Ethnology, while the Yanan is another independent family of speech.

ESKIMO. In the "Globus" (Bd. lxxiv. S. 124-132), Friederici discusses Eskimo art — "Die darstellende Kunst der Eskimos." — In the "American Anthropologist" (vol. xi. p. 356) for November, 1898, Prof. O. T. Mason raises the question, "Were the ancient Eskimo artists?" and answers the question in the negative, holding that "the artistic expression of the Eskimo, in the line of etching, is exactly parallel to the extent to which he has come in contact with white men." — To the "Report of the U. S. National Museum" for 1896, Dr. Walter Hough contributes (pp. 1025-1056) an extended and well illustrated — 24 plates, with numerous figures — account of "The Lamp of the Eskimo." The Aleuts, we learn, have "the most primitive lamps on earth, many of them merely unmodified rock fragments." The lamp is, in Eskimo-land, "a social factor, peculiarly the sign of the family unit, each head of the family (the woman) having her lamp," and the "architecture of the house is related to the use of the lamp."

HAIDA. As vol. ii. of the Archives of the "International Folk-Lore Association," is published Mr. James Deans's "Tales from the Totems of the Hidery" (Chicago, 1899). Most of the material in the book has appeared in past volumes of the "American Antiquarian," and the general introduction is of an ethnographic and sociological nature. — In "Globus" (Bd. lxxiv. S. 194-196), C. Henning discusses "Die Gesichtsbemalungen der Indianer von Nord-Britisch-Columbien," — the topic treated of by Dr. F. Boas.

IROQUOIAN. The chief portion of Mr. David Boyle's "Archæological Report, 1898" (Toronto, 1898), is taken up with an account of the "Pagan Iroquois" of the Grand River Reserve, Ontario (pp. 54-196). Their religion, festivals, dances, feasts, music, songs, myths, folk-lore, sociology, customs, personal names, gentes, place-names, etc., are discussed, and the report is illustrated by numerous photographs. In his investigation Mr. Boyle had "the coöperation of Mr. J. Ojijatekha Brant-Sero, one of the brightest and most intelligent Iroquois ever born on the Reserve." The descriptions and records of the midwinter festival, the burning of the white dog, the Cayuga spring sun dance, the Seneca spring sun dance, the green-

corn dance, the peace-stone game, the feast of the skeleton, the children's new-year treat (borrowed), the spraying of heads, the society of the false faces, marriage and funeral customs, are very interesting and the new matter published of great value. The Indian texts (with interlinear translations) and free renderings of the address of the master of ceremonies at the dog burning, of the speech of the leader at the midwinter festival, of the general opening address, etc., are given. In the section on Iroquois music there is a general account of the dance songs and ceremonial chants, and a description by Mr. A. T. Cringan, a Toronto music-teacher, of the songs and music of Kanishondon, the Iroquois singer at the ceremonial feasts, the music of the pigmy song, the big feather dance song, the bear dance song, the song of the white dog, the pigeon dance song, the green corn dance song, the women's dance song, the war dance song, the false face dance, the fish dance song, the scattering ashes song, the god song, and the skin dance song are given, and in addition the words and music of two songs of the New York Iroquois, — women's dance song and harvest dance song. The music of the Iroquois shows clearly the influence of the white man. Mr. Boyle detects a lack of joyousness in the Indian songs. The myths (of which only an English record is made) reported are: false faces or flying heads; origin of the husky masked dances; the pigmies and the pigmy dance; the *ohkwaridaksan* (the animal never captured alive); bear boy; big turtle. The list of some 15 deer-gens names, and some 36 Iroquois place-names, is of value. Altogether Mr. Boyle's report is a welcome addition to Iroquoiana. — In the "Proc. Am. Assoc. Adv. Sci." (1898, pp. 477-480), C. H. Henning discusses "The Origin of the Confederacy of the Five Nations."

PUEBLOS. In the "American Antiquarian" for January-February, 1899 (vol. xxi. pp. 17-40), Dr. S. D. Peet discusses, in an illustrated article, "The Social and Domestic Life of the Cliff-Dwellers." — To the succeeding number of the same journal Dr. Peet contributes an article on "Relics of the Cliff-Dwellers" (pp. 99-122). — In the "Bull. Soc. normande de Géographie," of Rouen, for 1898 (pp. 86-109), Mlle. Jeanne Goussard de Mayolle writes of "Un voyage chez les Indiens du Nouveau-Mexique." See *Moki*.

TSIMSHIAN. To the "Popular Science Monthly" (vol. liv. pp. 181-193) for December, 1898, Dr. G. A. Dorsey contributes an illustrated article, "Up the Skeena River to the Home of the Tsimshians."

UTO-AZTECAN. *Mexican*. Under the title "La Contrefaçon du Christianisme du moyen Age," M. E. Beauvois discusses in the "Muséon," of Louvain (vol. xvii. pp. 223-233), the "resemblances between the religion of old Mexico, at the time of the discovery, and

Christianity," a topic which has given rise to much curious speculation. — In the "Medical Magazine" (vol. vii. pp. 558-568), of London, G. Sharp publishes a brief article on "The Civilization and Medicine of the Ancient Mexicans, period 1519-1521, A. D." — A most welcome and valuable contribution to the literature of the Nahuatl is Prof. Frederick Starr's "The Mapa de Cuauhtlantzinco, or Códice Campos," which appears as Bulletin III. of the Department of Anthropology of the University of Chicago (Chicago, 1898, 38 pp.). The paintings in question consist of 44 pictures pasted on two large frames of stretched cotton, — all of which are reproduced in Professor Starr's article, from photographs taken on the spot, in the Pueblo of San Juan de Cuauhtlantzinco, in the state of Puebla. The pictures are of great historic interest, and date from a period shortly after Cortez' return to Spain in 1527. They are a record of daily life and customs, the thoughts of the natives after the conquest, and are real native works of art. Professor Starr furnishes, besides the Spanish text of the explanatory descriptions, an English translation with notes.

Moki. In the "American Anthropologist" (vol. xi. pp. 313-318), Dr. J. W. Fewkes describes the "Hopi Snake Washing," as observed by him in 1897 at the pueblo of Micoñovi. Dr. Fewkes notes the simplicity of the ceremony here as compared with that at Walpi. We also learn that "new studies of the Hopi Snake Dances have revealed the fact that no two of the five celebrations of this dance are identical in details." — The "Passenger Department of the Santa Fé Route" publishes Mr. Walter Hough's "The Moki Snake-Dance." A popular account of that unparalleled dramatic pagan ceremony (Santa Fé, 1898, 8°). — From the "Smithsonian Report" for 1896, pp. 517-539, Dr. J. W. Fewkes reprints (Washington, 1898) a "Preliminary Account of an Expedition to the Pueblo Ruins near Winslow, Arizona, in 1896," illustrated with numerous plates and figures. The symbolic and mythical bird figures used in pottery and other decorations are very interesting. — To the "Smithsonian Report for 1897" Dr. Fewkes contributes (pp. 601-623) "A Preliminary Account of the Archæological Field Work in Arizona in 1897," the reprint being dated Washington, 1898, and well illustrated, like the previous report. Here again the symbolism in decoration is the chief point of interest. Dr. Fewkes's notes on the probable migrations of the old Arizonian Indians are very suggestive and valuable.

YANAN. See *Copehan*.

CENTRAL AMERICA.

BIBRI. The monograph of H. Pittier de Fábrega, "Die Sprache der Bribri-Indianer in Costa Rica" (Wien, 1898, 150 S.), which, edited by the late Prof. Friedrich Müller, appeared in the Transactions of the Viennese Academy of Sciences, contains four myths of the relations of men with evil spirits, animals, and birds in the olden times. The Indian texts are given, together with free and inter-linear translations. The ethnographic introduction also contains many items of value. Brinton considers the Bribri, a branch of the Talamancas, of Chibcha stock.

MAYAN. As a reprint from vol. vii. of the "Proceedings of the Davenport Academy of Natural Sciences" (Davenport, Iowa), Prof. Frederick Starr publishes an account of "A Shell Inscription from Tula, Mexico." An irregular fragment of *halotis* shell, discovered at Tula, forty miles north of the city of Mexico, had its whole inner concave surface occupied by an elaborate carving representing a seated figure, while on the reverse are four characters "clearly related to the 'calculiform' characters of Mayan inscriptions." This discovery is very suggestive.

SOUTH AMERICA.

CALCHAQUI. In his brief account of "The Calchaqui," in the "American Anthropologist" for January, 1899 (N. S. vol. i. pp. 41-44), Dr. D. G. Brinton suggests the derivation of the name given to this people by the chroniclers from the Quichua '*kallchay-cuy*, "irascible, ill-natured." The people in question are very interesting, as being, according to some, the old Incasic stock itself, born of the vales of Catamarca: certainly the art-resemblances are very striking. According to Dr. Brinton, "the curious old man with the long beard (un-Indian as he seems) appears on vases from the Calchaqui region as well as in the legendary figure of Viracocha.

CHACO. From the "Proceedings of the American Philosophical Society," Dr. D. G. Brinton reprints his study of "The Linguistic Cartography of the Chaco Region" (Philadelphia, 1898, 30 pp. 8°), which is accompanied by a very useful map showing the language distribution according to the very latest information. The region of the Gran Chaco lies in northern Argentina and eastern Bolivia (lat. 18°-32° S., long. 58°-66° W.), and is inhabited by peoples speaking many distinct languages. Some of the etymologies of the tribal names are very interesting: *Guaycuru*="fast runners;" *Tirumbæ*="naked men;" *Omagua*="intelligent, superior people;" *Juri*="ostrich;" *Chanas*="my relations;" *Charrua*="my men." Dr. Brinton thinks that the Omaguas were, beyond

a doubt, of Quechuan stock, a considerable extension of Incaic influence. Quechuan traces exist also in the Calchaqui.

GUAYAQUI. In the "*Revue du Musée de La Plata*" (vol. viii. 1898, pp. 453-459), F. Lahille writes about "Guayaquis y Anamitas." The Guayaquis are a very wild tribe dwelling near the middle Parana.

PERU. To the "*Medical Magazine*" (vol. vii. pp. 636-642), of London, G. Sharp contributes a brief paper on "The Civilization, Institutions, and Medicine of the Ancient Peruvians, period about 1528 A. D. — Dr. Geo. A. Dorsey's "*Bibliography of the Anthropology of Peru*" (Chicago, January, 1898, pp. 55-206), which appears as Publication 23, Anthropological Series, vol. ii. No. 2, of the Field Columbian Museum, contains many titles of interest to the folklorist.

QUERANDIES. Under the title "*Etnografía Argentina. Segunda Contribución al Estudio de los Indios Querandíes*" (Buenos Aires, 1898, 60 pp. 8°), Felix F. Ontes makes a second contribution (the first appeared in 1897, — "*Los Querandíes Contribución al Estudio de la Etnografía Argentina*") to the study of the Querandíes Indians, who formerly dwelt on the right bank of the La Plata, near the present site of Buenos Aires. Ontes makes them out to be of Guaycuru stock; Brinton considers them Aucanian.

GENERAL.

ÆSTHETICS. Very interesting is Major Powell's paper in the "*American Anthropologist*" for January, 1899 (N. S. vol. i. pp. 1-40), on "Esthetology, or the Science of Activities designed to give Pleasure," in which there are many references to the arts of savage and barbarous man.

ARCHÆOLOGY. Prof. Cyrus Thomas's "*Introduction to the Study of North American Archæology*" (Cincinnati, xiv. 391 pp. 8°) contains much that is of interest to the student of folk-lore, in respect to history, culture, etc.

ART. Prof. Thomas Wilson's "*Prehistoric Art*," which takes up pages 325-664 of the "*Report of the U. S. National Museum for 1896*," contains, besides general information as to the art of prehistoric man in Europe, notes on art in stone, sculpture, pottery, copper, gold, and silver work in America, with many plates and illustrations.

ETHNOGRAPHY. In his account of "The Indian Congress at Omaha" in the fall of 1898, which Mr. James Mooney contributes to the "*American Anthropologist*" (N. S. vol. i. pp. 126-149), are contained notes on various Algonkian, Athapaskan, Caddoan, Salishan, Siouan, Tañao, Tonkawan, and Yuman Indians, together

with a brief comparative vocabulary and photographic illustrations. A detailed account of the *tipi*, or lodge of the plains Indians, their dress, is included. — In the "Mittheilungen der anthropologischen Gesellschaft in Wien" (Bd. xxvii. S. 127-170), J. von Siemiradzki publishes "Beiträge zur Ethnographie der südamerikanischen Indianer."

GAMES. To the "Report of the Smithsonian Institution for 1896," Mr. Stewart Culin contributes (pp. 665-942) an elaborate monograph, with fifty plates and more than two hundred figures, on "Chess and Playing Cards," being a "Catalogue of Games and Implements for Divination exhibited by the U. S. National Museum, in connection with the Department of Archæology and Palæontology of the University of Pennsylvania, at the Cotton States and International Exposition, Atlanta, Georgia, 1895." This monograph is a perfect storehouse of information and illustration. Pages 689-786 are occupied with a detailed description of the games of the various Indian tribes of North America, alphabetically arranged according to linguistic stocks, followed by a table showing the nature, number, material, use, etc., of the gaming implements, etc. Professor Culin's monograph is but one more of his acute studies of the gaming activities of primitive peoples, and their correspondences among those who are or have been civilized.

MIGRATION. In the "Popular Science Monthly" (vol. liv. pp. 1-15) for November, 1898, Prof. T. S. Morse discusses the question, "Was Middle America peopled from Asia?" Professor Morse furnishes numerous and excellent reasons why Central America was not peopled from civilized Asia, and there is little reason for deriving American savages from uncivilized Asiatics.

MUSIC. To the "American Anthropologist" (vol. xi. pp. 344-346) E. H. Hawley contributes a brief paper on the "Distribution of the Notched Rattle," a primitive musical instrument represented by the *pampuniwap* of the Utes, and the *truhkunpi* of the Moki Indians. These notched bones are rubbed with other bones to produce a musical sound. They have been found in Mexico, and bamboo and wooden instruments of like sort are found on the Amazon, in Africa, and elsewhere. — From vol. vii. of the "Proceedings of the Davenport Academy of Natural Sciences" (Davenport, Iowa), Prof. Frederick Starr reprints an interesting paper on "Notched Bones from Mexico," in which he discusses the *omichihuaz*, "strong bone," the primitive Aztec musical instrument referred to above, the significance of which Dr. Hrdlička in his earlier paper on notched bones from Mexico did not make clear. Professor Starr's specimens settle the matter beyond a doubt, and the author adds the further information that "the notched sticks of the Tonkaways and the

Pueblos are the exact representative, still in use among living tribes, of the ancient notched bone — the *omichihuaz* — of the old Mexicans." — In the "American Anthropologist" (vol. xi. pp. 280-284), Mr. M. H. Saville writes of "The Musical Bow in Ancient Mexico," discussing the various musical instruments of the Mayas and Aztecs. — Pages 512-664 of Professor Wilson's monograph on "Prehistoric Art," referred to above, treat of "Prehistoric Musical Instruments" in detail, with many illustrations. The prehistoric musical instruments of the New World are considered in detail (pp. 561-663), — North, Central, and South America being all well-studied. The plates and figures are very numerous, the explanatory text very satisfactory. In the preparation of the data relating to America the author was assisted by Mr. E. P. Upham. The various theories of the origin and development of music (including Rowbotham and Wallaschek), are noted and discussed.

SEMATOLOGY. In the "American Anthropologist" (N. S. vol. i. pp. 155-161), Dr. A. S. Gatschet discusses the words for "'Real,' 'true,' or 'genuine' in Indian languages." The languages investigated are the Algonkian (Peoria, Miami, Shawnee, Delaware, Nipissing, Cree, and Arapaho); Iroquoian (Mohawk); Kiowan; Shoshonean (Comanche); Tonkawan; Kwakiutl, and Tshimsian. The conclusion reached by the author is that "the idea of 'man,' 'human being,' individualized to 'man of our own tribe,' must have been the prototype of the terms for 'real' or 'genuine'" (p. 161).

WEAPONS. The doctor's thesis of H. Meyer on "Bows and Arrows in Central Brazil" is reprinted in translation in the "Report of the Smithsonian Institution for 1896" (Washington, 1898), pp. 549-582, with numerous plates and illustrations, together with a distribution-map. The paper is a most interesting and valuable one.

ZOÖTECHNY. In the "American Anthropologist" (N. S. vol. i. pp. 45-81), Prof. O. T. Mason has an extended illustrated article on "Aboriginal American Zoötechny." Methods of capture of animals by the American Indians are described, the Indians' knowledge of zoölogy discussed, the products of zoötechny noted, and the influence of this art upon language, religion, society estimated. A list of weapon-areas (bow, arrow) is given, and their relation to the geographic environment discussed. Worthy of note is the statement (p. 79), "in every one of the 18 environments mentioned in this paper, the savage people knew the best thing for every purpose."

A. F. C. and I. C. C.

NOTES AND QUERIES.

SACRIFICE AMONG THE WAKAMBA IN BRITISH EAST AFRICA. — In the summer of 1896 a mission station was established among the Wakamba in British East Africa.¹ The facts stated below are derived from letters from Mr. Willis R. Hotchkiss, a missionary connected with the station, and from Mr. Charles E. Hulburt, of Coatesville, Pa., the American director of the work, who has just returned from a trip to the mission field.

The Wakamba live in a mountainous country, about 325 miles from the coast, but still about the same distance eastward from Victoria Nyanza. They occupy a lofty valley, the elevation of which is about 5000 feet above the sea. The portion of this valley where the mission is located is about 15 miles south of the equator. Northward 90 miles rises Mount Kenia, 18,000 feet high, while about the same distance to the south is Kilimia Njaro, 19,000 feet high, — both snow-capped the year round. The nearest town, which consists of a fort and a few houses, is Machakos, on the line of the Uganda Railway, which is being built from Mombasa to Lake Victoria.

The Wakamba belong to what is known as the Bantu family of Africans, who are superior to the purely negro races. Keane describes the Bantus as of "lighter color, larger cranial capacity, smaller teeth, and less pronounced prognathism," than the negroes. "They are," he says, "distinctly more intelligent, more civilized, and more capable of upward development than the full-blood negro."²

Mr. Hulburt says³ of the Wakamba that they raise their own millet, corn, and beans, on which they live almost exclusively. They get their meat from the various members of the antelope family, which abound in vast numbers in the plains, together with the zebra, which may be found in droves of thousands, and of which the natives are very fond. They keep cattle, goats, and the African hairy sheep. They have no towns, as the people do not congregate, save as they live along the hillsides or valleys. The only commerce or exchange known among them, Mr. Hulburt declares to be the exchange of their daughters for a certain number of goats. The men are almost universally nude, while the women wear a curious apron made of skins, and sometimes worked with beads.

When the mission was established, the language of the Wakamba had never been studied by the outside world. It was necessary for the missionaries to learn it by actual contact, without grammars or other helps. The information which Mr. Hotchkiss gives of their form of sacrifice is therefore quite new.

Writing under date of January 15, 1899, he says that, while they believe in a God, most of their religious exercises are devoted to the propitiation of evil spirits. They make offerings of goats, and, at certain seasons, of the

¹ This mission is independent and self-governing. It is represented in this country by the Philadelphia Missionary Council.

² *Ethnology*, p. 271.

³ In a letter to the writer.

produce of their fields, but all this is, he says, offered to Aimu, the chief of the evil spirits.

The blood is poured out as a propitiation to the demon, while the flesh furnishes a feast for the old men. While this feast is going on, the women engage in an indecent dance, which is continued until many go into convulsions, and have to be carried away.

There are several features in this sacrifice which furnish parallels to Semitic sacrifices. 1. The propitiation of the demon Aimu with the blood of a goat, although it is accomplished in a different way, reminds one of the goat with which Azazel was propitiated in the ritual of the Day of Atonement in Leviticus xvi. 2. The festal character of the sacrifice is parallel to the festal character of all ancient Semitic sacrifice, as W. R. Smith has shown us in the "Religion of the Semites." 3. That the old Semitic sacrificial feasts were accompanied with dancing, which were in the early times religious, but which tended to assume an orgiastic character, and become a sort of intoxication of the senses, Smith has also shown. (*Op. cit.* 260-262, and 430-433.)

Such rites in some form are, it would seem, characteristic of most religions at an early stage of development.¹

George A. Barton.

BRYN MAWR, PA.

TWO NEGRO WITCH-STORIES. — I. The following story of witchcraft was told by a mulatto or quadroon stewardess of Baltimore, on a steamer sailing from Boston to Baltimore. The stewardess had learned the particulars of her mother, who, with the mother's half-brother, the hero of the story, lived in Salisbury, Md.

Every night a black cat came and rode on the man's chest. He was told that it was not really a cat but a witch, and was advised to set a trap for it in the usual way, that is, by thrusting a fork through a sieve, so that the tines would project inside of it.

This he did, placing the sieve close beside him. The cat, in attempting to leap on his chest as usual, was impaled on the fork, and unable to get off.

Next morning it was found that the next-door neighbor, a woman, was sick abed with a "misery in her breast," the location of the pain corresponding exactly to the wounded place on the chest of the cat. This neighbor died of the injury within a week.

II. The same woman related the following: Her mother, when a girl, lived in Salisbury, Md., in service with two reputable and well-to-do old maiden ladies. She noticed that one of these old ladies was frequently in the habit of going out at 10 P. M. or later, and remaining out very late, — perhaps all night. She told her mother of this, saying she thought there was something queer about the old ladies, and the mother suggested that possibly they were witches.

One night the old ladies asked the colored girl to have her mother come

¹ Cf. Brinton, *Religions of Primitive Peoples*, pp. 180-182.

to stay with her, as they were both to go away that night. The mother came, bringing a companion with her. As the evening wore on, the old ladies sent the colored girls and the mother to bed, saying that they themselves would lock up the house. Then the ladies went to their chamber, ostensibly to dress. The negroes, suspecting something, watched them through a keyhole, and saw them go to the hearth in their chamber, and there slip out of their human skins, appearing as two black cats, which then scrambled up the chimney.

One of the delighted witnesses of the transformation thereupon suggested putting salt and pepper on the empty skins that lay on the hearth-rug, and this was quickly done. Afraid to stay to watch the consequences, they ran from the house, telling the neighbors to watch in the morning, and see what would happen. The neighbors were on hand at an early hour, and, on peeping through the shutters, saw first one, then the other of the black cats crawl back into the human skin that belonged to it, then leap out in an agony of smarting, and so in and out, in and out, for a long time.

The peals of laughter with which the stewardess told this story, and her genuine enthusiasm over the stratagem just narrated, as well as incidental remarks which she made in regard to the existence of witches at the present day, showed undoubting faith in their reality.

LOUISIANA GHOST STORY. — Told in August, 1889, by a negro man of forty-five or thereabouts, employed as dairy-hand at Chestertown, Md. He had come from Louisiana, where he had been a slave.

"About two years ago, I reckon, an ole man died in the place whar I useter live. He lef' a heap o' proputtty ter his heirs; the' was a right smart head o' chillun, an' he give 'em ev'y one a farm, an' the' was one mo' farm yit lef' over. 'T was a good farm an' the house all furnished up, but no one did n' keer ter live thar, fer they all said the house was haanted.

"But one o' the heirs he said he wan't no way feared but he could lay that ghost ef they 'd give him the farm, 'n' they tole him the farm was his ef he could lay the ghost so 's ter live thar. So he went ter a man o' the name o' Peacock that lived neighbor ter him, an' 't was a church-member, an' offered him a heap o' money ter go an' lay that ghost.

"Mr. Peacock, he went that same night ter the house, takin' his Bible along, 'n' he set thar a-readin' it backward and forward; he did n' mind it none whether the ghost came a-nigh or not.¹ Sho' nuff, the ghost came along while he was a-readin', an' it went all about thro' the house, so 's Mr. Peacock could hear it goin' inter the diffunt rooms an' a-movin' things this-away an' that-away. But he did n' let on to hear the ghost, — no indeed, — but he kep' a-readin' away ter his Bible.

"Arter a while the ghost blowed out his lamp, but he jes' lighted it an' read on, 'n' then he went inter the bedroom an' lay down. That sort o' made the ghost mad, so 's it come inter the bedroom an' he see it, like as

¹ Reading the Bible backward is supposed to keep ghosts from entering; reading it forward, to prevent them (if already in the house) from harming one.

ef 't was an ole woman. Fer the' was an ole woman's ghost that haanted the house anyhow; they said it could n't rest no way, 'count o' the murder the ole lady done when she was alive. Anyhow Mr. Peacock see her reach out her arm, long an' skinny-like, under the bed, 'n' she jes' turned it over so,¹ with him on it. But he on'y crep' out from under it an' went back inter the kitchen 'n' begun to read away in his Bible. An' thar he stayed all night, on'y afore day the ghost came once mo' an' said, 'Ef yo' come back 'yer agen, yore a dead man.'

"Well, nex' night Mr. Peacock came back again, yes indeed, an' he 'd got two preachers ter come too an' try to lay that ghost. One was a Methodis' 'n the other was a Catholic, an' they both brought their Bibles, 'n' all of 'em kep' readin' forward an' backward. 'T wan't no time at all tell that ghost came agen, an' then it jus' went on mos' outrageous.

"The Methodis' he did n' stay ter hear much o' the racket tell out he run an' never come back that night. The Catholic he hel' out a good bit, but 'fore long *he* run an' lef' Peacock ter stay it out by himself.

"Well, they say the ghost never spoke ter him no mo', but sho' nuff in the mornin' thar was Peacock a-lyin' dead with his head cut clean off, — yes indeed, sir! — 'an the' ain't no one ever tried to lay that ghost sence."

Fanny D. Bergen.

LOCAL MEETINGS AND OTHER NOTICES.

BALTIMORE. — The Baltimore Folk-Lore Society has closed its meetings for the winter of 1898 and 1899 with the feeling that interest in the work of the society is increasing, and that valuable results will in time be realized from efforts now being made to interest the people of the State in the matter of preserving a record of the folk-lore about them.

The first meeting of the season was held on November 25 in the Donovan Room, Johns Hopkins University. The papers of the evening were given by Miss Alice C. Fletcher and Mr. La Flesche, who were guests of Dr. and Mrs. Henry Wood. Miss Fletcher's paper was on "Song and Story in Indian Life," and certain parts were illustrated on the piano by Miss Jane Zacharias, and at its conclusion an Indian song was sung by Mr. La Flesche.

Following this, Mr. La Flesche gave a paper of his own on "The Splinter, the Thorn, and the Rib," in which he told in a humorous vein the way in which certain portions of the story of the Garden of Eden struck a group of Indian boys at a mission school, he being one of them.

After his paper Mr. La Flesche by request sang other Indian songs, Miss Fletcher accompanying him on the piano. There was a large and appreciative audience, and the evening has since been referred to as a classic one.

The December meeting was held on the 30th in the Donovan Room,

¹ With a graphic imitation of the ghost's action.

Johns Hopkins University. At this meeting the President, Dr. Henry Wood, who had been present at the meeting of the American Folk-Lore Society at Columbia College, gave an interesting report of that meeting, with a brief résumé or thought from each paper presented, to which he added a word of his own. The second paper of the evening was presented by Dr. Charles C. Bombaugh on "Christmas Observances," in which he touched on the historical side of the question, besides bringing out many of the quaint and curious customs connected with the season. This was followed by a contribution from Mrs. John D. Early touching the same subject.

The January meeting was held on the 27th in the usual place. At this, an animal folk-tale was given in negro dialect by Miss Anne Virginia Culberthson, after which Dr. Henry Wood presented a most thoughtful and suggestive paper on "The Folk-Lore and the Literary Motive in Poe's House of Usher." Mrs. Robert M. Wylie followed him with a paper on "Street Cries of London."

At the February meeting, Mrs. Waller R. Bullock gave a paper on "The Onion in Folk-Lore" which was suggestive, and led up to discussion of the place of the onion and kindred subjects in folk-lore.

At the March meeting, a paper showing profound thought and careful study was presented by Rev. Charles James Wood, of York, Pa., the title being "Primitive Culture in the Mysteries of Eleusis."

There were three meetings in April. The first, which was held at the home of Mrs. John D. Early, was called for the election of officers for the ensuing year. Those already in office were reelected, after which a committee was appointed to formulate plans for future work, these plans to be presented at a later meeting of the society. A paper was then read by Mrs. Waller R. Bullock, written by Miss Marion V. Dorsey, which she called "A Trace of the Taghairm." It gave the account of how an aged negro, by the use of the hide or skin, was believed to be able to foretell certain things.

The second meeting in April was held in McCoy Hall, Johns Hopkins University, and was an open meeting largely attended. The first paper was read by Prof. Paul Haupt on "The Cherubim and Seraphim," and was listened to with profound attention by an appreciative audience. Professor Haupt was followed by Dr. J. Walter Fewkes, who presented a most interesting paper on "The Altar of the Hopi Indians." This paper was illustrated by stereopticon views and the graphophone.

The third meeting of the month was held at the home of Mrs. Waller R. Bullock, and was purely a business meeting, at which certain subjects were chosen for general discussion at the different meetings of the coming winter. Besides this, subjects were chosen to be studied in "groups" or committees, while individual members pledged themselves to certain lines of work in connection with the collection of Maryland folk-lore now in hand. Arrangements are being made by which prizes may be offered in the schools for more folk-lore material, much interesting matter having already been collected through that source. Printed slips are also being prepared

for general distribution, which, it is hoped, will interest individuals and county papers, so that they may make a record of some of the folk-lore in their immediate neighborhood.

Anne Weston Whitney, Secretary.

BOSTON. — *Friday, March 24.* The Boston Branch met at the residence of Mr. and Mrs. Henry Hyde Dwight, 306 Commonwealth Avenue, at 8 P. M. In the absence of Professor Putnam, Mr. W. W. Newell presided, and introduced Dr. F. N. Robinson, of Harvard University, who spoke on "The Hero Poems of Ireland." Mr. Robinson read many fine renderings from early Celtic literature. His paper was followed by a discussion which turned largely on the causes of the pathos so characteristic of Celtic literature.

Tuesday, April 18. The Boston Branch met at the Hotel Brunswick by invitation of Mr. and Mrs. George H. Leonard. In the absence of Professor Putnam, Mr. W. W. Newell presided, and introduced as the speaker of the evening Mr. Albert Morton Lythgoe, of Harvard University, who spoke on "The Arts and Crafts of the Ancient Egyptians." Mr. Lythgoe's paper was exceedingly interesting, and was illustrated by a choice collection of lantern slides.

Helen Leah Reed, Secretary.

CAMBRIDGE. — The following report gives the titles of papers presented before the Cambridge Branch during the year 1898-99 : —

November 7, 1898. "The Folk-Lore of the Natives of Hawaii," by Prof. C. H. Toy, of Harvard University. Meeting at the house of Mrs. Hopkinson, Craigie Street.

December 3. "The Religion and Customs of Australian Aborigines," by Mr. R. B. Dixon and Dr. A. G. Mayer, of Harvard University. Meeting at the house of Mrs. Batchelder, Hilliard Street.

January 11, 1899. "The Folk-Songs of Poland," by Dr. Leo Wiener, of Harvard University. Meeting at the house of Miss Leavitt, Harvard Street.

February 22. "Ancient Norse Mythological Tales," by Dr. William H. Schofield, of Harvard University. Meeting at the house of Mr. Charles Peabody, Brattle Street.

March 11. "Sun Myths of America," by Dr. Franz Boas, of New York. Meeting at the house of Miss Yerxa, Lancaster Street.

April 14. "The Druids and the Ancient Celtic Religion," by Dr. F. N. Robinson, of Harvard University. Meeting at the house of Miss Catharine Cook, Appleton Street.

May 17. "The Folk-Tales of the French-Canadians," by Prof. J. B. Greenough, of Harvard University. Meeting at the house of Mrs. J. B. Warner, Brattle Street.

Sarah Yerxa, Secretary.

CINCINNATI. — The following is a report of the meetings of this Branch for the year 1898-99: —

The work of the Cincinnati Branch of the American Folk-Lore Society was well sustained during the year. With "The North American Indians" for the general subject, much interest was developed in their importance as factors in the study of folk-lore.

Papers were read at each meeting, beginning in November with "The Origin of the Indian Races in America," by Dr. C. D. Crank, who spoke particularly of the significance of the different cranial deformations of the Flatheads and other Indians, and their bearing upon the question of the origin of the Indian races of this continent. Casts were shown, and drawings of the various ways adopted to accomplish the results.

At the December meeting, instead of the stated programme, which could not be carried out on account of the illness of the speaker of the evening, Professor Edwards read a delightful paper on "Impressionist Views of Mexico," in which he described a trip taken by him through that country.

In January Dr. J. D. Buck presented a scholarly paper on the subject of "The Algonkins," — "the people who live across the water." He called attention to the fact that the ancient folk-lore of this nation must be studied in its modern survivals, and pointed out the similarity of the myths to those of the far East. To the already proposed theories of the origin of the American Indian myths — that of physical contact, and that of spontaneous sources — the doctor offered a third, an origin traced to *re-birth*, and suggested that it might be applied with advantage to the study of folk-lore. The argument, which was lucid and forcible, commanded the close attention of the audience.

In February, "Indian Art," demonstrated by pictographs, were ably presented by President Edwards. The Indian manner of keeping the calendar of important events by the drawing and coloring of figures on buffalo hides was graphically described, and attention was called to the historical value of such records. Charts of totem poles were also displayed. A paper on the "Classification of Indian Languages" was also read at this meeting, reference being made to the light which such study would throw on manner of thought, customs, etc.

At the meeting in March, Mrs. Josephine Woodward recounted her own experiences during her long residence on the "Plains," while her father was in charge of the reservation. These experiences and impressions were presented with much of the charm of both humor and pathos, and fully repaid the close attention of her large audience.

In April a symposium was held, with "Prehistoric Remains" as a topic. "Indian Burial Mounds," with the theories of scholars as to their origin and significance, brought out an interesting paper, full of suggestion as well as information, from Mrs. A. C. Woods. "Pottery and Weaving," with data from the reports of the Bureau of Ethnology, finished the study of the subject for the year.

The year closed with promise of continued interest, and a desire to further a deeper study of folk-lore.

Georgina D. Hopkins, Secretary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE CUCHULLIN SAGA IN IRISH LITERATURE. Being a Collection of Stories relating to the Hero Cuchullin, translated from the Irish by various scholars. Compiled and edited, with Introduction and Notes, by ELEANOR HULL. [Grimm Library, No. 8.] London: David Nutt, 1898. Pp. lxxix, 316.

Miss Hull's book is the eighth in the "Grimm Library," and though it is a less ambitious undertaking than some of the other numbers, it is likely to be one of the most useful productions of the series. As its title indicates, it is chiefly a compilation of tales from the Middle Irish. Most of the translations here printed have appeared before separately in the learned journals, and Miss Hull has collected them in a single volume, supplying an introduction and brief illustrative notes. The Irish text is not given.

The tales have been selected chiefly with a view to presenting the life and exploits of Cuchullin, the favorite hero of the Ulster Saga cycle. A few of them do not deal with him directly, and some of the best of the Cuchullin stories (like the "Fled Bricrend") have been omitted altogether. But some limits doubtless had to be observed in making the selection, and the reader will get from the book an excellent impression of the character of the saga cycle.

In the introductory note to the "Tain Bo Cuailgne" Miss Hull says, "The translation is intended primarily for English readers, not for Irish scholars;" and this statement apparently applies to the whole book, which should be judged accordingly. It does not profess to make any new contribution to Celtic scholarship, but it furnishes the general reader a valuable introduction to a body of literature which is none too familiar and none too accessible. Most of the existing English translations of Irish romances were made before the study of the Celtic languages had been put on a scientific basis. Miss Hull has therefore done the English reader a good service in placing at his easy disposal more recent and competent versions of some of the principal tales. The summary of the "Tain Bo Cuailgne" will be particularly convenient for reference, since the original Irish text is not accessible except in the facsimiles published by the Royal Irish Academy. It differs from Zimmer's analysis of the same tale (published in the twenty-eighth volume of Kuhn's "Zeitschrift") by being much fuller in some sections, which are practically translated at length, and by passing over other sections with a bare indication of the events they relate.

In a work of a different character Miss Hull's method with the translations would be open to some criticism. Thus she says in her prefatory note to the tenth selection (p. 230): "I have followed the translation of O'Curry, but have adopted a few phrases from the French version where Mr. O'Curry's version is obscure." Elsewhere she makes similar statements with regard to other selections. (See pages 22 and 96.) This

eclecticism can hardly be called scientific, but it does not really impair the value of the book in hand. Moreover, the reader is warned by the use of brackets whenever the editor takes any liberties with the text of her translators.

Considering the purpose of the volume, the literary form of the translations is more important than their absolute accuracy, and the style, it must be said, is somewhat irregular. The reader now and then gets the impression that the versions, most of them pretty literal and originally intended to accompany an Irish text in some learned journal, have not received the careful revision they ought to have had before they were given to the public as samples of Irish literature. One or two instances of unfortunate phraseology may be quoted. In the "Siege of Howth" (p. 90) we read: "A battle was fought straightway. Heavy in sooth was the attack that they delivered. *Bloody the mutual uplifting.*" Surely a puzzling phrase to the English reader! Two pages farther on we are told that "the women of Ulster *divided themselves into three,*" a statement which is fortunately made clearer by the context.

The summary of the "Tain Bo Cuailgne" is contributed by Mr. Standish Hayes O'Grady, whose vivacious style as a translator is familiar to all readers of his "Silva Gadelica." Here, again, he shows much skill in adapting the English language to Irish idioms, though his rendering is occasionally over-ingenious, and therefore inappropriate. The reader may be excused for pausing in some wonder at sentences like the following from the description of Setanta's fight with the watch-dog of Culann: "The child was without all reasonable means of defence; the dog's throat therefore down, as he charged open-jawed, with great force he threw his ball, which mortally punished the creature's inwards. Cuchullin seized him by the hind legs, and against a rock at hand banged him to such purpose that in disintegrated gobbets he strewed all the ground." Is there such grotesqueness in the original Irish in the manuscript from which Mr. O'Grady is translating?

Miss Hull's introduction furnishes a suitable preface to the texts. This also is popular in purpose and method. In the first part the editor gives some account of the age of Irish literature, and the circumstances of its production and preservation. The latter half of the introduction discusses the mythological significance of the tales. Cuchullin is explained as a solar hero, and the battle of the great bulls in the "Tain Bo Cuailgne" is interpreted as being symbolical of the struggle between summer and winter, between darkness and light. The argument with regard to Cuchullin is derived chiefly from Professor Rhys's "Hibbert Lectures," and the remarks about the symbolism of the bulls are based partly on the "Mythologie Zoölogique" of De Gubernatis. In both instances the mythologists may be right in their main contention, but the application of a mythological explanation to the details of a story is always venturesome, and in a chapter addressed to the general reader such theories cannot be too cautiously stated. The trained student, of course, does not need any such warning.

Miss Hull's volume contains much material of value for the study of folk-lore and popular tradition. The Middle Irish sagas illustrate a very interesting stage of popular narrative or epic development, and furnish many parallels to the *motifs*, characters, and manners and customs which recur in such literature all over the world. Thus an instance of the combat between father and son (as in the "Hildebrandslied") is discussed on p. xxxi of Miss Hull's Introduction; the precocious growth of a hero is illustrated at p. 145 of the text; some Irish accounts of a "brig o' dread" are mentioned on p. 291; the custom of drinking the blood of a dead kinsman or friend is referred to on p. 45; single combats frequently take place at fords (see particularly p. 149); the *couvade* is discussed in its relation to the Debility of the Ulstermen at p. 292. The editor's notes and appendices furnish very little that is new, and do not attempt a complete treatment of the subjects with which they deal. But they are sufficient for the explanation and illustration of the text.

As a whole, then, the volume is well adapted to the ends for which it was written. It ought to prove of use in popularizing Irish literature among English readers, and in publishing it Mr. Alfred Nutt once more earns the thanks of all friends of Celtic studies.

F. N. Robinson.

O-GI-MAW-KWE MIT-I-GWA-KI (QUEEN OF THE WOODS). Also, brief sketch of the Algaic Language. By CHIEF POKAGON, author of "Red Man's Greeting," printed in a birch-bark booklet. Biography of the Chief, by the publisher. Hartford, Mich.: C. H. Engle. 1899. Pp. viii, 255.

This curious story is given as an English translation from the Pottawatamie, in which it was written by the Indian author. Simon Pokagon died near Allegan, Mich., January 28, 1899, shortly before the publication of the volume. He was a son of Leopold Pokagon, whose name is connected with the early history of Chicago, having been born in 1830. In 1896 he finally obtained from the United States Government the balance due his people for the sale of the land on which Chicago stands, the claim having been finally allowed by the Supreme Court. In 1893, at the World's Fair, he made an address, of a character very honorable to the speaker, on Chicago Day. The whole life of Pokagon seems to have constituted a career as worthy as could be open to an Indian living on a reservation. His personal appearance is said to have been of a majestic character which would command attention in any company, and this account is borne out by the photograph prefixed to the present work, which represents a face most simple, honest, and winning. An aversion to strong drink, as the great curse of the Indian awaiting civilization, was inherited by Pokagon, his father Leopold having in 1832 lamented this vice as the cause of the backwardness of his people. The book now under consideration is a temperance tract under the veil of a romance. The interest taken in the composition by the surviving son of the writer, bearing the name of Pokagon, and the intrinsic character of the story, appears sufficient to establish its essential genuineness; but in the course of rendering into an English form, the tale

seems to have received a linguistic garb, and also various additions inconsistent with original Indian conceptions. If the Pottawattamie text is in existence, it would be desirable to have it laid before a scholar for comparison.

The romance purports to be an autobiography. Pokagon himself, on his return from school in Twinsburg, while hunting, sees across the river a white deer, that plays about a maiden, who sings in the voices of the birds of the woods. He constructs a bark canoe, crosses the stream, and finds the girl, with whom he has an interview, and whose trail he finally follows to a wonderful wigwam, made of many-colored rushes, and hung with mats adorned with quills and feathers. Here he finds the maiden and her mother; to the latter he reveals himself as the son of Leopold Pokagon, and is informed that his interlocutor has herself been brought up by his grandmother as a foster sister of his mother. The woman and her daughter Lonidaw accompany Pokagon to visit his mother, the white stag acting as their guardian. The birth of Lonidaw is related; having seen the light in the forest during the flight of her mother from United States troops, she is endowed with the property of understanding the birds, and other magical gifts. Pokagon returns from school, but is unable to free his heart from the passion he has conceived, and retires to the forest for reflection; he concludes that his affection is from Heaven, and goes in search of Lonidaw. A marriage is agreed on, and consummated after two days, during which Pokagon remains with friends of the bride; the pair then establish a wigwam in the woods. The white stag dies of jealousy. Two children are born to them; but the boy, Olondaw, at the white man's school, acquires a passion for liquor, which costs him his life, while the girl is drowned by a canoe steered by a drunken trapper. Lonidaw dies of grief, first extracting from Pokagon a promise that he will spend his life in combating the curse; this vow is enforced by a vision, in which he sees the spirit of alcohol as a gigantic demon clad in the stars and stripes, eagle on breast, and serpents under his arms, who seize on the victims he encounters.

Sufficiently remarkable is the thread of the story, inasmuch as it forms a counterpart to numerous European tales in which a white deer leads the hero to the dwelling of a fairy. The conception seems connected with the custom of keeping pet animals; as with other races, the rare albino color indicates sanctity. The stag, in this case, was raised from a fawn. We read also of a pet wolf.

An episode gives the Pottawattamie legend of the arbutus, which, however is so overlaid with literary decoration that the original form cannot be determined. The flower is here described as springing up in the track of a beautiful maiden (spring), clad in leaves and flowers, who visits an old man (winter), who lives in the forest, vainly seeking fuel to keep up the fire in his lodge. The old man sleeps, dissolves in water, and the arbutus, said to be the tribal flower, grows up in the spot.

W. W. Newell.

MORE AUSTRALIAN LEGENDARY TALES. Collected from various tribes by MRS. K. LANGLOH PARKER, author of "Australian Legendary Tales." With Introduction by ANDREW LANG. With illustrations by a native artist. London: David Nutt. 1898. Pp. xxiii, 104.

The first collection of Australian tales made by Mrs. Parker was printed in 1896. In a notice of the book given in this Journal (vol. ix. 1896, p. 303) it was observed that the gathering was gratifying as indicating that in Australia the stream of oral tradition continues to flow, and that it will be possible to obtain records much more complete than that furnished by the inadequate printed documents. This opinion is emphasized by the additional matter now communicated.

As indicated in the earlier volume, it appears that the Australian's conception of primitive life is not very different from that of the aboriginal American's. The first inhabitants of the land are supposed to have been animal ancestors, larger and wiser than animals now existing; it is further imagined that these possessed human rather than animal shape, and that the form and habits of living beasts are accounted for by the actions of these human or semi-human predecessors, from whom they have undergone metamorphosis. The characteristics of every animal are thus explained by folk-tales, which often have an important part in the social life of the tribes. Thus the Crow owes his black color to a blow from the Crane which laid him out on burnt black grass; while the Crane's hoarseness is owing to a fish-bone, which in revenge was inserted in his throat by the Crow. The Parrot's green feathers and red marks are the results of a funeral ceremony, namely, the plastering with ashes, tying on green twigs, and inflicting gashes in honor of the deceased. The dead in this case was the Mocking-bird, a lover of the Parrot sisters slain by the Lizard, a conjuror having the power of producing a mirage. In consequence of their grief the Parrots were changed into Birds, while the Mocking-bird was translated to the sky, where he is seen as the star Canopus. That kangaroos are now able to see in the dark is owing to the manner in which the eponymic Kangaroo sent forth his dream spirit to roll away the darkness, at a time when his wife, the Emu, was seeking at night for grass to mend the nyunnoo or humpy.

Phenomena of nature, in this mythology, stand precisely on the same basis as living creatures. The Wind is an invisible companion; the cold West Wind is pegged by the Crow into a hollow log, and only allowed occasional exit, a restraint by which her primitive ferocity is much subdued; however, the log is now rotting and full of holes, and some day the West Wind is likely to escape, and rush to the semi-annual corroboree, or assembly of the winds, with disastrous results. The Sun is personified under the feminine name of Yhi; but inconsistently it is said that the Sun is a fire lighted by the sky-spirit, and which burns out to embers at night. How it gets through the sky is not related; the myth is imperfect. The spirits of conjurors or wirreenuns can take the forms of whirlwinds, and destroy whatever they overtake. The Milky Way is a road travelled by

mortals, whose fires are to be seen smoking there; the dark places are the dens of two cannibals blown into the sky by such whirlwinds, and lying in wait for travellers, who can get by safely only when they are pursuing the same game of spiritual embodiment in a cyclone.

In the earlier volume, Mrs. Parker had something to say about Byamee, who had formerly lived on earth as a man, but had departed to the spirit-land, and was honored in a bora or initiation ceremony. In this continuation we learn more about Byamee, a sort of Balder. The flowers followed him to his celestial camp; this is above Oobi Oobi, a high mountain, with a fountain and circles of stones at top, whither resort conjurers to procure rain. The earth being left desolate, the wirreenuns (presumably in the spirit) resorted to Oobi Oobi, and there petitioned the spirit messenger of Byamee; the latter procured their ascension to Bullimah, the heavenly paradise, where the flowers never faded, and whence they brought back blossoms which they scattered over earth.

A remarkable story of the Gray Owl gives an account of mortuary ceremonies. The body being put in the bark coffin, placed in the grave with weapons and food for the journey to Oobi Oobi, dirges are sung, somewhat as follows, says the collector:—

We shall follow the bee to its nest in the goolabah;
We shall follow it to its nest in the bibbil-tree.
Honey too shall we find in the goori-tree,
But Eerin the light sleeper will follow with us no longer.

Wailing, mutilation on the part of the mourners, and smoking with ashes of the rosewood-tree to keep off malignant spirits follows, and then a remarkable rite, best given in the words of the author: "After the women left, all the men stood round the grave, the oldest wirreenun at the head, which faced the east. The men bowed their heads as if at a first Boorah, the wirreenun lifted his, and, looking towards where Bullimah was supposed to be, said: 'Byamee, let in the spirit of Eerin to Bullimah. Save him, we ask thee, from the Eleanbah wundah, abode of the wicked. Let him into Bullimah, there to roam as he wills, for Eerin was great on earth and faithful ever to your laws. Hear, then, our cry, O Byamee, and let Eerin enter the land of beauty, of plenty, of rest. For Eerin was faithful on earth, faithful to the laws you left us.'" Then follows a ceremony to detect the person who caused the death, whose clan is indicated by the nature of the animal track observed on the swept ground round the grave.

This somewhat astonishing account, which provides the Australian savage, commonly supposed to stand at the foot of the human scale, with a paradise, a hell, prayer for the dead, an ascended protector who closely corresponds to the second person of the Christian Trinity, and abstract ideas of right and wrong as affecting future destiny, naturally causes inquiry as to the manner in which Mrs. Parker obtained her information. The result is anything but satisfactory. According to her own account, the tales are composites, made up of scraps of information obtained from various tribes of New South Wales and Queensland, but by her freely amalgamated,

paraphrased, and provided with the proper names of one single tribe, the Noongahburrah. By such a process, allowing for the imperfect understanding of the language and freedom of rendering, anything might be made out. The critic is therefore quite justified in skepticism. At the same time, it is none the less clear that at the basis there is an intellectual treasure of no small worth, and we are told that, of this, part is in song. The moral therefore is, that Australian scholars ought not to lose a day in taking the only steps by which any certainty can be obtained; that is to say, raising money, and employing educated young men of character and discretion, who may study the native languages, procure initiation in their rites, and give the world a complete and unvarnished history of the mental stock belonging to separate tribes. Whoever undertakes this task must, first of all, discard the heresy, repeatedly denounced in this Journal, "of the contempt visited on folk-tales, as if these were less important to record than ceremonies and gestures. The plain truth is, that custom, ritual, art, and archæology, without folk-lore, is a body without a soul."

In his Introduction Mr. Lang, who has previously given countenance to this error, further helps to disseminate it by citing his own assertion that religion and mythology represent quite different moods of men. This may be so far true that the savage, in his hours of amusement, may indulge in tale-telling when the stories represent no serious belief. But it is equally true that the same savage always and everywhere is furnished with a body of legendary tales, which stand to him in a sacred relation. It is by these histories that are determined his ritual, his worship, and his social life. Any attempt to give an account of his religion which neglects this element leaves out the most important part, and can result in nothing but confusion.

W. W. Newell.

TALES OF THE ENCHANTED ISLANDS OF THE ATLANTIC. By THOMAS WENTWORTH HIGGINSON. New York: The Macmillan Co. 1899. Pp. xii, 259.

It has been from very ancient times a habit of mythologies to place wonders of nature in outlying islands, supposed to be inhabited by spirits, demons, giants, and monsters. This method of representation supposes the abode of man to be itself a central island in a middle-earth surrounded by the water-washed homes of supernatural beings. It is not clear what influences first produced such a conception; elementary geographical ideas were wrought into this form, as is seen in the Homeric poems, where insular paradises and gardens of enchantment are already familiar to the authors. Irish narrators, moved no doubt by the outlying position of their isle, and under the impulse of the classical notions, developed stories of navigators into marvellous accounts called *imrána*, forming sometimes frankly extravagant fiction. Of these we have an example in the celebrated voyage of St. Brandan, not older than the twelfth century in its extant form. These Irish productions had considerable currency through Europe, and

so, instead of the ancient heathen accounts of the Isles of the Blest, the Middle Age was furnished with narratives in which a Christian coloring was infused. This process also took place independently of Ireland, inasmuch as the Islands of the Dead, placed by ancient Gauls in the direction of Britain, and by Britons along the Scottish shores, may have survived in the Avalon to which King Arthur was fabled to have taken.

It is stories of this sort which the well-known author of this volume collects for the purpose of general reading, and with attention more especially to the requirements of young persons. These begin with "The Story of Atlantis," and continue through the Celtic tales mentioned to the Leif Erikson and the Vinland of the Icelandic sagas, Sir Walter Raleigh's search for Norembega, and the Fountain of Youth of Ponce de Leon. The editor has followed in general the course of development, beginning with the legends belonging to the European shore, then to those of the open sea, and finally to the coast of America, to which the older stories were finally transferred. As Colonel Higginson observes, with every added step in knowledge the line of fancied stopping-places rearranged itself, the fictitious names flitting from place to place on the maps, and being sometimes duplicated. Where the tradition has vanished, the names associated, as in the case of the Antilles, are assigned to different localities. These American narratives, and the notes bearing on them, will be found suggestive and interesting, and it is this exhibition of the legendary interest associated with localities of the New World which constitutes the important feature of the book.

Without engaging in discussions which the plan of the work makes unsuitable, it may be noted that the Celtic stories are often modern. That of Taliessin, in particular, the second of the collection, dealing with the bardic kettle of Caridwen (not Cardiwen), scarce has a pedigree older than the last century, representing an invention of neo-bardic mysticism. While in substance the Irish tales concerning the Swan-children of Lir may be old, the form in which it is given is very modern. The stories of Bran and Peredur scarce antedate the fourteenth century in their existing versions, and so on. But it is not the purpose of the editor to furnish a history of the development of legends concerning islands.

W. W. Newell.

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HOLY WEEK IN MEXICO.

SEVERAL elements enter into the Holy Week celebration in Mexico. Much of it is no doubt to be found in every Catholic land; some is Spanish simply; some is peculiar to Mexico, or is so tinged with local color as to be almost so. We make no attempt to separate these elements; we aim only to present a sketch of the celebration.

To describe Holy Week celebration in Mexico in detail and adequately would require long study; the results would fill a large volume. The Passion Play alone—celebrated in hundreds of places and varying profoundly with locality—presents an enormous field. The observances in *Casas de ejercicios*, “houses of exercise,”—including retreat, meditation, prayer, fasting, wearing of thorn crowns, flagellation, etc., not here at all discussed,—deserves careful investigation. This paper is merely suggestive of the opportunity the subject presents for folk-lore study.

VIERNES DE DOLORES : FRIDAY OF GRIEF.

The celebrations begin on the Friday preceding Palm Sunday. Notwithstanding its sad name, the day is a gala day. Floral decorations are to be everywhere seen. Music is rendered in the Plaza; crowds of well-dressed persons are on the promenades. Enterprising merchants send out men with great baskets full of bouquets of fine flowers, which are given to all ladies. In the City of Mexico, a procession of boats and canoes, beautifully decorated with flowers, takes place on the Viga Canal. In cities, cheap decorations are sold to the poor,—artificial flowers, miniature trees, palms, ferns, cycad fronds, little glass globes filled with bright red or yellow water. Men, women, and children sit in the market-place braiding flowers, stars, and crowns of palm, which are sold for a cent or two cents each. The articles are carried to the churches, and placed as decorative gifts upon or about the altar. During the day, in thousands of humble homes, little shrines or altars are fitted up and decorated with these simple things; at the centre of them all is the picture of

Our Lady of Guadalupe, or of the Christ on the cross. At evening, tapers are lighted before them, and through the open door the passer catches many a glimpse.

PALM SUNDAY.

On Saturday and on Palm Sunday, venders of palms may be seen everywhere in the Plaza, the market, and the churchyard. The palms may be sold in strips, or these may be plaited and braided into curious and quaint decorative forms. They are carried by their purchasers to the church for blessing. The procession of persons carrying these palms in the church is a pretty sight. After being taken home, a part of the palm may be burned, while the rest is fastened outside the house to door-posts or window lattices. There it remains until the following year as a reminder, and also as a protection against lightning, pest, and bad spirits.

PASSION PLAY.

At *Zapotlan* the celebration, until lately, was as follows : —

On Wednesday night there was a great procession. Three death figures, made of cane and representing Ambrosio, Jesua, and the other, were carried on a platform. The bearers were all in white. They were led by a man walking, and ringing a great bell. After them came a band of twenty or thirty men : each carried a long pole, the lower end of which was supported by his girdle ; at the top of each pole was a wooden figure of Christ, white or black, these men carrying figures were called *atolleritos*. Next came large images of Christ displayed on wooden frameworks called *armazones* ; these were carefully made of fine wood, and each required for its carriage, and steadying by ropes, some twenty men : there were some twenty or thirty of these *armazones*, each representing a considerable expense. On Thursday the priest preached a sermon from an open-air pulpit. At the proper moment, to illustrate his sermon, — descriptive of the Passion, — the procession appeared. It consisted of the three deaths, the *atolleritos*, a band of men who were manacled, Christ, and Simon of Cyrene bearing the cross, Pharisees, Veronica with her sweat-cloth, and the *armazones*. The Pharisees were a motley crowd : they were Indians without shirts, with brimless hats, and with their drawers rolled up to their possible limit ; they were all smutted, and carried lances and clubs. The preacher pointed to one and another element in the procession and drew his lesson. In his excitement and grief he smote his face with his hand, and the whole crowd of auditors did the same in a paroxysm of grief. On Friday the same was done. On Saturday the programme was varied. A procession took place, in which the personages were images carried singly or in tableau groups.

The order was, — Mary Magdalene, the Holy Burial, Virgin of Soledad, St. John, St. Peter. The figure of the Magdalene was carried, running hither and thither, seeking a burial-place for the Lord. The celebration ended with the burning of Judas after dark.

At *San Andres*, near Guadalajara, it is celebrated in an open lot, directly in front of the church, measuring about 100 × 200 yards, and inclosed by a low wall. On either side and at the farther end is an elevated platform. In the centre is a pole with a cross-beam, tied near the top and allowed to swing free at the ends. The players, costumed and masked, begin to arrive at about noon. Among them are members of the Jewish council, Annas, Caiaphas, Herod, and Pilate. The Roman centurion, with red dress and brazen helmet, is mounted and rides back and forth. Judas, in a long scarlet gown, “passes blithely about among the crowd, making much of his thirty pieces.” The judges seat themselves on the platform. Soon a door opens and soldiers and officers appear leading Jesus by a chain. His long hair hangs loosely and he wears a purple robe; he shows signs of fatigue and suffering. He is dragged before Annas, Caiaphas, Pilate, Herod, and then again to Pilate. Amid great clamor he is condemned. He is stripped for scourging, but each of those deputed to perform the task falls helpless as if paralyzed. Judas comes in and tries to return the money; when it is refused, he casts it on the floor and hastens out to hang himself. In great excitement, all crowd around the gibbet. The rope is put over his head, he is hoisted ten feet into the air, struggles and dies (three minutes later he is lowered, slips off the noose, and walks away). Meantime the cross has been brought and laid upon Jesus; it is barely higher than his body and of slender timbers. Making his journey to Calvary, he falls three times. The crowd rushes and surges around him to see. Formerly he was really hung upon the cross, but now the play ends at the arrival at the hill.

HOLY THURSDAY.

Holy oil — oil of the Catechumens — is blessed. Twelve priests and seven deacons assist as witnesses of the celebration. The bishop and priests breathe three times on the oil and the chrism, meaning by this action that the power of the Holy Spirit is about to descend upon the oils. At the conclusion of the consecration they salute the oils with the words, “Hail, holy oil; hail, holy chrism.” (Guadalajara.)

On this day the *candles of the Santissima* are blessed. These are greatly prized, and are burned when a person is dying, to help the departing soul on its journey. (Guadalajara.)

After mass the bells are silent. “The spirits of the bells have

gone to Rome." This silence remains — so far as bells are concerned — until the Gloria of Saturday, when they peal forth once more. While they are silent, great wooden rattles, called *matracas*, are sounded from the church towers. Small *matracas*, of many materials and of various patterns, are sounded by children on the street. The dealers in these toys carry frames or trees covered with them which are sold for prices from one cent up to several dollars, according to material and workmanship. Some of these, made of silver or pearl shell, are particularly prized. Horses and other beasts of burden are relieved, and the streets are quite bare of vehicles. Shops and stores are closed, and little business is done except in the selling of *matracas* and *Judases*. In many churches, beautiful decorations are arranged, and parties of visitors — ladies particularly — go on foot from church to church to view them. Sometimes these are no more than a crucified Christ laid upon the ground in front of the Virgin Mother. Very commonly a great tableau is erected of the Last Supper, with full-sized figures of Christ and the Twelve at the table.

SABADO DE GLORIA : SATURDAY OF GLORY.

During Holy Week, from Monday to Friday inclusive, parents do not whip their children, no matter how naughty they may be. On Saturday morning the children beg for *matracas*, Judases, and water. If the children have deserved whipping, they all of them are given their deserts, in place of "water" which they have asked. The water they refer to is the blessed water mentioned below.

Early in the morning the "new fire" struck from a flint is blessed. A candle is lighted from the spark and carried through the church by a deacon, who shouts, *Lumen Christi*. The paschal candle is blessed and then the font. "The priest breathes on the water in the form of a cross, and plunges the paschal candle three times into the water. Thus he shows that the Spirit of God is to hallow it, and the power of Christ is to descend upon it. The water in the font is scattered toward the four quarters of the world, to indicate the catholicity of the Church and the world-wide efficacy of her sacraments." The people then bring water for blessing, which is taken home and sprinkled, in order to keep off disease, death, and devils during the year. (Guadalajara.)

The bells wake up at nine o'clock, when the Gloria occurs in the mass. Later in the day, Judas is burned. This is perhaps the most popular celebration of the year. For several day's figures of Judas have been sold on the streets. They are of all sizes and forms, and are made of paper pulp. There are male Judases and female Judases ! They may be fine gentlemen, dudes, ruffians, ass-headed beings,

devils. Explosives crackers and rockets are cunningly wrought into their anatomy. Their interior may be stuffed with meat, soap, bread, candies, clothing, for the crowd. On Saturday morning these figures are hung up on cords stretched across the street, and in the large cities scores or hundreds may be suspended over a single street. Those with contents of value are so suspended as to be raised and lowered by ropes. The Judases are left undisturbed until after the peal of bells ; they are then ignited or exploded, to the delight of the rabble. After being lighted, the figures containing gifts are lowered to the reach of the crowd, who struggle and fight to tear them to pieces ; the fireworks in such figures are usually arranged with the purpose of shooting into and burning the contestants. For some years, the Jockey Club (English) of the City of Mexico hung out several gigantic Judases stuffed with money. When these were lighted and lowered, the club members sat in their balconies to see the struggling crowd get coppers and burns. Nowadays these clubmen on this day throw out handfuls of copper to the crowd. During the latter part of Holy Week, in the City of Mexico, little Judases, made of silver or of pottery and often less than an inch in height, are sold by thousands. These are worn, pinned on the coat lapel or to the waist, by gentlemen and ladies.

The *Blessing of the Water* usually takes place after the hanging and burning of Judas. It is a pretty sight. Not only the professional water-carriers (*aquadores*), but men, women, and children generally carry jars and vessels of water to the church ; these are prettily decorated with flowers. The petitioners kneel in rows in the churchyard. Two priests come out and walk up and down these rows ; the first drops a pinch of salt and prays ; the second sprinkles holy water. A third priest appearing at the church door pronounces the benediction.

Frederick Starr.

TALES OF THE SMITH SOUND ESKIMO.

THE following tales were collected during the winter of 1897-98 from the Smith Sound Eskimo then in New York city, in the charge of the American Museum of Natural History. They are as far as possible a literal translation of the original texts. But as the Eskimo tell their tales in very abridged form, it has been necessary to add occasional connecting and explanatory matter secured through an interpreter. Since the value of these tales is chiefly for comparison, notes have been added, though no detailed comparisons have been attempted. The chief works referred to are: for Greenland (and Labrador), H. Rink, "Tales and Traditions of the Eskimo," a selection and translation from the same author's Danish "Eskimoiske Eventyr og Sagn;" for East Greenland (Angmagsalik), Holm, "Sagn og Fortaellinger fra Angmagsalik;" for Baffin Land and the Central Eskimo generally, F. Boas, "The Central Eskimo," in the Sixth Annual Report of the Bureau of Ethnology; for Labrador (Ungava Bay), L. M. Turner, "Ethnology of the Ungava District, Hudson Bay Territory," in the Eleventh Annual Report of the Bureau of Ethnology. Other works referred to are cited by their full titles.

I. THE TUTUATUIN.

In the house a child was awake, while the old people slept. He stayed awake, playing with seal knuckle-bones. A Tutuatuin came to the window and called to him from the outside:—

"Come out, human being, we will play; come out through the door."

His father said:—

"Put on my boots and my trousers, and your mother's jacket, and go." He then put on his father's boots and trousers and his mother's jacket.¹ He went out, and the Tutuatuin brought him into his own house underground. The Tutuatuin said:—

"Whose boots are those?"

"My father's boots."

"Whose trousers?" the Tutuatuin asked.

"My father's."

"Whose jacket are you wearing?"

"I am wearing my mother's jacket."

"Go out, go away!"

The boy went out.²

¹ In another version, mother and father are interchanged.

² All that I could learn about the Tutuatuin was that he was a fabulous being with tangled hair.

II. INUKPAN.¹

Inukpan, also called Inukpakssua, was a very large man, who did not really exist, but whom stories tell about. It is said that he was so large that people could stand on his big toe, and walk about on it, and that the flat skin-thong of his boot-string could be used as a kayak-covering by ordinary men. It is also said that, seeing several bears, he called them only foxes, and, picking them up between his fingers, crushed them dead. At one time, when he was out in his kayak, he saw five kayakers some distance away. He went after them, soon reached them, and then scooped up all five, kayaks and all, in the hollow of his hand. He took them to his house, which was enormously large, and put them over the lamp. Then, however, he fell asleep, and the men climbed down, went out, and ran home before he awoke.

III. THE WOMAN WHO MARRIED A TUNEQ.²

A tuneq married an old woman. After he had married her, they walked away and entered his house. The tuneq then went away to the sea, and soon returned, carrying a ground-seal on his back. This they cut up and lived upon, until they had eaten it all. Then they went away until they came to a house where there were a number of people. They entered this, went to bed, and slept. Next day the tuneq went away. Thereupon a number of sea-gulls came to the house and went in.³ The people caught them, picked their feathers, cut them in pieces, put them in a pot over the fire, and ate them.

IV. THE TORNIT AND THE ADLIT.⁴

Among some savage and murderous adlit, who were even cannibals, were two tornit, who were in consequence much afraid. One night, when his companions had all gone to sleep, one of them got up and went out. Then he prepared a sledge and harnessed the dogs, and softly called his companion, the other tornit. Then they cut the thongs that held the crossbars to the runners of the other sledges, and, getting on their own sledge, started off. Just then, however, the dogs barked, and the adlit, awakened by the noise, came out of

¹ The same tale is found among the central tribes (Boas, p. 636). The Greenlanders also tell of Inugpait, giants that live across the sea (Rink, *T. and T.* p. 47). See, also, Rink, p. 430.

² A frequent element in Greenland tales. Cf. Rink, *T. and T.* p. 217.

³ In Greenland, Avarunguak visits a giant who catches auks in the same manner (Rink, *T. and T.* p. 178). Cf. also the story about Aningan.

⁴ The Tornit feared the Inuit, and finally fled from them (in Labrador and Baffin Land. Rink, *T. and T.* p. 469; Boas, p. 634).

the house. They immediately prepared to pursue, but when they started, their sledges of course broke down, and the tornit escaped.¹

V. THE WOMAN WHO MARRIED A DOG.²

Near the head of Qangirdluxssuang Bay (on Inglefield Gulf) lived a man and his daughter. The girl, however, refused to marry any one. Finally, when she refused suitor after suitor, her father grew angry and threatened to make her marry a dog. She warned him that if he said this often she might take him at his word. Indeed, one of the dogs just then broke his line and came into the house. She soon married him. When she grew pregnant her father and the other people drove her away, and the dog carried her across the water to an island, named Qemiunaarving, off the mouth of the bay. The dog used to bring her food from her father, floating it over by means of a skin of a ground-seal, which was prepared like an ordinary seal-skin float. One day the father, desiring to kill him, filled the skin with stones and tied it to him, hoping thus to drown him. But the dog was so strong that he kept on swimming in spite of the stones (which would have drawn down any other being), and finally, although he almost sank, reached the island in safety.

The woman gave birth to a great many children, both persons and dogs. When they were somewhat older, she one day ordered them to kill their father, the dog,³ which they did, devouring him. Then she called her children in pairs, a male and a female together. "You two be qablunat (Europeans), and go away from here, and dress in clean clothes, and do not inspire fear." "You two be nakassungnaitut, and be savage, and also go away," she said to the next two. "You two be wolves," she went on to another pair; "do not pursue

¹ The cutting of sledge-lashings to escape from cannibals is found in a Greenland tale (Rink *T. and T.* p. 131), as well as in Labrador and East Greenland (Ibid. p. 448).

² A widespread tale. Cf. Holm, *Sagn*, p. 56; Rink, *Eventyr*, i. 90 (abstracted in *T. and T.* p. 471); Boas, p. 587, 637; Murdoch, *American Naturalist*, 1886, p. 594; Boas, *Journal of American Folk-Lore*, x. 207; Turner, p. 261. It is also found among the Indians of Northwest America. Petitot, *Traditions Indiennes du Canada Nord-Ouest*, pp. 311, 314; Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerika's*, pp. 25, 93, 114, 132, 263; Krause, *Die Tlinkit-Indianer*, p. 269.

³ In all other Eskimo versions the woman's father is thus killed; there are also only two kinds of beings produced, the Qavdlunat (Europeans), and the Adlet, Timerset, or Erqigdlit (dog-men), generally five of each. The tornit (giants) and the inuaudligat (dwarfs) are well-known fabulous Eskimo tribes, though ordinarily not connected with this tale. What the nakassungnaitut are I could not ascertain. The introduction of wolves is curious. See S. Rink, *American Anthropologist*, 1898, p. 191, upon this tale in general.

people nor frighten dogs, and go away." "And you two be tornit," she said, "and go away from here; but you shall have no dogs, and shall fear them, but you shall not make people afraid." "And you be inugaudligat," she added to the last pair. Thus she sent them all away. The qablunat sailed away in the sole of a boot. And then she went back to live with her father.

Another version relates that the father wanted his daughter to marry the dog.¹ She, however, was unwilling, and in order to escape fled to the island. The dog pursued her, however, and married her. Her father, pitying her, brought her food in his kayak. After sending off her children, she finally starved on the island.

VI. THE ORIGIN OF THE NARWHAL.²

There was a blind boy (or young man) who lived with his mother and sister. They went to a place where there was no one and lived alone. One day, when they were in their tent, a bear came up to it. Though the boy was blind he had a bow, and the woman aimed it at the bear for him. The arrow struck the bear and killed it. The mother, however, deceived her son and told him he had missed it. She cut it up and then cooked it. The young man now smelled the bear-meat, and asked his mother whether it was not bear he was smelling. She, however, told him he was mistaken. Then she and her daughter ate it, but she would give him nothing. His sister, however, put half her food in her dress secretly, to give him later. When her mother asked her why she was eating so much (noticing that she seemed to eat an unusual quantity), the girl answered that she was hungry. Later, when her mother was away, she gave the meat to her brother. In this way he discovered that his mother had deceived him. Then he wished for another chance to kill something, when he might not be thus deceived by his mother.

One day, when he was out of doors, a large loon came down to him and told him to sit on its head. The loon then flew with him toward its nest, and finally brought him to it, on a large cliff. After they had reached this, it began to fly again, and took him to a pond [the ocean?]. The loon then dived with him, in order to make him recover his eyesight. It would dive and ask him whether he was smothering; when he answered that he was, it took him above the surface to regain his breath. Thus they dived, until the blind boy

¹ These two conflicting versions are known also in Greenland.

² This tale also is of wide occurrence, being found among the Athabaskan tribes, and even among the Heiltsuk on the Pacific coast. It varies remarkably little over this great extent of country. Cf. Holm, *Sagn*, p. 31; Rink, *T. and T.* p. 99; Boas, p. 625; Petitot, *Traditions Indiennes*, pp. 84, 226; Boas, *Indianische Sagen*, p. 229.

could see again. His eyesight was now very strong ; he could see as far as the loon, and could even see where his mother was, and what she was doing. Then he returned. When he came back, his mother was afraid, and tried to excuse herself, and treated him with much consideration.

One day he went narwhal-hunting, using his mother to hold the line. "Spear a small narwhal," his mother said, for she feared a large one would drag her into the water by the line fastened around her. He speared a small one, and she pulled it ashore. Then they ate its blubber. The next time two appeared together, a small white whale and a large narwhal. "Spear the small one again," she told him. But he speared the large one, and when it began to pull, he let go the line, so that his mother was dragged along, and forced to run, and pulled into the water. "My knife," she cried, in order to cut the rope. She kept calling for her knife, but he did not throw it to her, and she was drawn away and drowned. She became a narwhal herself, her hair, which she wore twisted to a point, becoming the tusk.

After this, the man who had recovered his sight, and his sister, went away. Finally they came to a house. The brother was thirsty, and wanted water. He asked his sister for some, telling her to go to the house for it. She went up to it, but was at first afraid to go in. "Come in, come in!" cried the people inside, who were murderous adlit. When she entered, they seized her and ate her. She had stayed away a long time, and finally her brother went to look for her. He entered the house, but could not find her. An old man there, after having eaten of her, tried to say he did not have her, and did not know where she was. The brother, however, kept stabbing the inmates of the house with a tusk he had, trying to make them confess, but vainly, and finally killed them. Then her brother put her bones together and went away, carrying them on his back. Then the flesh grew on the bones again, and soon she spoke, "Let me get up!" But he said to her, "Don't get up!" At last she got up, however. Then they saw a great many people, and soon reached them. By this time his sister had quite recovered ; she ate, and went into a house. She married there, and soon had a child. Her brother also married.

VII. THE MAN WHO MARRIED A GOOSE.¹

A man who was walking, once upon a time, came to a pond, where there were a number of geese. These geese had taken off

¹ Rink, *T. and T.* p. 145 ; Boas, p. 615 ; Cranz, p. 262 ; Murdoch, *op. cit.* p. 595. In all these cases, fishes are produced from the chips of wood ; in Baffin Land the worker's name is Exaluqdjung (from eqaluq, salmon). Here he is called Qajun-

their garments and had become women, and were now swimming in the pond. The man came up to them without being seen, and seized their feather-garments. He gave them all back but two, whereupon the women put them on and flew away. Finally he gave one of the two remaining ones hers, whereupon she also flew off. The last woman, however, he kept with him, took to his house, and married. Soon she became pregnant and gave birth to two children.

One day, when her husband had gone away, she found some wings, which she took into the house, and hid behind the skin-coverings of the walls. When her husband again went away, she put these on herself and her two children, whereupon they turned to geese and flew away. When the husband returned, they were already far away. However, he decided to follow them, and set out. He walked along the beach, where the tide was low, and kept travelling in this manner a long time. Finally he came to a large pot (Qolifsiuxssuang), where it was hot, and he had (cooked) codfish to eat. He stepped over this, and went on his way once more.¹ Then he came to a large man, named Qayungayung, or Qayungay-uqssuaq, who was chopping with an axe, making seals and walruses. He threw the chipped pieces into the water, saying to them, "Be a qajuvaq," and they would be hooded seals, or "Be an uxssung," and they would be ground-seals. Qayungayuq then offered to take him to his wife. He took him into his boat, but told him to keep his eyes closed, and they started off. Soon the husband heard voices of people, and was preparing to look, when Qayungayuq forbade him. This happened several times until they reached the shore.

Meanwhile the two children had seen their father coming, and had gone indoors to inform their mother. She, however, said that they were mistaken, for they had gone entirely too far for him ever to come. The children then told her to come out and look for herself, but she was so certain that she did not even do this. Soon the children came in again, saying that their father was coming, and again she refused to believe them or to look. Then the man himself entered, and now she quickly feigned to be dead. Her husband took her up, carried her away, and buried her, covering her with

gajuq, and he makes seals (Central: qairolik, Smith Sound, angakoq-language: qajuvaq), saying to the chips: "qajuvin! be a seal!" Who Irqayudlung is I found not ascertain; the name resembles Exaluqdjung. The last incident is also found in the story of Qautipalung.

¹ This obscure incident is made more intelligible by a version of this story from Cumberland Sound in the possession of Dr. Boas. In this the man must pass not only a boiling kettle, but a huge lamp, two bears, and approaching stones. Some of these obstacles are also mentioned in the accounts of Arnarquagssaq (Rink, *T. and T.* p. 41), in the tale of Giviok (Rink, p. 157), and that of Atungak from Labrador (Rink, p. 447).

stones. Then he went back and sat down, pulling his hood down as a sign of mourning. Meanwhile his wife arose again, and began walking about the tent in which her husband was. Then he took his spear and killed her. Thereupon a great many geese came, which he also killed, but two (the two boys?) went away.

The following is added to one version: Irqayudlung had a daughter. Some people went to get her, but she did not want to marry, and ran away. She stumbled, however, and fell, and became a great many auks and gulls.

VIII. QAUTIPALUNG.

There was a woman named Qautipalung, who had an unmarried daughter. One day some people came in a boat to get this daughter to be wife to one of them. But when the girl saw the suitor, she said to her mother, "He is much too old; don't let him have me!" When the man heard that his suit was rejected, he said that he would go away, but that the girl would be turned to stone. Qautipalung now was frightened and asked him to stay, but he refused and went on his way. "The boat is going away," Qautipalung said to her daughter, and the girl made herself ready to go out-doors. When she got out-doors the boat was already some distance away, and she began to run after it over the land to catch up with it. But as she ran her feet turned to stone, so that she fell down on her face, and the rest of her body turned to earth. As she fell, the bag she had in her hand was spilled, and the contents, falling out, turned into small auks, that flew away, crying *tuu, tuu, tuu*.

IX. THE ORIGIN OF THE BEAR.

A sealskin fat-bag became a bear, when there were no bears at all.¹

X. THE ORIGIN OF THE SNOW-BUNTING AND THE PTARMIGAN.

The snow-bunting and the partridge were once persons. Then they turned into birds, flying from the land, and crying.

XI. NAULAXSSAQTON.²

A seal-hunter was watching for a seal at its blow-hole near Igluluaqxssuin. He was not far from the land, and on shore some children were playing at a cliff, in a large crack in the rocks. The seal-hunter, fearing their noise would frighten his seal, said to them, "Make less noise." They, however, did not hear him, and con-

¹ In Baffin Land the angakoq-language word for nanuq, bear, is uxsureling, (having fat, from uxsuq, fat).

² Cf., for the same story, Rink, *T. and T.* p. 232; Boas, p. 639; Turner, p. 262.

tinued. Then he called out, "Close on them, you up there," and the cleft closed up, imprisoning the children. The people tried to chop through the rock, to get at the children, but could not rescue them, nor even make a hole large enough to pass food down. They did, however, succeed in making a small hole, through which they heard the children crying for water. They poured water down through this opening until the children starved to death. The place is still to be seen in Akpaleaqssuk, though the hole is now altogether closed up.

The fathers of the dead children then said of the hunter, "We will kill him." They prepared and made ready, putting on their boots, and left, going after him with dogs and sleighs. The hunter fled, running on foot, they pursuing him. As he ran he gradually rose from the ground, and finally reached the sky, where he was turned into a star. This is the star Naulaxssaqton.

XII. THE PLEIADES.

A number of dogs were pursuing a bear on the ice. The bear gradually rose up into the air, as did the dogs, until they reached the sky. Then they were turned into stars. The bear became a larger star in the centre of a group. The constellation (the Pleiades) is called "nanuq," "bear."¹

XIII. THE RAVEN.

1. A raven flew above a person, carrying something in his bill. "What have you in your bill, raven?" the person asked. "A man's thigh-bone," the raven answered. "I eat it because I like it. I am going to swallow it."

2. A man, who was an angakoq, went visiting. He entered the raven's house. The raven at once began to give orders to his son. He said: "Go out and get excrements." His son went out and soon returned, bringing a large excrement. The raven told the man to eat of the excrement. The raven said, "Eat!" But the man did not eat of the excrement. The gull said to him: "Come over here to me." The man came and went in its house. The gull went out and brought back trout. The man began to eat the trout. He ate them up. Then he left the house, went away, and arrived home.²

3. A small snowbird was crying because she had lost her husband. While she was crying, the raven, who had no wife, came

¹ In Greenland and East Greenland we find the same myth. It occurs also in Labrador and the Central Regions, though there it is transferred to Orion.

² Rink, *T. and T.* p. 451 (The Birds' Cliff), an abridgment of *Eventyr og Sagn*, i. 335; Boas, *Journal of American Folk-Lore*, ii. 128.

along. When the raven reached her he said, "Why are you crying?" "I am crying for my husband, because he has been away so long a time," said the snowbird. "My husband went out to look for food for me, and has not come back." The raven told her that her husband was dead; that he had been sitting on a rock, when this became loosened and fell through the ice, and that he had fallen with it. "I will marry you," he said. "You can sleep here under my armpit. Take me for a husband; I have a pretty bill; I have a pretty chin; I have good enough nostrils and eyes; my wings are good and large, and so are my whiskers." But the little snowbird said, "I don't want you for my husband." Then the raven went away, because the snowbird did not want to marry him.

After a while the raven, who was still without a wife, came to some geese who had become persons. The geese were just going away. The raven said, "I too, I who have no wife, I am going." The geese, because they were about to leave, now became birds again. One of them said, "It is very far away that we are going. You had better not go with us," meaning the raven. "Don't come with us." The raven said, "I am not afraid to go. When I am tired, I shall sleep by whirling up." Then they started, the raven going with them. They flew a great distance (having now become birds), passing over a large expanse of water, where there was no land to be seen. Finally, when the geese wanted to sleep, they settled and swam on the water, and there they went to sleep. The raven also grew very tired, and wanted to sleep, but of course could not swim. So he whirled upwards towards the sky. But as soon as he went to sleep, he began to drop from up there. When he fell into the water he woke up and said, "Get together, so that I can climb on your backs and go to sleep there." The geese did as he told them, and he was soon asleep on their backs. Then one of the geese said, "He is not light at all. Let us shake him off, because he is so heavy." Then they shook him off their backs into the water. "Get together," cried the raven. But they did not do so, and thus the raven was drowned.¹

4. The hawk was busy marking the raven with spots. Meanwhile a man was coming from behind towards them, so that they did not see him (especially as they were absorbed in their occupation). The man came nearer. (An obscure passage follows.) Suddenly the hawk was startled, and spilled the soot over the raven, so that the latter became black, while the raven bespattered him, so that he became marked with small spots.²

¹ The last part of this story is found in Rink, *Eventyr*, ii. 88.

² Cf. a similar fable of the owl and the raven, Boas, p. 641.

XIV. TERIENIAQ.¹

A man named Niviuk (butterfly?) was looking for his wife, Terieniaq (fox). Finally he found her. A qogluvissin, a huge worm, had her and would not release her. The man went into its house, and grappled with it, wrestling. The qogluvissin said, "Who is it that is scorching me? who is burning me?" The man was bending and folding it, threw it down, and burnt it, thus killing it.

XV. THE GULL.²

High up on a cliff lived a large gull. Once he saw an unmarried girl come out of a house. "Will you not be my husband a little," said the girl, who was still wearing a child's hood. The gull flew down, and, picking her up by the tip of her hood with his bill, carried her to his habitation to be his wife far up on the cliff. But then the gull went away to get something to eat for his wife. He flew far away over the sea to get whale-meat. When he was gone, the girl let herself down from the cliff by a rope, and ran home. The gull, coming back, saw her, but was too late to catch her, and in his grief flew about, crying, *kotiuk*. Thereupon a man came out from the house, and shot him, hitting him under the wing.

This (or another?) girl is also said to have been swallowed by a narwhal, but to have been puffed out again by it.

XVI. THE UINGNIAQSSUQSSUIN.

Once upon a time the uingniaqssuqssuin (swordfish?) entered a bay where there was a walrus and cut off his flippers. The walrus struck him on the head with his tusks, and then the swordfish swam off. They are called "Having knives" (ssavilingaptaon).

XVII. THE BLACK BEAR.

Two brothers left their home, going far away over the sea. Finally they reached land again. Here they saw an agli (black bear), a large animal living in a hole in the ground, and having no claws from digging, but possessing large teeth.³ They threw stones at him but missed him, and he retreated into his cavern. The brothers entered the cavern, and one of them thrust his spear down the agli's throat into his vitals. His young ones jumped at the men and bit at them like dogs, and they came out again, leaving the spear

¹ A wife who had originally been a fox is mentioned by Rink, *T. and T.* p. 143, and Turner, p. 264. Rink, p. 186, gives a story of a woman who married a huge reptile, that was later attacked and slain by her brothers.

² This tale is found in Greenland (Rink, *T. and T.* p. 126), and in Labrador (H. I. Smith, *Journal of American Folk-Lore*, vii. 211). Cf. also Rink, p. 465.

³ A fabulous animal also in Baffin Land, where it is called agdlaq (Boas, p. 640).

in the agli, from which wound he soon died. The two brothers now separated. One went ptarmigan-hunting, and was lost, but the other finally reached his home again. When his mother saw him return (whom she believed dead), she defecated from amazement and surprise.

XVIII. THE AGLIRTOQ WOMAN AND THE BEAR.¹

A woman ran away from men. She came to a snow-house, owned by a bear. The bear was inside, but had changed himself to a man. This woman, who was aglirtoq (under restrictions), went into the house. After a while the bear, who was also in the snow-house (but whom she had not seen, as the house was a double one), got up and went into the entrance passage, where he put on his big skin and thus became a bear. Then he went down to the water and dived. He stayed under a long time, but finally reappeared, carrying a seal in his mouth. This bear then skinned it, and brought the seal into the house. Then he cut up the seal he had caught, and gave that aglirtoq woman some of the skin [fat ?] to eat. She gave her children some of the skin and then went away, going home. When she arrived, she told her story: "There is a bear who has a snow-house. I went in. He caught a seal and I ate of his catch. He gave me its skin to eat."

XIX. QIGEXSSUUNG.

In a house was sleeping Qigexssuung (an evil old woman); in another near by, a woman with a child, which she was still carrying in her hood. Into this house came Qigexssuung. The woman woke up, and, seeing her, hurried out and away, leaving her child. Qigexssuung thereupon cut off the child's head and ate some. Later she ate the rest, too.

XX. THE BEAR.²

A woman had a bear for a child. At first it was small, but soon it grew very large. It used to go out and hunt seals and bring them home, thus providing for her.

One day, however, he was hunted. First the dogs caught him, and then the men came up and speared him and thus killed him. When his mother heard this she began to cry, and cried until she was turned to stone. She can be seen even now at Ita.

¹ Cf. Rink, *T. and T.* p. 462; Boas, p. 638; and also Rink, p. 413; and, for a similar idea, Rink, p. 470.

² Cf. Rink, *T. and T.* p. 413; Boas, p. 638.

XXI. KIVIUNG.¹

1. A woman put a boy on the water, and he floated away, sinking and rising. Each time that he came up he looked more like a ground-seal, until the people who were looking for him could not distinguish him from one. His name was Uxssung (ground-seal). The men pursued him in their kayaks, but he caused them all to drown. He saved only one, who had been good to him, whose name was Kiviuk. Kiviuk came to a far distant land, where he met two women, with whom he stayed. A large man tried to shoot him with his bow, but was unable to.

2. Kiviung was going far away, paddling in his kayak. He was following a woman who was travelling on the ice. Far away Kiviung followed her, because he was an angakoq and knew everything. Finally, far away at Tinussaving, he caught and cut up many narwhals. Then Kiviung, still paddling after her, at last caught up with her. Then he cohabited with her. Then Kiviung went back to his wife, going in his kayak. When he reached her, Kiviung said: "There! Where is it? I see her in Tinussaving. There she lives and cuts up many narwhals, and lives on them."

XXII. IGIMÄSSUXSSUQ.²

Igimässuxssuq, or Igemarassuxssuq, was a very large man, who lived at Qangaxssut (Cape Parry), and killed and ate people. His wife became afraid, and weeping ran away to Akpan (Saunders Island). He followed her, going over the ice, until he also reached the house. "Let me come into the house," he said. The door of the house was small, and Igimassuxssuq was a large man, but at last he managed to squeeze into the house. [When the people asked him where those were whom he had eaten] he said, "Some one else has eaten them." Then his wife tied his hands with thongs, and the people said: "Let his wife stab him with a knife." Then his wife stabbed and killed him.

It is also said that another man later strangled her, and slashed her open in front.

¹ This tale, though obscure and fragmentary, is given for purposes of comparison. A complete tale about Kiviung is found in Greenland (Rink, *T. and T.* p. 157) and in Baffin Land (Boas, p. 621). The first portion also occurs in Labrador (Rink, p. 469, *The Swimmer*) and Angmagsalik (Holm, *Sagn*, p. 47). See, also, Rink, p. 222.

² Found in Labrador and Greenland (Rink, *T. and T.* p. 106), the Central Regions (Boas, p. 633), and East Greenland (Holm, *Sagn*, p. 11).

XXIII. QAUAXSAQSSUQ.¹

Qauaxsaqssuq was a boy that was maltreated by all. In the daytime his mother hid him in the beds, but at night she had to take him out. Then he slept either in the doorway or on the roof, over the lamp-hole, in order to get at least a little warmth. He was generally lifted and carried by the nostrils, the crooked fingers being inserted in them. He always remained small, but his feet grew very large. He was a great angakoq (shaman), and was very strong. Finally he grew tired of the bad treatment he received, and showed his strength, after which, though he never killed any one, he was much dreaded and feared.

Once he was indoors, lying on the bed without any boots on, when a man arrived inquiring for him. "Qauaxsaqssuq has gone into the house over there, and is inside," he was told. Then the man called to Qauaxsaqssuq from outdoors, "Qauaxsaqssuq! Three large bears have come over from the land, and are now on the ice. Come out!" "Yes," said Qauaxsaqssuq, and hastened to dress and put on his boots. Then he came out and saw the three bears. Holding only a knife in his hand, he ran after them. He had no dogs to harry the bears and bring them to bay, but he soon caught up with them. He first seized the old one and twisted off its head, so that it was immediately dead. Then he took the cubs and knocked their heads together, and twisted their necks until they were dead. Then he took them up, the old one on one side, the cubs on the other, and carried them home. He brought the three bears to the assembled people, who proceeded to cut them up, put them in pots, cook them, and eat them.

Qauaxsaqssuq was immensely strong, and what was heavy for others was very light for him. In spite of his small size, he could easily lift the largest rocks. He had enemies, who however were afraid to do anything against him openly. So once, when he went away to Qavanganiq, where he had a kayak, they secretly cut a hole in the skin-covering of his kayak. When Qauaxsaqssuq got into his boat, and out into the water, the boat began to fill with water, and thus it was that Qauaxsaqssuq drowned.

XXIV. THE TORTURED GIRL.

A poor family had a daughter who did not want to marry. In another family, better provided with meat than hers, were two young men, suitors for her. When she refused them, her parents grew angry. They hung her from her feet until they supposed she was

¹ In Greenland, Kagsagsuk, Kausaksuk, Kausaksuk, etc.; in Labrador, Kaujak-juk (Rink, *T. and T.* p. 93); in Baffin Land, Qaudjaqdjuq (Boas, p. 630). See, also, Turner, p. 265.

dead. When the body was dry, they hung it in a cave. The two brothers went to look for the body, and at last found her still alive. When the girl saw them coming she sang :—

Tartuka issialugi
tingoga nuyaralugi
omatiga nakturalugo.
My kidneys are my eyes,
My liver is my hair,
My heart is my belly.

The brothers then put her body on a skin blanket and carried it out.¹

XXV. AKSSAIT IQOXIE (HE CUT OFF HER FINGERS).

They were all sleeping in the house, when she began to eat her father and mother. Her parents awoke, and went out of the house. The people now all ran away, and entered an umiak (large skin-boat). Her father, however, went to the house for a knife, and brought his daughter down to the water. Because she had not wanted to marry, he cut off her fingers when they were in the boat. The fingers became the various kinds of seals (except *Phoca barbata*), and walruses, and narwhals.²

XXVI. THE SUN AND THE MOON.³

The sun and moon were sister and brother. He loved her incestuously. She cut off her breast, saying to him, "*Tangmarma mamalunga*" ("I who altogether taste good," or "Enjoy the taste of all of me").⁴ Then she fled and he pursued. Both carried torches. He stumbled and fell, his torch being extinguished. They gradually

¹ This, the narrator claimed, was an actual occurrence. While he was still a small boy, a visitor came to the house while he was lying on the bed between his parents, pretending to be asleep. Then his father sang the above song.

² I was unable to obtain any explanation of this seeming fragment, which I have translated literally. The story undoubtedly refers to Arnaqagssaq of the Greenlanders, or Sedna of the Central Eskimo, who is known as Nerivik at Smith Sound; but the Eskimo refused to identify positively the woman of this story with Nerivik. In two points—the eating of the parents, and the woman's unwillingness to marry—there is resemblance to the corresponding tale of the Central tribes (Boas, pp. 584, 586). See, also, Rink, *Eskimo Tribes*, p. 17; Turner, p. 262.

³ Cf. Rink, *T. and T.* p. 237; Boas, p. 597; Turner, p. 276; Holm, *Sagn*, p. 34.

⁴ In Greenland she says, "Since my body seems to please thee, pray take these and eat them." In Baffin Land her words are, "Since you seem to relish me, eat this;" at Point Barrow, in Alaska, "My whole person being delicious, eat this also." ("*Ta-man'g-ma mam-mang-mang-an'g-ma nigh'-e-ro*," that is, "*Tam-arma mamarmat ama neriuk*.")) In Angmagalik, she says, "Since you like me so much, eat me."

rose from the ground until they reached the sky. They now live in the sky, in a double house having but one entrance (*qarcaring*). In one house lives Aningāna or Aningān, the moon, with his wife Akoq, or Aqong; in the other, Serxineq, the sun. In front of the house stands Aningān's sledge, piled full of seal-skins. He has a number of large spotted dogs, with which he often drives down to the earth.

XXVII. ANINGAN.

1. A girl lived with her grandmother. One day, Aningāna, the moon-man, came down, importuning her to allow him to cohabit with her. She first asked her grandmother for permission, who granted it. Then she went out with Aningāna. When they came in again, they found there was nothing to eat. Aningāna, however, did not go out to get food, but said, "For the cohabitation I shall cause to present themselves to you a great number of foxes." Having said this, he went away, while the grandmother and grandchild remained in the house. Soon a fox entered the house of his own account, and then another, and still another; and a fourth came into the house, and a fifth, and a great many, so many, in fact, that the house was crowded, and the old woman almost smothered. Thereupon the women said, "Sh!" thus driving out part of the foxes. The rest they killed and ate. The foxes thereafter did not come in again.¹

2. Aningān drove down to earth and brought back a woman, whom he put into his house. He cut or stabbed the soles of her feet, so that she could not leave him. Aqong (his wife) desired Aningān, and panted, "āx, āx." He, however, did not desire her, and threw her away from him toward the window (that is, off the bed). He forbade the woman he had brought to look into another house. She, however, disobeyed him, and in consequence the side of her face was burnt. She looked down from the sky, and saw a poor little boy in ragged clothes wandering about, unable to find his mother, and she wept to see him.²

XXVIII. IRDLIRVIRISSONG.

Irdlirvirissong has a house in the sky, and sometimes visits her cousin, Aningān. Her nose is turned up on the sides, and she carries a plate called *qengmerping* for her dogs, of whom she has a number. She waits for people who die, so that when they come she can feed her dogs on their intestines. She dances about, saying, "*Qimiti-aka nexessaqtaqpaka*" ("I look for food for my dear dogs"). If

¹ Compare Rink, *T. and T.* p. 441. The moon-man carries off a barren woman, and has a son by her. The moon frequently is said to have seduced unmarried girls (Cranz, p. 295). Compare, also, Holm, *Sagn*, pp. 72, 75.

² The whole tale seems mangled.

the people laugh, she cuts them open, and gives their entrails to the dogs. Otherwise they are spared. Aningān warns the people not to laugh. When an angakok comes up to visit Aningān, he turns his head aside so that his laughter may not be seen. If he begins to laugh, Aqoq says, "*Qongujukpouq*" ("He laughs"). Irdlirvirisissong goes driving with her dogs.¹

XXIX. QALUTALING.

Qalútalíng is a woman who lives at the bottom of the sea. She says, "Psh, psh, psh!" (the "sh" being pronounced through one corner of the mouth and being drawn out). She can be heard but not seen by men. She is also known as "Amautiling" (having a hood), and can carry men in her hood.²

XXX. FRAGMENTS.

1. A woman who was beaten by her husband ran away into the wilderness. A large tuneq found her. When he felt sleepy, she went away. On the great ice-cap she saw an old woman, and, following her tracks, went in her house. Then she went home (?). When she got back, her husband said, "Why do you come in now, when I am no longer looking for you?" Thereupon she speared him, and, when he ran away, followed him and speared him in the stomach, so that he died. After she had thus killed her husband, she herself was killed by the people.

2. Talitaxssuang, an evil man, stabbed a person while asleep. He entered the house, killed the person, and pulled him out by the legs.

3. A little boy, named Aninang, had been killed by his mother. One night, when every one was asleep, he came back from the grave. Slowly he crept on, then suddenly jumped upon his father and mother and began eating them. The rest of the people ran away horror-stricken, on a cake of ice, and paddled away on it. Later a man accidentally came to the house in which the boy was, and, finding what had occurred, killed him with a knife.

4. An old man was sitting outdoors half asleep, when a large bear came up and ate him. A woman who saw this occurrence called her brother, who, though only a boy, seized a spear and speared the bear through both eyes, thus dispatching him.

5. A little boy who had neither father nor mother, Qituaxssung

¹ Erdlaveersissok in Greenland (Rink, *T. and T.* pp. 48, 440); Ululiernang in Baffin Land (Boas, p. 598); in Angmagsalik she is the sun's mother (Jupiter). See Holm, *Sagn*, p. 80.

² Among the Central Eskimo, Kalopaling or Mitiling puts drowned hunters in his hood. He lives in the sea, and can only cry, "Be, be! be, be!" (Boas, p. 620).

by name, was playing with a number of other boys. Suddenly he sank into the rock, but the others ran away and escaped. "My spear!" he cried, "where is it?" The people tried to spear him, but did not succeed. They also tried to tip over the stone, but only succeeded in making it rock. Finally the boy died inside. (The latter part of this story is very obscure, owing to a number of unidentifiable words.)

6. Imī'ne had two wives, but was a very poor hunter. He used to go out hunting with four other men, but though they got walrus, he never did. His wives twitted him about this, until one day he returned from the hunt, saying he had killed a walrus. They rejoiced exceedingly, but when he brought his booty, it was only a gull, and a small one at that. He had fooled them.¹

A. L. Kroeber.

¹ A number of anecdotes like this are collected in the Greenland story of Kasiagsak, the great liar (Rink, *T. and T.* p. 291).

THE OCIMBANDA, OR WITCH-DOCTOR OF THE OVIMBUNDU OF PORTUGUESE SOUTHWEST AFRICA.

IN July of last year the Anthropological Department of the Field Columbian Museum secured an ethnological collection from the Ovimbundu of the Portuguese African province of Angola. The collection was made by Rev. T. W. Woodside, a missionary for seven years among the Ovimbundu, and, on account of its completeness and the full data which accompanied the objects, is of unusual importance and value. Perhaps of chief interest among the series of objects illustrating the various phases of native life in this region is the complete "medicine chest" of a witch-doctor. This I shall describe, making free use of the extensive notes furnished by Mr. Woodside, supplemented by several conversations during which the objects themselves were discussed, and much information furnished concerning the Ovimbundu in general. The collection under consideration was obtained from a single individual, and has seen long use.

The Ovimbundu are a southern division of an extensive group of people known as the Bundas, who, in turn, belong to the group of Bantu populations. They occupy the territory of the Bailundu and Bihe plateaus, from Bengualla to the Quanza River, a table-land 4000 to upwards of 6000 feet high, and in south latitude about twelve degrees. The Ovimbundu are described by Mr. Woodside as a dark-skinned people, varying from coffee-brown to quite black, with thick curly hair. They are entirely uncivilized, but are a peaceable, kindly people. Their food is chiefly vegetal, although they possess cattle, sheep, goats, pigs, and chickens. They practise polygamy, and the women prepare the food and do nearly all the field work. The men are famous as traders, and journey to the interior for rubber, wax, ivory, and slaves; the latter they secure by purchase from the country of the Lubas. The principal medium of exchange is a cheap cotton cloth which is obtained from white travellers.

Among the Ovimbundu, as in nearly all parts of Africa, the witch-doctor is an important personage. He is feared by all classes, and often has more influence and power than the chief himself. Whenever anything is lost or stolen, they apply to the witch-doctor to find out where the object is, or who is the thief. As no one is supposed to die a natural death, the doctor is called in to discover the witch who caused the death. To him they go for all kinds of charms to protect themselves against all evils, or to cast a spell on some one whom they wish to injure; to him they also go for help in

case of sickness. He is also a diviner, reading both the past and future. At all spirit feasts, at the installation of a new chief, in preparation for war, and on almost every occasion the witch-doctor plays a prominent part. He bears an influential position among his people, and his art is the source of a considerable income, for always before he begins operations the pay must be brought and laid down before him. Thus it is that he is loth to part with even a few of his charms, much less a full set.

The ocimbanda does not inherit his power, but must serve a long apprenticeship to some old witch-doctor, whom he pays liberally. He is then given a small basket with a few charms, to which he adds from time to time. His idols and charms are not made by him, but are purchased one by one. All of these objects are considered powerful, *cikola* or sacred, and the common people are afraid to touch them; even the touch of a white man is sacrilegious. One of the distinguishing features of a witch-doctor's costume is a head-dress, *ekufue*, made of long porcupine quills fastened together at one end, sewn to a cloth disk about two inches in diameter. Many of the quills are over a foot in length. This headdress is only worn when divining. He also occasionally wears about the loins a girdle, *uya*, consisting of a strip of antelope skin sewn together along the two edges, thus forming a pouch which contains medicines. Attached to the girdle are war charms and medicines, of which he eats from time to time. There are also several kinds of small skins in the collection, on which the doctor kneels when about to perform. Two pigments should also be noticed. The first is a white, clayey substance, *ocikela*, with which the ocimbanda paints himself, and with which he also marks the person whom by his divining he has discovered to be innocent, the sign of acquittal being a mark across the forehead and down the arms. The other pigment is a red clay, *onongo*, with which he also marks his own body and employs as the sign of guilt.

Of the various objects of the ocimbanda's outfit proper, the most important is the basket, *uhamba*, in which the outfit is kept. When it is said that so and so has a "uhamba," it means that he is a witch-doctor. The basket is thirteen inches high by nineteen in length, and eight inches in thickness. The ends are rounded, thus giving the basket, as seen from above, an elliptical form. The cover, three inches in height, fits closely down over the basket, after the manner of our telescope bag. The bottom of the basket is made separate, and is fastened by means of an interlacing of grass braid. The sides of the basket are simply one long strip of interlaced reed and bark fibre, the ends overlapping and being fastened together by the grass braid, which passes up continuously from the bottom to

the top of the basket which it circles, thus giving a decorative effect as well as affording additional strength. The lid is built in a similar manner.

Only second in importance is a small basket-shaped gourd, *ongombo*, used in divination. The basket is ten inches in diameter and three inches deep. Around the rim is bound two bands of grass fibre, thus affording strength, and, by means of the manner of binding these in place, a certain amount of decoration. The basket has evidently seen much use, for the bottom is cracked in several places and has been mended with cotton thread. On two sides near the rim are two cowry shells. The contents of this basket are extremely varied, all the objects being in the nature of charms. Among them may be enumerated several small images made of different kinds of wood, horn of a goat, ox hoof, piece of pig's foot, lion's tooth; skin from the nose of a hyena, to smell out crime; bone of a person, a supposed witch; chicken bones, and a chicken head with open mouth, which is supposed to represent a gossip; and dozens of other trinkets, each having its own significance in the eyes of the witch-doctor.

During the process of divination two images, *ovitakas*, representing male and female, are set up before the ocimbanda, that he may cause them to be inhabited by spirits. These are not worshipped as idols, yet are venerated in a sense by the common people, especially by women and children. The images are carved out of hard wood, and stand a little over a foot in height. Each one is partially clothed in a cotton wrapper, and bears about the neck several strands of native beads. They possess unusual interest, as on the back of the head of each the manner of wearing the hair of each sex is carefully portrayed. Attached to the male by a string around the neck is a rosette of dull red and yellow feathers, one of which has been artificially notched. To enable the ocimbanda to call the spirits into these images, he uses a whistle, *ombinga*, consisting of the horn of a small antelope inserted into an ox-tail wrapped with beads arranged into broad bands of white, black, and red. Furthermore, when about to divine, the doctor eats a number of ants. He also has some medicines known collectively as *ovihemba*, which are kept in a skin, from which he takes and eats before and during divining. Of rattles, *ocisikilo*, shaken by the ocimbanda during the practice of his art, there are two, both bottle-shaped gourds containing cannalilly seeds.

When the ocimbanda goes to divine, he first carefully spreads his skins one upon the other, and upon these he places his basket of charms. He puts white and red clay on his eyebrows, cheek bones, shoulders, and elbows; also stripes his body with these clays, and

puts on his necklace and headdress, which gives him a strange, wild appearance. Taking one of the gourd rattles, and giving the others to the parties interested, setting up the images, he is ready for operations. He begins by shaking the gourds and blowing the horn whistle, at the same time chanting in a minor strain, all the rest responding in chorus. In this way he works himself up into a sort of frenzy. He then takes the basket of charms, and, by throwing them slightly, claims to be able to read from them the past and future, and to declare the guilt or innocence of a person. In this way trivial matters, as well as the most weighty, even life and death, are decided. For instance, if, while determining whether an accused person is a witch or not, in his shaking and throwing of the charms the little horn with the wax and red seeds should stand upright, that would be taken as evidence of guilt; while if, on the contrary, the little image with the small cowry shell on the head should stand upright, that is evidence conclusive that the person is innocent. Not only is the question of guilt thus decided, but witch-doctors are thought to be able to predict coming events.

An important object in the outfit is a large horn of the roan antelope, containing a smaller antelope horn, medicines, oils, etc., prepared by the ocimbanda. This is known as *ombinga*, or "loaded horn," and is considered efficacious in warding off from its possessor all harm, lightning, disease, witches, spirits, wild animals, etc. Carried upon journeys, it also insures a prosperous issue to the undertaking, and affords as well protection. Somewhat similar in construction, but used for an entirely different purpose, is the *ocifungo* or rain wand. This is the tail of an ox, into which are inserted two small horns with medicines and oils. By blowing the horns and waving the tail, the ocimbanda is supposed to drive off rains at will.¹

Of numerous small charms, *umbanda*, in the collection, two are of sufficient interest to merit notice. One consists of two four-inch-long bottle-shaped objects made of woven string, from the mouth of each of which projects a two-inch tuft of very tiny feathers. The two objects are joined at the top and bottom, and singly bear a decided resemblance to a Hopi *tiponi*, or religious society's palladium. They contain medicines and are worn from the neck. This is a special war charm, and affords protection against bullets and all harm in battle. The other charm is an ox's hoof into which is thrust a small antelope horn and medicines. In times of special danger, it is put up somewhere in the village for protection. Still

¹ Mr. Woodside also states that this same power is attributed by the Ovimbundu to white men; and when they are told that we do not possess this power, "they calmly look us in the eye and say, 'wa kempa' (you lie)."

another form of fetish for protection are two small images also known as *ovitekas*. They, like the other *ovitekas* described above are of wood, but are rudely carved from two round pieces of wood about sixteen inches long. No attempt has been made to represent the human form in any detail, only the face, neck, and arms being indicated. The face of both images has been besmeared with some reddish black pigment. These were placed where the path to the village branches off to the caravan road. A small hut before which they stood was built for them, about two feet square, and between two and three feet high, with a thatched grass roof. Within was a shelf on which from time to time was placed food, corn, and a small gourd of beer. This was done to appease certain spirits which were supposed to be angry with the village and were causing sickness.

For the so-called poison test three medicines are employed. The first and most common is known as the *ombambu*, a drug obtained from the country east of the Quanza River, and represented in the collection by a piece of bark. It has the property of a powerful spinal irritant, and it is said that a very small quantity will produce death. There is a current belief among the Ovimbundu that if a bird alights upon the *ombambu* tree it will fall down dead. The second drug, or *ombambu*, employed in the poison test is obtained from the Bihe country, and is represented by several roots. It is taken in the form of a decoction. The third test is known as *onsunga*. This is a mixture of powdered herbs, and is obtained from the country of the Ganguellas. With these three drugs should be mentioned a small gourd, *okopo*, used by the ocimbanda in mixing the medicines, and from which during the poison test the parties drink. The test medicines are stirred with the foot of a small antelope. Occasion for the administering of the poison may arise in various ways. Frequently one person will accuse another of being a witch. The accused may deny it, and appeal to the poison test to prove his innocence. They go to the chief, who calls an ocimbanda, who mixes up a concoction in a gourd, and both the accuser and accused drink. If the draughts make one sick and he vomits, he is acquitted; and if the other one becomes very sick and does not vomit, he is said to be the witch. This same test is often appealed to in other matters where one affirms and another denies. A man may drink by proxy, that is, he may have a friend drink the poison in his stead, or, more frequently, a slave drinks for his master.

Finally, it must be noticed that the ocimbandu is also a medicine-man. He undoubtedly possesses some really valuable remedies, but there is so much of the fetishistic cult bound up in the administering of the remedies that when they do help a person the credit of

the cure is given to the charms and incantations. Of the medicines contained in the collection I shall only mention four: The first is a love medicine, *ekulo*, a powdered mixture of seeds. When a wife becomes jealous of the other wives of her husband, she complains to her mother, who advises her to cook a chicken and in the broth to place some of this medicine, which, when her husband eats thereof, will compel him forever to love her above all the other wives. The second remedy is an emetic, *asangu*. This is frequently used, as, for example, when in the poison test a person becomes very sick, and the guilt has become fully established, the doctor will administer an emetic to save life. In cases of difficult labor, the woman is given a small piece of the bark of the *oluvanga* to chew. For rheumatism, *ovihata*, a mixed powder called *omatoli*, is used.

George A. Dorsey.

THE LEGEND OF THE HOLY GRAIL.

v.

AN account has been given of the evolution of the legend in French romance. Before proceeding with an account of the forms taken by the legend outside the limits of the French language, it may be advisable to offer remarks on the manner of development of mediæval romances, and on the characteristics which ordinarily belong to the later versions of a tale as compared with earlier forms of the same story. In a literary cycle such as the Arthurian, it is first of all to be noted, that as the compositions are generally works of conscious art, so the manner adopted by the reconstructor in dealing with his material depends on his own choice, and is subject to the greatest variation. As an imitator, he may follow the data of his original with slavish precision, or, as a recaster, may use the greatest freedom in his rendering, to an extent which renders his production essentially a new work : he may expand the narration to inordinate length, or may abstract its situations, or omit certain of its episodes ; he may confine himself to the *dramatis personæ* supplied by him, or may ornament his work with a wholly new set of proper names ; he may, in short, use all the freedom which a modern dramatist may employ with regard to the treatment of a non-copyrighted theme. Furthermore, if he himself is not a cultured person, and if he is obliged to receive his suggestions at second-hand, he may exhibit all the variations and misunderstandings which naturally result from the intervention of a third mind ; or he may seize on certain floating ideas and general notions, and so construct an independent novelette, which may thus be intermediate between the character of an original flight of imagination and an adaptation of a celebrated production. Mediæval authors enjoyed the greater freedom in this respect, because books were rare ; and, unless the romancer belonged to the highest literary circles, his use of his material was not likely to be questioned, and he stood in little danger of indictment for plagiarism. The forms likely to be taken by variations are therefore infinite, and the imagination of the writer is not easily to be limited by definite rules. Nevertheless, speaking generally, some observations may be offered on the criteria characterizing later versions of a story.

(1.) The natural course likely to be taken by a narrative was gradual expansion. Beginning, perhaps, as a brief poem capable of being concluded within the time of a single recitation, it would receive rapid increment in two ways. On the one hand, the additions would be external ; prefaces would represent the *enfances* of

the hero, or would lay the basis of the tale in an earlier generation by recounting the fortunes of his parents : on the other, the brief history would be thought worthy of a sequel carrying on the activity of the main performer. As the authors contributing these extensions would usually be persons of moderate imagination, they would be apt to carry out their narrative by frequent repetition of the ideas and motives furnished by their original. Examples of such process have been shown in the continuations of the *Perceval*, elaborate fictions in which misunderstandings of an incomplete original furnished no small part of the matter. Supposing several such prefaces to exist in the case of any one work, then the critic should first of all consider whether the main situations, and especially the proper names, exhibit agreement : if so, he would infer that the various improvers had a single source no longer extant ; but if the outlines differed, he would suppose that the several authors were guided solely by their respective whims. To trifling agreements in detail, in the face of general independence, he should not attach much consequence, because such resemblances would probably be found explainable as common inferences drawn from situations in the original, which the several authors had understood, or misunderstood, in a similar manner.

(2.) The story grows also internally, by the continued interpolation of new episodes. In virtue of such increase, the tale would require to be separated into portions capable of separate recital, and in this way opportunity would be offered for rearrangement of the various episodes. So long as the narrative was unwritten, this process would proceed freely ; the record of the fiction would interpose difficulties, but not put an entire stop to this manner of evolution. If one tale be found to contain as its foundation epic material belonging to another, while including also new matter intercalated between the divisions of the story, it may be taken as certain that the former is a recast based on the latter.

(3.) The portions of a mediæval romance, as already noted, usually consist of independent episodes very loosely connected. On the part of an editor or imitator, it is natural to endeavor to bring these separate sections in closer relationship. One way of accomplishing this is by uniting the characters of the action in the ties of a common genealogy. Sometimes, in place of minor personages who are unknown or unrelated to the action, the reviser prefers to introduce characters with whom the readers or hearers are otherwise acquainted. The effort to connect, in either of these ways, one part of a story with the rest of the plot, or with the expectations of the audience, indicates a later production.

(4.) The subsequent and probably more sophisticated author,

finding the task of winning the sympathies of his audience a harder one, and under the obligation of surpassing in some way the attraction of the earlier work, commonly tries to do so by the accumulation of marvel and fantastic situations. In this cycle, at least, the progress of time is accompanied with a tendency toward wilder and wilder fiction. While the earlier poet was able to be more direct, and more in accord with the manners of his time and the realities of life, his successors become more and more romantic.

(5.) Where the reconstructor works for the people, he is strongly tempted to introduce into the action primitive elements which are already familiar to the people and likely to attract their attention. On the other hand, in his hands the psychology and human interest of the older author is likely to meet with complete shipwreck. From this relation it follows that no rule can be more incorrect than the canon of critical judgment, continually employed even by distinguished scholars, which measures the relative antiquity of two compositions according to the degree of barbarism which the plot may seem to exhibit. To use a figure which I have elsewhere employed, the pure gold of literature, falling into the baser metal of an earlier stratum of thought, ordinarily becomes an amalgam. In this case, the style and sentiment of the piece constitute a much better guide to its antiquity than do the facts of the action.

(6.) Where a work known to be of later date and in general correspondent to an earlier production contains certain independent features, the inference must be that these features result from the freely creative activity of the later author. The burden of proof lies on the critic who endeavors to prove the contrary; and in making this essay he must appeal to minds likely to be skeptical, and his failure to convince these doubters must be held to indicate the failure of the argument. In general, the existence of a celebrated work, like the appearance of a higher race of animals, has the effect of obliterating the intermediate steps by which it rose; earlier and inferior works are forgotten and pass away in the new radiance. The development, if it continues, now starts from a new centre; the lines of tradition converge toward the masterpiece, and are drawn through, as through a ring; subsequent divergences proceed from the fancy and pleasure of improvers who work on the lines of the new composition, and trust their own invention for its alteration; it is only in exceptional cases, and particularly where the material has had a long unwritten national currency, that parallel lines interweave with the process; ordinarily, it is useless to search beyond the new creation, or to expect the survival, in its variations, of any ancient remains which may throw light on the method of its production. In particular, where a generally close connection is admitted,

to assume the occasional influence of an early source is ordinarily only the self-deception of misapplied ingenuity, as the arguments by which such discovery is supported are apt to be characterized by sophistry. Broad common sense will usually pay attention to the outlines of the plot, as sufficiently indicating the relation, and lay little stress on the citation of minute variations. Learning, when employed to exhibit petty divergencies, is apt to become an organon, not for discovery, but for demonstration; with adequately minute erudition, any theory whatever can be triumphantly demonstrated.

TRANSLATIONS OF THE PERCEVAL OF CRESTIEN.

For two centuries the work of the trouvère continued to enjoy a European popularity; during that time, a cultivated reader in any country would have had no difficulty in obtaining access to the romance, while an outline of the situations might easily have fallen within the cognizance of unlettered persons. A Flemish rendering bears date of 1350.

The work of a Norse translator is rendered noteworthy by the freedom used in separating into two tales the two parts of the romance, relating respectively to Perceval (Parceval in the saga) and Gawain (Valver). The renderer chose to complete the former story by adding a brief preface and sequel of his own. In regard to the nature and functions of the dish or grail, he fell into complete confusion, misspelling the word, and also misinterpreting it. His error shows that a foreigner, acquainted only with Crestien's tale, would not be likely to comprehend the term.

THE PARZIVAL OF WOLFRAM.

An unlettered Franconian minstrel produced the most interesting of mediæval German epic poems. Wolfram of Eschenbach, who could neither read nor write, disclaimed for his work the title of book; nevertheless, his composition is essentially a product of conscious art, being indeed characterized by a style of peculiar individuality. The poet had a considerable knowledge of contemporary French literature, which he must have acquired by listening to reading aloud, while his own poetry must have been dictated in sections to an amanuensis. The task was undertaken in the early years of the thirteenth century; the character of the introductory part shows that, before giving out any portion of the work, the author had mentally elaborated the entire complicated plot.

That Wolfram could on occasion be a free romancer, and that he possessed sufficient fancy to make up a story on the base of vague suggestions, is shown by the fragments of his *Titurel*. In these the treatment is as wildly romantic as the theme; in order to recover the

jewelled leash of a hound for a lady who sets her hand as the price of the achievement, the hero sets out on a task understood to be attendant with danger. The idea may probably have been borrowed from some French story, like that of the "*Mule sans frein*," in which a knight is sent to a (fairy) castle in order to procure a magic bridle; but the details of the action could have had no origin save in the ready invention of the minnesinger. Into this tale Wolfram introduced many of the new proper names, obviously of his own devising, which occur in the *Parzival*, and even extended the number of such personages; the verse, therefore, was either subsequent to the more epic production, or, at all events, composed after the plan of the latter had been completed. It does not appear that the poet perfected any considerable part of his new undertaking; it is likely that his good sense perceived the inadequacy of the thin thread of dramatic movement, too slender to allow of sustained interest.

In an account of the poem of *Crestien*, it has been explained that the work consists of two portions nearly unrelated. The story of *Perceval* leaves the education complete in arms, love, and ethical insight; the hero is thus prepared for the accomplishment of his part in the action, but the incompleteness of the poem makes his future activity entirely conjectural. On the other hand, the adventures of *Gawain* break off in the midst of an undecided quarrel, leaving the knight still under the obligation of performing a series of tasks, concerning which conjecture cannot offer the least ray of light. Even after the accomplishment of these duties, it would still be necessary for the poet to interweave the strands of his narration, and unite the interests of the two heroes in a single scheme; respecting the nature of this intent, no contemporary had the least inkling. Wolfram was familiar with the tale of *Crestien*, but either did not know, or else preferred to ignore, the task of the continuators; he was therefore left to finish the history in his own manner, and proceeded to cut the Gordian knot in a very summary fashion. The proposed combat he ended by a reconciliation; the remaining duties of *Gawain* he altogether overlooked, and went on directly to the task of combining the sections of the narrative, and bringing the two chief actors into relation. For this purpose he had recourse to an expedient borrowed from another poem of *Crestien* (that relating to *Yvain*); *Gawain* is made to meet his friend *Parzival* without recognition, and to fight with him an undecided battle, terminated by discovery. In Wolfram's mind, *Parzival* has not yet accomplished sufficient to pass for a hero of the Grail; he has indeed proved himself the peer of the best knight of Christendom, but heathenness remains (just as we find contemporary French romancers disposed to introduce into the Grail legend the heathen

world). For the purpose, Wolfram can hit on nothing better than to repeat the idea of an accidental encounter; Parzival is made to meet his pagan half brother, a king of India. Poetic necessity being thus satisfied, nothing remains but to have Cundrie, the Grail-maiden, conduct the brothers to Munsalvæsche, where Parzival is at last able to put the required question, and is recognized with joy as the destined healer of the sick Anfortas, whose successor he becomes. The conclusion requires an introduction; provision must be made for bringing on the scene this half brother. Accordingly, in a first book (to employ, for the sake of convenience, such modern division), the poet makes Gahmuret, as servant of the caliph (the Baruch in Wolfram's nomenclature), meet a heathen queen, with whom he has a temporary alliance, and who bears him a son, of color checkered between white and black. Deserting Belakane, Gahmuret proceeds to Waleis (Wolfram's transliteration of Gales, Wales, a country which to him was in the air), where he marries Herzeloyde, and himself ultimately falls in the cause of the caliph, leaving the widow to bring up her son Parzival, whom she endeavors to keep from knowledge of the chivalry which has cost her so dear.

In these ingenious additions, there appears to be nothing which need be supposed beyond the powers of Wolfram's own invention. The proper names, as seems to me, are quite enough to show that no French author had part in the composition, as indeed the entire action seems eminently characteristic of a German poet.

The portion of the poem which answers to Crestien's work exhibits several of those features noted as characteristic of later narratives. The persons are brought into relation by a complicated genealogical system; the parts of the action are carefully interwoven. Romantic episodes are introduced; thus Crestien introduces a lady who is mourning over her slain lover, and from whom the hero learns the mistake which he has made in failing to put the required inquiry; pleased with the situation, at a later time Wolfram shows us this damsel in the character of a nun of love, and at last exhibits a glimpse of her person as laid in death beside her lover. The Frenchman represents his youthful hero as listening with pleasure to the singing of birds in the forest; the German romantically represents the ambition of the childish Parzival as awakened by these songs. In the French, the mother counsels her departing son to observe the main rules of chivalry, to serve ladies, obey elders, and adore God. With the minnesinger, the advice becomes more extravagant; cautioned to avoid the attempt to ford streams which are not clear, the youth, literally obedient, keeps on one side of a runlet. The honor of wedded love is expressed in the

elevation of the heroine to the rank of wife, under the symbolic name of Condwiramurs. Misinterpretation plays a considerable part; as already remarked, errors in the understanding of pronouns cause the maimed relation whom Perceval was bound to relieve to be converted from a cousin to an uncle, while a like error causes the youth to be represented as learning his name from his cousin, instead of communicating it to her. In these cases it is evident that the writer has reflected on the French text; and in the biography, with an exception presently to be noted, there is no alteration of importance not capable of such explanation.

In spite of this obvious relation, the German poet tells a different story: in order to defend himself against the charge of erroneous translation, he affirms that he has derived his version of the tale, not from Crestien, but from a Provençal minstrel, a certain Kiot, composing in French. While in Anjou, the latter had obtained his information from an Arabic book written before the Christian era by a certain Flegetanis, who on his part had come to a knowledge of history in virtue of his astrological knowledge. It appears quite unnecessary to take such statement as serious, or as anything more than one of the inaccurate pretences regarding the sources of their narratives usually employed by mediæval authors.

If, however, in the biographical story, Wolfram has in general followed the *trouvère*, the case is quite different in regard to the portion of the poem relating to the Grail. It has been shown that in the work of Crestien the dish occupies a subordinate and indeed accidental position, while in the later French romances it becomes the centre of the action. Now in the poem of Wolfram we find a series of representations which correspond to these later compositions.

(1.) In the *Parzival*, as in the French prose romances, the Grail is made the symbol of a spiritual kingdom intended for the hero of the story. (2.) It is defined as the essence of all that is desirable, as that which grants the fulfilment of human wishes; corresponding is the definition of Robert de Boron. (3.) It is kept in a temple attached to the palace of Anfortas, the maimed relative whom the hero is to relieve; just so, in the *Queste*, its place is in a chapel belonging to the palace of the Fisher King. (4.) In this temple, apparently, it remains on the altar as the centre of a daily service; such is the description in the poem of Robert, where, as above set forth, it answers to the eucharistic chalice. (5.) It magically supplies the household with food; so in the later French romances, but not in Crestien. (6.) Each banqueter receives such fare as he may desire: an approach to this conception appears in the *Queste*, where the Grail is said to supply all that is desirable; but in the French

work the underlying symbolism is apparent. (7.) The Grail has a curative property, and sufferers are kept alive by its influence. In the same manner, the insane Lancelot, in the French prose romance, recovers his sanity from the Grail; and in the *Queste* we read how a sick knight is healed by its apparition. (8.) It is invisible to unbelievers. In the *Queste* the sinful Lancelot loses his sight in consequence of beholding the vessel, and in the *Pellesvaus* it refuses to appear to Lancelot. (9.) It gives oracles which guide the conduct of its votaries; these are furnished by letters of light visible on the rim of the Grail. In the *Joseph of Arimathæa*, also, the course of the servants of the Grail is guided by oracles which it furnishes, either by means of a voice from heaven, or letters brought from heaven by an angel. (10.) The service of the Grail requires celibacy; with Robert de Boron and the French prose romances, celibacy is a requisite to the highest excellence. That Wolfram excepts the king of the Grail is plainly an inconsistency of his own. (11.) The agreement extends to at least one name: Wolfram calls the castle Munsalvæsche, and the country *Terre de Salvæsche*; in the poem of Robert we read that the personages of the action are to meet in the vales of Avaron (read Avalon, that is to say, Glastonbury); this is described as a savage country: —

En la terre vers Occident
Ki est sauvage durement
Es vaus d'Avaron.

(12.) The author of the history translated by Kiot is said to be the astrologer Flegetanis. In the *Grand St. Graal*, among personages connected with the race of kings of the Grail is a queen Flegetine (or Flegentine); the resemblance may be accidental, or the sound may have caught the ear of Wolfram, and served as the basis of his name.

The correspondences pointed out, certainly, cannot be considered as the result of independent developments. On the other hand, the story of Wolfram offers features which seem a result of the reaction of his own fancy. Thus, like the prose Galahad romances, he names a series of kings of the Grail; but not only the names differ, but also the country: Wolfram makes these sovereigns belong to the race of Anjou; in the choice of this province, he was doubtless influenced by the fame of the Plantagenets. So, as already noted, he makes the servants of the Grail constitute an order of Templars, who with the lance defend against intruders the passes of their country. These are dispatched to relieve lands in a state of anarchy, while the damsels, also by the divine mandate chosen from many lands, supply wives for the kings of the earth. The exigencies of the poet's plot, and also his high estimate of wedlock, induce him to relax the rules of the order in favor of its sovereign.

More remarkable is Wolfram's ignorance as to the nature of the Grail itself. As already shown, French romances waver between identification with the chalice of the Last Supper and the dish of the Paschal lamb. Wolfram has no idea that the Grail is a vessel of any sort; he takes it to be simply a jewel, apparently flat in form, which derives its power from an oblate deposited on Good Friday by a dove from heaven. This gem, originally in charge of the rebel angels, had been finally committed to kings of Anjou. Had Wolfram known of the Grail as a sacred dish, it would seem unlikely that he should have omitted that feature.

Wolfram identifies the Grail with the precious stone against which the phoenix rubs itself, and by the heat of which it is consumed; the name of the jewel, he says, was *lapsit* (i. e. *lapis*) *exillis*. This heat-producing stone is mentioned in the Grand St. Graal (but the bird is called Serpilion, evidently only a name of the phoenix); the gem is named *pirastite* (or *piratiste*). Wolfram must have had in mind some such appellation, and his corruption leaves no longer recognizable the original significance of the name. In the French romance, the introduction of the bird is symbolic, the phoenix being from patristic times the type of Christ; but there is nothing to show that the German poet intended to convey any mystic conception.

The correspondences pointed out allow only one conclusion: Wolfram must have received information, very likely of a piecemeal and inadequate character, concerning contemporary French romances dealing with the history of the Grail; the ideas thus obtained he treated with free imagination, and introduced as much as he saw fit into the framework of Crestien's narrative. In this manner the minnesinger was able to produce a composition as immortal as the story of which it is essentially an interpretation. As I have elsewhere remarked, the difference between the style and spirit of the two works is to be explained, not as a token of the superiority of the German poet, but rather as "the contrast in taste of a generation consciously romantic to that of a more epic predecessor: Crestien describes education in chivalry, of which the essential duties are charity and piety; Wolfram enlarges, but also blurs, the outlines of the action in favor of a presentation typically human."

HEINRICH VOM TÜRLIN.

About 1220, that is to say, somewhat more than a decade after Wolfram, an admirer and imitator of the latter, Heinrich of the Türlin, composed a poem of thirty thousand lines, reciting adventures of Gawein (Gawain). The fantastic character of the work illustrates the tendency of German romance, inclining to greater and greater extravagance. Heinrich was acquainted with the Perceval of Cres-

tien and its first continuation; in addition, he used other French Arthurian compositions, among these "Mule sans frein," "Lai du Corn," and "Lai du Mantel" (or variants of the extant lays). From this material, together with reminiscences of classical mythology, German folk-lore, and an abundant employment of free fancy, Heinrich produced an independent poem, called by him the *Krone*, which he pretended to have rendered from a French original; the tale he supplied with an outfit of proper names, in great measure of his own invention.

In the long narrative, the concluding and principal exploit is the discovery of the Grail. For the history, suggestions were contributed by the narrative of Crestien, abundantly altered and interpolated. In order to weave together the parts of his rambling and incoherent story, he followed a frequent practice of recasters by bringing the chief characters into relations of kinship. Thus, in the earlier portion of the tale, the hero is made to enter into a permanent love relation with a certain Amurfinia (the hint for whose personality is taken from the story of "Mule sans frein"); having occasion to introduce the enchanter who, in Crestien's account, constructs the castle of Igerna (called by Wolfram Clinschor). Heinrich represents him as a priest and magician, uncle of Amurfinia, named Gansguoter, who, after the death of Uter Pandragon, has bespelled Igern (Igerna), King Arthur's mother, by his playing on the viol, and built for her a castle. It is while undergoing an attack in a hostile castle (the *Cavalon* of Crestien) that Gawain is laid under obligation to find the Grail, or return within a year (the author is careful not to lay himself under the necessity of making his hero revisit the spot, as in the French tale he is bound to do); in this manner is introduced a quest of the Grail, which occupies the final part of the narration. The writer sees fit to complicate his inconsequent fiction by requiring the seeker of the Grail to carry certain amulets, namely, a ring given Arthur by *Vrou Saelde* (a German replica of the Latin *Fortuna*), the gem of a girdle granting invincibility, and magic gloves; these requirements give opportunity for long episodes, are stolen, and recovered with the aid of the benevolent Gansguoter. In the course of adventures, the hero reaches the abode of an unnamed sister of Gansguoter (and consequently aunt of Amurfinia), qualified as a goddess, from whom he receives directions in regard to his behavior when he shall arrive in the castle of the Grail; he is to avoid somnolence, and to ask a question concerning the Grail. Gawain, now accompanied by *Lanzelet* (Lancelot) and *Calocreant* (the *Calogrenant* of Crestien, *Colgrevice* of Malory), is presently conducted to the hall of his quest, where he is welcomed by an old man lying on a couch, who

offers a seat at his side, and listens to his guest's recital of experiences. The meal is served, and the hall crowded with knights, ladies, and attendants; at the banquet a lady and knight sit side by side. A youth brings in a sword, which he lays before the host; cup-bearers offer wine, which Gawain declines. After sewers with dishes, a procession enters; two maids with candles are followed by two varlets bearing a spear; two other maids bring a golden plate; another, what seems to be a knife; while the last of the train, who wears a crown, carries a reliquary of gold and precious stones; Gawain, looking at her face, recognizes the sister of Gansguoter, the same who had directed him as to his duty. The spear exudes drops of blood, which fall into the plate above which it has been placed. The pix is set on the table, and, when the lid is removed, appears to contain bread (presumably an oblate), of which a portion is eaten by the host. Gawain's companions have fallen asleep, but he himself remains awake, and puts the question, asking in God's name what the wonders signify. At the word arises a shout of joy; Gawain is informed that he has accomplished the adventure in which Parzival has failed, and set at liberty the inmates of the castle, living and dead; for it now appears that only the ladies are alive, the host and his male company being no better than ghosts, who by grace of God are once a year allowed this repast. Concerning the Grail, Gawain is told that it is allowable to tell no more, and receives as a present the sword. The host and his retinue, together with the Grail, vanish, and Gawain is left with the ladies. Gawain and Lancelot bid adieu, on their way find Kay, and after half a year arrive at Karidol (Carlisle), where is held a splendid feast.

This remarkable tale constitutes a curious pendant to the poem of Wolfram, as an example of the manner in which a facile but commonplace novelist was capable of varying the theme, with the intent of constructing a popular fiction. The verse, equally wanting in poetic and psychologic merit, has interest only for scholars, and as giving an example of contemporary taste. As the story is obviously artificial, self-conscious, and in great measure the invention of the author, there is no reason to suppose that the variations of the history had any other source than in the good pleasure of Heinrich himself. It is, therefore, to be considered as merely a turn of his own imagination, that the Grail is conceived as a pix instead of as a dish; that the master of the castle takes the place of his father as the person nourished from the sacred vessel; and that by a wild flight of fantasy the same personage is described as an uneasy spirit compelled to forego the rest of the grave, until set free by the successful achiever of the quest. For the rest, the

manner in which the poet weaves together the independent sections of the tale is a sort of forecast of the way in which Wagner finally chose to do so.

THE LATER TITUREL.

To a certain Albrecht of Scharfenburg, composing in the latter part of the thirteenth century, belongs the discredit of leaving one of the most unrecadable productions known to literature. As an imitator of Wolfram of Eschenbach, he appropriated all the worst features of the minnesinger's style, together with intolerable affectations of his own. His imagination was adequate to add new features to the conception of the Grail; this he described as a jewel, after the manner of Wolfram, but also as wrought into the shape of a vessel, used by Joseph of Arimathæa; an allusion showing his acquaintance with that romance, or its offshoots.

PEREDUR.

The story received treatment also in Wales; a tale of Peredur, son of Evrawc, is contained in the Red Book of Hergest, a collection written in the latter part of the fourteenth century. The problem of the relation of this story to the French of Crestien derives interest from the common hypothesis that the history, like other Arthurian narratives, was ultimately of Celtic origin. The question must be answered chiefly from a comparison of the outline of the plots. In the following abstract, intended to elucidate this connection, numerals are used to indicate sections of the tale correspondent to the French, and letters to show those which are original with the Welsh author. Minor additions of the Welshman are indicated by brackets.

A. A brief introduction narrates that Evrawc, earl of the North (that is, North Britain), with six sons, is slain in combats of chivalry. The widow, in order to keep her remaining child from knowledge of arms, with an unwarlike company retires to the desert, where the boy is brought up in ignorance of knightly weapons, but acquires skill in throwing sharpened staves. His character is marked by extreme simplicity; on one occasion, he mistakes hornless deer for goats, and, to the wonder of beholders, by speed of foot drives them to the goat-house.

I. The narration closely follows the outlines of Crestien's tale. Peredur meets in the forest knights, whom his mother declares are angels. He inquires the use of their arms, and resolves to become a knight; his mother, informed of his purpose, grieves, but finally consents, and gives him counsels; he plunges into the wood, and in a tent finds a lady, whom he kisses, from whom he takes a ring, and

by whose lover he is pursued; he rudely rides into the court, is recognized as the flower of chivalry by a dwarf and a maiden (here also a dwarf), who are therefore assaulted by Kei; he kills a knight who, has stolen a cup from Arthur, and dons the armor, with the aid of a member of the household (here Owain), by whom he sends back the cup, but declines to return to court until he has avenged the insult committed to those under his protection. (Within a week he overthrows sixteen knights, and sends them to court with the same message.) He reaches the house of a teacher (here an uncle), by whom he is knighted, with an injunction to put no questions concerning the remarkable things he may behold; he reaches another castle (of a second uncle), where he sees carried through the hall a bleeding spear and a salver (containing a man's head). He departs, and encounters in the wood, mourning over the body of a slain lover, a lady (his foster-sister), from whom he learns that he has been the cause of his own mother's death. (He compels the slayer to marry the bereaved lady, and sends the couple to Arthur's court; the king determines to go in search of Peredur.) He comes to the castle of a beleaguered damsel, who visits him at night to implore protection, and whom he succors by successively overthrowing the officers of the assailant, and that enemy himself. (Nothing is said of a love affair.) He meets the knight of the tent, defeats him, and reconciles him to the lady whose ring he has taken.

B. He vanquishes one of the cannibal witches of Gloucester, and visits the home of the witches, by whom he is taught chivalry and supplied with arms.

II. The narrative continues in close parallelism to the French tale, narrating how Peredur approaches the camp of Arthur, who, as above noted, is in search of him; how, at the sight of blood-drops on snow, he falls into a love revery; in this state he overthrows Kei, but is gently accosted by Gwalchmei (Gawain), and conducted into the presence of the king and queen.

C. Independent episodes recite the love adventures of Peredur while at Arthur's court. On the day of his arrival, forgetful of the lady whose beauty he had remembered in his muse, at first sight he falls in love with Angharad of the Golden Hand, and makes a vow never to speak until she shall bestow on him her favor. He accomplishes feats of valor, conquering giants and slaying a serpent; he becomes so wasted by sorrow that he is changed past recognition, and at court goes by the name of the Dumb Youth, who distinguishes himself in joust. Angharad relents, and Peredur discloses his identity; but after this success, the lady suddenly disappears from the action.

D. A long chapter deals with a new love affair. While Peredur

is in search of the gold-producing stone to be found in the tail of a serpent, respecting which he has received information from a malevolent personage called the Black Oppressor, he has occasion to destroy an Addanc, or water-monster, in which he is aided by a mysterious lady who appears to him on a mound, and bestows another stone, which has the property of conferring invisibility, on condition of love service. Thus assisted, he kills the serpent and gets the auriferous stone, which, however, together with the hand of a lady deserved by feats of arms, he bestows on a follower. He wanders to a place where is in progress a tournament, of which the prize is the hand of the Empress of Constantinople, a beauty of whom he forthwith becomes enamored, and who turns out to be the very person to whom he had sworn allegiance; during fourteen years he lives with the empress, who imitates the example of her predecessor in a sudden and permanent retirement from the scene.

III. We now have a continuation of the tale as in Crestien, — the denunciation before Arthur by the ugly maiden, who reproaches Peredur for his neglect to put the question which would have restored his uncle, the lame king; the announcement of various adventures to be performed by Arthur's knights, and the accusation of murder brought against Gwalchmei; the journey of the latter; the attack of the commons on the visitor; his defence with a chessboard-shield; his succor by the daughter of his feudal enemy, and release on the promise to return in a year: the writer assures us that his source was silent concerning the conclusion of this adventure. On Good Friday he comes to a hermit, who rebukes him for wearing arms on that day, and with whom he spends Easter (the hermit directs him to a palace where he may obtain information as to the Castle of Wonders (*i. e.* that of the Lame King, in which was kept the bleeding lance).

E. A brief episode describes how Peredur becomes a prisoner, and is assisted by the daughter of his jailer to appear incognito in a tournament, where he obtains distinction.

IV. The adventures of Peredur now follow the lines of Crestien's second continuator: we read of the castle of the self-playing chess-men, belonging to a lady called an empress; the quest of the head of a stag; the loan of a hound for this purpose; the theft of this dog, and the encounter with the knight of a tomb, who disappears; the adventure is uncompleted, and the lady of the chessboard, like her predecessors, drops out of the action.

F. The tale is cut short by a brief conclusion. Peredur a second time reaches the Castle of Wonders, where he finds Gwalchmei, and takes his seat beside his maimed relative (nothing is said of the question). It turns out that the bleeding lance was the weapon

with which the witches of Gloucester had slain the cousin whose head he had seen on the platter; the same enemies had also maimed his uncle. On the hero, therefore, devolves the duty of blood-vengeance, accomplished with the aid of Arthur. It is further explained that the various enemies encountered by Peredur, including the black maiden who had denounced him, were in reality the transformations of a cousin (who, as is implied, had thus acted the part of a benevolent fairy desirous to move the youth to perform his duty as avenger).

The sketch now given shows that the story consists of the plot of Crestien and his continuator as the groundwork into which is injected unrelated matter. According to an observation above made, such process of intercalation is an invariable mark of the expansion of a narrative.

The inference thence arising is converted into certainty by the consideration that the work throughout contains numerous and long verbal renderings from the French poem. Mistranslations occur; in several places it is obvious that the Welshman had in mind the longer and clearer French original, which his abbreviation has confused.

As to the names of the principal characters, the writer merely followed the usual Welsh practice in assigning to personages presumed to be of British origin appellations suitably British in sound. This process is naively illustrated by the remarks of the Welsh translator of the *Pellesvaus*: "And let the readers of this book excuse me for not being able to find Welsh names for the French ones, or for putting them as I am able; but this I know, that the name of the warrior that is commended here in French is *Penefressvo Galeif*, which is equivalent in Welsh to *Peredur*."

As for the interpolated matter, the greater part consists of chivalric fancies quite out of the line of old Welsh saga, while some portion is genuinely ancient. Thus the idea that the obstacles encountering the hero may turn out to be the creation of benevolently disposed fairies, or other supernatural personages, is a feature frequently appearing in Irish literature and folk-lore. But as these features are obviously insertions of the Welsh author, the origin of such additions is a question perfectly irrelevant to the present issue.

The language, costume, and character of the tale belong to Welsh romantic literature of the fourteenth century, penetrated as that literature was with the spirit of French romance. The treatment exhibits that increasing extravagance already noted as belonging to the later taste. The advice of the mother to seize food, steal jewels, and court a woman against her will, is merely a travesty of the

tender and truthful passage of the French poet. By an inconsistency, the teacher who knights Peredur is made to give instruction only in cudgel-playing (the idea is borrowed from a line of Crestien, who makes Perceval say that he has been used to play single-stick with cowboys). Having thus acquired one third of his force, in a visit to a second uncle (his maimed relative), Peredur learns the use of the sword, and acquires a second third of his strength; it seems to me obvious that the narration of the *trouvère* is mangled, with the intent of assimilating the plot to that of folk-tales familiar to uninstructed readers.

In contrast to the petrification of the story is the introduction of romantic traits belonging to the fourteenth rather than the twelfth century. Thus Peredur, instead of tearing away the ring obtained from the maiden of the tent, is made to kneel and humbly represent, "My mother told me, wheresoever I saw a fair jewel to take it." Where, in this scene is the roughness of the savage youth armed with a wooden fork, with which he is absurdly depicted as killing an armed knight? The effort on the one hand to be decent, on the other to appear primitive, has worked havoc with the psychology of the tale.

The conclusion is, that in the Welsh story we have an example of the manner in which a later and foreign author may alter a refined composition into a set of extravagant and meaningless adventures.

As for the Grail, the recaster may be excused for the omission of a feature concerning which he doubtless had no more distinct idea than had the Norse translator of the Perceval.

SIR PERCEVELLE.

In English verse of the fourteenth century, the story of Perceval received a treatment which differs from that last noticed, inasmuch as the recast was no literary production, deliberately created by a self-conscious artist writing pen in hand, but the work of some unlettered minstrel, who produced his tale for recitation, and who may probably have obtained his material from the oral relation of imperfectly instructed informants.

I. A knight named Percevelle obtains the hand of Arthur's sister, Achefflour; in a tournament held at the christening of his son, also named Percevelle, he is slain by the Red Knight. The widow, desirous to keep her son from knowledge of warfare, retires to the desert with one maiden and a troop of goats. She carries also a throwing-spear for the use of the boy, who becomes expert in its use. His mother having bidden him to worship God, he employs his time in seeking his unknown benefactor.

II. The story proceeds according to the plot of Crestien. Per-

cevelle learns from knights, whom he takes for gods, that he may obtain knighthood from Arthur. His mother, grieved at first, consents, and gives him counsels, namely, to be "of measure" (to be reasonable), and to greet a knight, whom he is to know by the minever in his dress. Percevelle finds a maid, whom he kisses, and with whom he changes rings; in order to be "of measure," he measures out the food he finds. He rides rudely into the hall of Arthur, who perceives the family likeness; he slays with his dart the Red Knight, who has stolen a cup from the king's board (thus unconsciously avenging his father). Being unable to strip the corpse, he is assisted by one of the household (here Gawain), and sends back the cup, but refuses to return to court.

III. He meets the mother of the Red Knight, a witch, who mistakes the youth for her son, whose wounds she declares her ability to heal; Percevelle casts her into the fire he had kindled.

IV. He sees a horseman dressed in minever, whom he therefore, according to his mother's advice, desires to greet; but this rider, recognizing only the arms of the Red Knight, flies, until Percevelle overtakes him, and informs him of the death of the latter.

V. While the hero is at the house of this (unrecognized) uncle, a messenger arrives from the Maiden's Land, desiring aid for Queen Lufamour, who is besieged by the sultan Gollerothrame. Percevelle resorts thither, and defeats the men of the oppressor. King Arthur comes up, and Gawain and Percevelle engage in an encounter, ended by the former recognizing "the fool of the field." In a single combat, the hero slays the sultan. In this engagement we have a curious trait: the simple youth, who is still ignorant of the use of the sword, does not know how to kill his overthrown antagonist, until Gawain bids him dismount from his horse; as Percevelle has hitherto heard these animals described only as mares, he is puzzled, and falls into an untimely philological revery, which comes near being fatal. His steed swerves and saves him, the sultan is killed, and Percevelle weds Lufamour.

VI. After a year, Percevelle thinks it necessary to go in search of his mother. In the wood he meets the lady with whom he had changed rings, and reconciles her to her incensed lover, the Black Knight, an old enemy of his father: he returns the stolen ring, and wishes to obtain once more that given in exchange, his mother's present, but the latter has passed into the hands of a giant, whom Percevelle kills; he learns from the porter that the giant had been a suitor of his mother, who had become distraught at the sight of her son's ring as a probable evidence of Percevelle's death. He therefore resumes his goatskin dress and resorts to the forest, where he is able to find his mother, whom he restores by a magic draught.

The two then return to the Maiden's Land, and Percevelle lives happily with Lufamour until he departs to the Holy Land, where he ends his days.

This curious example of a popular rhymed novellette of the fourteenth century assuredly can boast no more remote antiquity. The love story may very well be explained as made up under the influence of suggestions indirectly obtained from the extant French poem, and the style and proper names correspond to such supposition. A lingering remnant of the portion of Crestien's story, relating to the unasked question, may be found in the untimely revery of the hero. That the knight of the cup should be represented as the slayer of Percevelle's father is entirely in the manner of a reconstructor; that the vengeance is unintentional, and even unknown, shows that the feature is not ancient.

A considerable number of verbal coincidences attest the connection with the French verse, which is further made clear by the proper name of the hero, Sir Percevelle le Galayse.

The incidents of the German, Welsh, and English versions of the story, where they vary from the tale of Crestien, also disagree with each other; such aberration, according to the remarks above offered, is a plain indication that the changes must be considered as due only to the fancy of the several recasters. Minor agreements between traits of the English poem and those, for example, mentioned by Wolfram, are to be disregarded, being in every case explicable as due to a common interpretation of the data of the French original.

The assumption of an early Anglo-Norman romance as the presumed source of the English verse (suggested by G. Paris) ought not to be considered so long as the production can be explained as a variation founded on a *vera causa*, on the celebrated and easily accessible work of Crestien. The outlines of the latter composition might easily, in the fourteenth century, come into the knowledge of a popular poet.

NOTES.

Parceval's saga. The saga is edited by E. Kölbing, *Riddarasögur*, 1872. The Norseman spells *graal* as *braull*, and defines it as *textus*, again explained as *ganganda greiða*. The dictionary defines *greiða* as comb. It is impossible to guess just what the renderer meant, or how he got his idea.

Parzival. In the abundant literature of Wolfram's poem, I have not met with the explanation of sources above given, and which seems to be indicated by the correspondences to Robert de Boron and his successors. As to Wolfram's notion of the *Graal*, compare his definition, as the wish of Paradise (v. 351), or the abundance of earthly desire (v. 354), with the lines of Robert, where it is said to be the accomplishment of man's wish, *La douceur l'accomplissement — De leur cuers tout entierement* (2565, 2566; see, also, 3042, 3043), and his derivation from *agrér*.

Crone. The work of Heinrich vom Türlin is edited by H. T. Scholl, Stuttgart, 1852. Of the portion relating to the Grail, an abstract is given by Nutt.

Titirel. Edited by K. A. Hahn, 1842. (For the Grail, see stanza 6172 ff.)

Peredur. See the treatises of A. Nutt and of W. Golther. As an example of mistranslation on the part of the Welsh writer may be mentioned that of the advice given to Perceval by his mother, to be constant in praying to Our Lord in church: *Sor toutes riens vos voel proier — Que à glises et à moustier — Alés proier Nostre Segnor* (Potvin, 1761–1763). The Welshman renders: *lle y gwelych eglwys, kan dy pader urthi* (where thou seest a church, sing thy pater at it). Crestien makes Perceval see the red and white of his lady's complexion in the blood-stained snow; the Welshman adds black (following, no doubt, a situation of folk-tales) by introducing a raven as type of her black hair; for this feature he made preparation at an earlier point by noting the red spots on the cheek, and the jet-black hair. But in his passage relating the reverly, translations from the French are numerous and literal; it is therefore evident that he set out deliberately, pen in hand, to improve his source. He attributes lameness to Peredur's teacher; afterwards we find this characteristic assigned to another personage, the uncle in whose house is seen the bleeding spear (the Fisher King of Crestien). Again, he identifies the castle of the lady who owns the self-playing chessmen with the Castle of Wonders, but presently corrects himself by noting the latter as the mansion of the maimed king. I should regard these slips as the work of an author who wrote *currente calamo*, and did not revise. He thinks it necessary to provide the stag whose head the hero is required to obtain with a single unicorn-like horn as long as a lance, with which he slays all the beasts he meets. The addition belongs to the usual extravagance of the recaster. The member of Arthur's household who aids Peredur in putting on the arms of the slain knight, in Crestien, is Yonet, page of Gawain; in the Peredur, it is Owain, an evident misunderstanding, being an example of the process above mentioned by which a well-known personage is substituted for an obscure one. Wolfram falls into the same mistake. In the Percevelle, the aider is Gawain. Just so the Welsh tale makes Gwalchmei and Owain figure among the knights met by the youth in the forest, while the English poem introduces Ewain, Gawain, and Kay. That the Welshman makes the teacher of Peredur an uncle is, according to the general principle, already remarked, of connecting the tale by family alliances; so, again, in the English verse, where the agreement is once more in virtue of a principle of evolution common to recasts. As the outlines of the plot altogether vary, it is clear that no attention is due to such minor agreements, explicable on usual logical rules of development. In the language, costume, and scenery there is nothing to indicate for the Welsh work a date much earlier than the MS. assigned to about 1380.

Sir Percevelle. For examples of correspondences to Crestien, see the work of W. Golther, above cited. In the English poem the name of the hero is spelt Syr Percevelle the Galayse (1643), Sir Percevelle de Galays (1990). The subscription has Syr Perceval de Gales, which led the editor to the name Sir Perceval of Galles. It does not appear that the poet had any definite idea about the adjective; just as did Wolfram, he only transliterated Perceval li galois. That neither comprehended the epithet *galois* is only one of the instances of misinterpretation which show the priority of Crestien.

W. W. Newell.

VARIOUS ETHNOGRAPHIC NOTES.

AFRICAN MASKS AND SECRET SOCIETIES. — Secret societies and leagues belong to the most difficult historic topics to treat scientifically, because, as the name implies, they are founded for the purpose of acting in secrecy, and therefore have to be necessarily exclusive and opposed to publicity. "Mum is the word" is their motto, and if it was not for their symbols many of them would be entirely hidden from the knowledge of fellow-men and of posterity.

All this holds good also for other human races than the white, and, as far as Africa is concerned, the researches pursued for the last hundred years by Clapperton, Bastian, Golbery, Zenker, Spieth, Büttikofer and others have succeeded in discovering only disconnected facts pertaining to this recondite but highly interesting feature of African life. A number of European museums had their ethnographic departments stocked with masks, symbols, and curios, evidently festive garments and other toggery, long before plausible explanations were or could be furnished for their use and origin. The nations inhabiting the western coasts and slopes of that vast continent have furnished more of these implements than those of the obverse side, but that mask-wearing was here intimately connected with secret societies has become apparent but recently. The African mask, whether it is an imitation or a caricature of the human face, or a reproduction of an animal's head, constantly undergoes certain modifications by custom or by reflection; it is inseparable from certain ceremonials enacted by secret societies, and also appears with regularity at funerals. After the dissolution of these societies in a tribe, the mask-symbols of the tribe increase in variety and in composing elements, the motives remaining closely associated with religion. In Western Africa the human mind is thoroughly imbued with the influence and working of the deceased, coming near to what is commonly called ancestor worship. When rain fails to appear in time, sacrifices are offered to propitiate the dead; sickness of people and cattle-plagues are due to the spiteful influence of some one deceased, and this influence has to be removed. These "manistic" views direct the veneration and worship of their genii: the souls of those who perished are called upon to appear in wooden images and to be consulted as oracles; their spirits must be made servicable; parts of their bodies are carried around to serve as amulets.

But, besides this ancestral and funeral tendency, secret societies will favor also ideas more intimately connected with public life and containing educational views. Ascetic views are inculcated by some

of them on portions of the community, and exoteric persons have to be forcibly excluded. Such societies are of a sexual character ; some are formed of men only, others of women, both of whom are jealous of the other's influence.

Some spirit may be set up as a mummery god, like Mwetyi, the great "ghost" of the Shekiani, who lives underground. A "dark house" is set up by masked club-members as his oracular office. Feasts are celebrated in his honor on stated days, and the din, war, and noise heard on such days by shouting, howling, and all kinds of instrumental music is terrific. From the dark house Mwetyi's voice is heard to resound like the roar of a tiger.

There are others of these freaks in other districts, called Kioke, Amakhwa, Sowa or Mukish, who conceal their identity, but are known as rain-makers, medicine-men, jugglers, policemen, and ragamuffins, and are all accompanied by a number of young masqueraders, intent on frightening slaves and especially women.

MUMBO JUMBO is by his very name an attraction to us. The above "character" is Mahammah Jamboh in his unabridged name, and he is a noisy man of the woods among the Mandé or Mandingos in Western Africa. The traveller Moore was the first person to introduce him to white folks ; he is the savage man of the forest, and is more important through the noisy train of followers that accompany him than by any authority of his own. This mysterious personage always appears in a horrid disguise and at night only. The scope of his existence, or his *raison d'être* is that of frightening the women of these West African settlements ; and, to tell the truth, they are terribly afraid of him. Nobody who hears him first will admit that the shouts and cries he emits are those of a human being. He wraps himself in a long dress made of tree-barks, up to nine feet in length, and crowned by a wisp of straw. When a man has a quarrel with his wife, Mumbo Jumbo is asked to interfere and pacify, but in nine times out of ten the husband is found to be right and the wife all wrong. Persons dressed in this queer suit are free to give any orders they see fit, and all present have to uncover their heads. When women see him coming, they run away to hide, but the man in the Mumbo Jumbo dress will immediately call them back, and make them sit down or dance. Should they remonstrate or resist, they are seized and whipped severely. His followers constitute a society or club, with strict rules and pledges of secrecy, to which they are bound by oath. One of these is not to divulge anything about the "order" to any woman nor to any man not initiated. Boys under sixteen years are not admitted. Any oath sworn to in Mumbo Jumbo's name is absolutely binding, and contraventions

are punished with severity. The members are said to speak also a dialect of their own, which is kept secret from the females ; another stratagem by which the men seek to keep the females in awe and subjection.

Mungo Park and other explorers noticed the use of this ragamuffin accoutrement in most towns along the Gambia River, and always for the drastical purpose aforementioned ; indeed, the men, decked with this scarecrow dress, were dealing out with whips and clubs the most unmitigated and brutal kind of "justice" against women either guilty or suspected of guilt, always amid the acclamations of the "mob power." No doubt this singular society acts as a sort of police against wrong-doers, but none can define the arbitrary principles which prompt them to action.

At the mouth of the Congo River, in the Loango country, there is a society organized chiefly for the purpose of producing rain-showers, and whose masquerading pageants belong to the most burlesque things to be seen anywhere. These "Sindungo" dress in feathers, palm-leaves, and reeds, and look like monsters. One purpose for which they may be hired is that of collecting outstanding debts, and, since they ever remain unknown on account of their strange raiment, it may well be imagined that in their exactions they are not always moderate.

It is one of the privileges of the Mumbo Jumbo league above mentioned to watch the young people at the time of the circumcision solemnities, which in Bambuk (Senegambia) last forty days. No person of either sex is allowed to marry before passing that "ordeal." Then boys and girls are kept under a severe moral or ascetic control, but when the "act" is over, none will interfere even with the grossest licentiousness of the *jeunesse dorée*. They leave their villages, roam in the fields, get food and drinks wherever they call for them, but are not allowed to enter lodges unless invited to do so.

It is the task of the "police agents" of the Mumbo Jumbo to keep the youngsters of both sexes separate during these forty days ; and so they tie, as badges of their office, straw and leaves around their bodies, take whips in hand, hide their faces behind masks, and line their bodies with clay.

Masked men in Africa always provide themselves with the instrument called bullroarer, and with sticks, twigs, or wands called spirit-piles, and intended to be run into the ground, bearing on their upper end an image recalling a dead man's spirit. No woman is ever allowed to be present at a bullroarer-pageant. Dangerous spirits are banished by the jugglers into a limb of a tree, and, when this is done, the bough is cut off, and, with the spirit in it, planted in the centre of the village.

Dr. Frobenius in his publication is figuring many samples of African masks made of wood, bark, leaves, parts of skulls, and other substances. None of them shows any noteworthy artistic development, or other spark of natural genius, but they all typify the coarse and brutish naturalism which we are accustomed to find with the populations living within the tropics.¹

THE DEITIES OF THE EARLY NEW ENGLAND INDIANS. — These are better known to us than the so-called “gods” of most of the present North American tribes. We owe this interesting information to Capt. John Smith, Strachey, Roger Williams, and a few other authors. In these parts, the teachers of Christianity called God and Jehovah *manit*, *mundtu*, “he is God;” *manittw*, which properly stands for spirit, ghost; for the plural number *gods*, they used *manittówok*, spirits. When *manit* serves to form compounds, the prefix *m-*, which is impersonal and indefinite, is retrenched, and what remains is *-anit*, *-ant*, *-and*. Roger Williams, who had settled in Rhode Island, states that Indians around him “have given me the names of thirty-seven, which I have, all which, in their solemn worships, they invoke.” (Chapt. 21st.) From J. H. Trumbull’s lexical manuscript, “On Eliot’s Bible,” I copy a list of them, accompanied by his own comments:—

“Kautántowwit, the great southwest god, to whose house all souls go, and from whom came their corn and beans, as they say. This name is found again in Keih-tannit (the ‘great God,’ *keh-te-dnit*), and thus they called Jehovah. Capt. J. Smith says the Massachusetts call their great god Kiehtan; the Penobscots, Tantum. Lechford states that they worship Kitan, their good God, or Hobbamoco, their evil God. Tantum is a contraction of *Keihtanit-om*, my (or our) great God. Winslow, 1624, is of opinion that Kiehtan is their principal God, and the maker of all the rest [of the gods], and to be made by none; . . . who dwelleth above in the heavens far . . . westward, whither all good men go when they die. About Squantum Josselyn says that ‘they acknowledge a god whom they call Squantum, but worship him they do not.’ This name explains itself by the verb *musquantam* (he is angry,) and by Roger Williams’s remark, ‘They (the Narraganset Indians) will say, when an ordinary accident, as a fall, has occurred to somebody: *musquantam manit* (God was angry and did it).’ ”

The Devil, or evil spirit of Indian mythology, was called Hobbamoco, Habamouk, Abbamocho or Chépie by the Massachusetts Indians. Josselyn also says that this spirit “many times smites them with incurable diseases, scares them with his apparitions and panic terrors, by reason of which they live in a wretched consternation,

¹ Leo Frobenius, *Die Masken und Geheimbünde Afrikas*. Halle, 1898, illustr.

worshipping the Devil for fear;" and Winslow, in his "Relation," "Another power they worship, whom they call Hobbamock, and, to the northward of us, Hobbamoqui. This, as far as we can conceive, is the Devil." Chēpie, or "separate apart," is the locality where the soul is separated or severed from the body, and must have been their name for Hades, or the ruler of it. Tchipáya is the soul after death, ghost, spectre, also corpse, skeleton, in all eastern Algonkian languages.

Another name for the Devil, obviously made by Christianized Indians or their teachers, was Mattanit, in the plural Mattannitoog, properly the "not-god, the evil-god," a contraction either of *mata-ánito*, or of *matche-anitto*. Even now the Indians of eastern Maine call him Mátchehant, "evil spirit," the *-ant*, or *-anit*, "spirit," occurring again in the last syllable.

Kesuckqu-and, or "the sun God," was, according to Roger Williams, a name of the sun, "by which they acknowledge and adore the sun for a god or divine power."

Chekesuw-and, the "western God," from *chekesu*, northwest wind, and this from *cheke*, "it is violent." The names for the other points of the compass were formed in the same manner: Wompan-and, the eastern God, "the genius of dawn or daylight," Wunnamé-anit, the northern God, from *nanumíye-u*, the north; Sowwan-ánd, the southern God, or that of the southwest. For Roger Williams states: "They have a tradition that to the southwest, which they call *so-wainiù*, the gods chiefly dwell, and hither the souls of all their great and good men and women go."

Other genii of beneficial influence, were the House God, Wetuóm-anit; the woman's God, Squau-anit; the children's God, Muckwathuckqu-and, properly referring to boys only; the Moon God, Nanepaúshat, "genius of the one who travels at night;" the Sea God, Paumpágussit, or, as Williams has it, "that deity or godhead which they conceive to be in the sea;" the Fire God, Yotá-anit, from *yóte* or *note*, fire.

THE KALAPUYA PEOPLE. — The Kalapuya Indians were once living in numerous settlements throughout north western Oregon, and even now the remnants of their seven tribes are not inconsiderable. They kept strictly within the confines of Willámet Valley: and only one section, the Yonkalla, called by themselves Ayankēld, occupied some territory south of it in the Umpqua River basin. They were not warlike, and are not known to have participated in any war expeditions. The coast tribes of the Álsi and the other tribes now gathered upon the Siletz or Coast reservation kept them in terror.

About the Atfálati or Tuálati Indians we possess more special

information than of the Yamhill (properly Yámĕl), the Sántiam, the Pineifu or Marysville Kalapuyas, the Lákmiuk or Eugene City Indians, the Ahántchuyuk or Pudding River and other Kalapuya tribes. Their language is sonorous and vocalic, the verb excessively rich in forms, prefixes not frequent, and most words end in consonants. There is a wealth of folk-lore among them, but it awaits the scientific collector. The only "divine being" they have is Ayúthl-me-i, which is an abstraction only, tantamount to our term "miraculous" and to the Chinook "*itamánuish*."

As far as known, the earliest habitat of the Atfálati were the plains of the same name, the hills around Forest Grove and the surroundings of Wapatu Lake. Of their former village no trace has remained, and their customs and dress has wholly assimilated to that of the "white brother." But we know that they once were fond of attire and personal adornment; they wore red feathers on their heads, long beads on the neck, and bright dentalium-shells were suspended from their pierced noses. The women as well as the men cut holes into their ear-rims to hang beads on, and thus tried to encircle the whole face with this sort of attire. But they did not tattoo their skins, and even in the hottest of summer never divested themselves entirely of their garments, as was done by the California Indians.

As to their ideal of feminine beauty, the Atfálati thought that the shortest women were the prettiest, and to wear the hair long in braids was considered in good taste. To look pretty, the women had to wear their beads on the side of the head down to the waist, which were heard to tinkle, even at a distance. Their heads were flattened, and the forehead heightened thereby; the more beads were seen to encircle the face, the more pleasant was the onlook. Even the boys wore beads. The females thought they improved the appearance of their eyes by passing their hands frequently over them. Their braids were made like those of the white women, two hanging from the backhead. Low foreheads were thought to be in better shape than high ones. Women were unacquainted with the habit of tight-lacing, but liked a full development of the waist, and wore the breast open, though some of them covered themselves up to the neck with a deer-skin chemise. With women, little feet were liked; large feet with men, who also showed preference for moustaches but removed their beards by means of tin tweezers.

To "buy a woman," or to "purchase a wife," is a phrase incorrectly worded to express a transfer of values to parents or relatives for obtaining from them a marriageable female for the matrimonial state. To the white people of the West who see this transfer made, even now, before their eyes, by Indians, this seems to be the right expres-

sion. But in fact it is an indemnity given by the bridegroom to her relations for the daily work or other services which the bride will henceforth no longer render to her family. Some circumstances accompanying this transfer among Indians go far to corroborate this explanation.

The commodities most frequently surrendered by the Atfálati for obtaining a female in marriage were slaves (*awdkashit*), haiqua-beads (*adshipin*), money, and horses. After the transfer, the bride's relations turned over to the groom, in reciprocation, some presents in kind, as guns or blankets, but only to one fourth or one third of the values they had received themselves. By a solemn pageant and ceremony, the bride now started with a retinue of her people for the bridegroom's lodge, to be formally surrendered to him. They dressed her in newly made garments or wrapped her up in blankets, painted her face red, adorned her head and neck with a profusion of beads (*aká-udshan*), and placed her on a horse to be conveyed to the groom's dwelling. When arrived in sight of that dwelling, a robust male relative of hers took her upon his shoulders ("packed her"), and so brought her close to the house, stopping at a distance of about fifty yards. Meanwhile the "suite" sang and danced festively for one hour or longer, strewed her road full of beads, trinkets, and similar articles, and scattered costly strings of beads on her path.

But the happy bridegroom had to surrender some of his wardrobe when the party had arrived at his lodge. After blankets had been spread on the ground, his new-made female relations stripped him of his dress, shirts, and breeches, went also for his relatives and stripped them of their coats, hats, blankets, shirts, breeches, and guns, the women of their long dresses and shawls. This disorderly scene also involved the dividing of the purchase-money or values paid by the bridegroom to his wife's relatives, who through politeness returned him at least a part of the plunder in guns, powder, shirts, coats, and other articles of wardrobe.

Among the Oregonian tribes, the lot of slaves and bondsmen was not so hard as with other tribes farther north. No doubt the origin of slavery must be sought in capture through war; nevertheless, among the Atfálati, slaves were allowed to marry fellow-slaves, even free persons when horses were paid to their owner for the permission. This payment also insured them, later on, the right of personal liberty. Slaves of the same proprietor were allowed to marry, but slaves belonging to different owners could marry only when the owner bought the other slaves. After that, they were not sold away from each other. Their children remained in slavery, but could not be sold by the owner to other parties, or at least were not sold generally.

Albert S. Gatschet.

IN MEMORIAM: DANIEL GARRISON BRINTON.

DANIEL GARRISON BRINTON, whose loss has been so deeply felt by the scientists of both hemispheres, was, both as an investigator and a man, one who had the marks of genius thick about him. Born May 13, 1837, he died July 31, 1899, after a life counting full two-score years of literary and scientific activity, secure in fame and beloved by all who knew him. Seldom has it fallen to the lot of any one to serve so well, by his personal talents and social abilities, the science to which his energies were so continuously and so consistently devoted; the "science of man" has never had so genial, so human, an apostle. The present writer, his disciple and pupil, from frequent correspondence and personal contact, takes this opportunity of paying tribute to this man of science and man of men. Of charming personality, gifted with eloquence and wit such as few scientists, unfortunately, possess, knowing by experience of the deep things of life, sympathetic and encouraging to the younger and less talented who sought to follow in his footsteps, broad-minded and world-searching in his quest after truth, Dr. Brinton will remain for all time one of the most remarkable figures of the century now almost at an end. Dr. Brinton's death, in all probability, remotely at least, was due to the old sunstroke at Gettysburg, from which he never fully recovered. Of the early education of Dr. Brinton, the present writer is unable to speak, from lack of accurate information — this sketch begins, therefore, with his academic career.

In 1858 young Brinton received his degree from Yale University, and the year following saw the publication of his first book, "The Floridian Peninsula, its Literary History, Indian Tribes, and Antiquities" (Philadelphia, 1859, pp. 202, 8vo), in which appears the promise of his later genius, even of his special linguistic investigations. For in this volume — he spent the winter of 1856-57 in Florida — he was about the first writer in English to call attention to the Timuquana language, and showed himself already acquainted with Hervas and other authorities of the older day in comparative philology. Though destined to become a physician and afterwards a soldier, the book published when he was twenty-two really foretold the man to be.

Two years after, he became Dr. Brinton, receiving his diploma from the Jefferson Medical College, and the next year was spent in European study and travel. When he returned to America the great war between the North and South was well under way, and in August, 1862, Dr. Brinton entered the Federal army as acting assistant surgeon, and in February of the year following was commissioned

surgeon, serving as surgeon-in-chief of the second division of the eleventh corps, and being afterwards appointed medical director of his corps. Dr. Brinton was present at several engagements, including the battles of Chancellorsville and Gettysburg, and, in consequence of a sunstroke received soon after the last, was unfitted for active service. Till August, 1866, he acted as superintendent of the hospitals at Quincy and Springfield, Ill., when he was discharged with the rank of brevet lieutenant-colonel.

It is characteristic of the man (perhaps his good old Quaker ancestry had something to do with it) that, when the war was over, he devoted himself assiduously to the arts of peace, the colonel disappearing in the doctor and the professor. Settling down in Philadelphia, in his native State (he was born in West Chester, Pa.), he busied himself with the pursuit of medicine, but did not neglect to cultivate the germ disclosed in his book of 1859, especially his propensity for linguistic studies.

His medical activity is represented by his redaction of "The Medical and Surgical Reporter," and the "Compendium of Medical Science," his editorship of "Naphey's Modern Therapeutics," and other volumes on similar subjects, and his numerous contributions to medical journals, especially upon subjects relating to public medicine, hygiene, etc. In "The Pursuit of Happiness" (Philadelphia, 1893, 293 pp. 8vo), published after the wisdom of the anthropologist had been assimilated with the experience of the physician, Dr. Brinton, with a wealth of epigram and neat turning of speech, discusses the search after the third and hardly achieved ideal of the Declaration of Independence. His last essays of a physiological character seem to have been three brief papers on "Variations of the Human Skeleton and their Causes" (*Amer. Anthropol.*, Oct. 1894), on "The Relations of Race and Culture to Degenerations of the Reproductive Organs in Women" (*Med. News*, New York, 1896), and on "The Measurement of Thought as Function" (*Proc. Amer. Philos. Soc.*, Dec. 1897). As a physician Dr. Brinton is said to have held the view that "medical science should be based on the results of clinical observation rather than on physiological experiments."

During the years 1866-67 Dr. Brinton published several articles of an ethnological nature, and in 1868 his second book, "The Myths of the New World" (New York, 1868, 337 pp. 8vo), appeared, the first really scientific attempt to analyze and correlate the rich mythology of the American Indians, a work which thoroughly justified its reappearance, nearly thirty years afterwards, in a third revised and enlarged edition (Philadelphia, 1896, 360 pp. 8vo). This useful and suggestive volume was followed (many articles on other topics intervening) by "The Religious Sentiment: a Contribution to the

Science of Religion" (Philadelphia, 1876, 284 pp.), and "American Hero-Myths" (Philadelphia, 1882, 261 pp.), the last a masterly treatment of a characteristic myth of the American Indians, the legend of the hero-child and wonder-worker, civilizer and savior. Already in 1867 Dr. Brinton had touched upon this topic in his "Myths of Manibozho and Ioskeha" (*Histor. Mag.*, July, 1867). The same year (1882) Dr. Brinton began the publication of "The Library of Aboriginal American Literature," each volume of which was to contain "a work composed in a native tongue by a native," with such translation, glosses, notes, editing, etc., as would make it intelligible to the general student. To this series Dr. Brinton himself contributed six volumes, viz: "The Chronicles of the Mayas" (1882, pp. 279); "The Comedy-Ballet of Güegüence" (1883, pp. 146); "The Lenâpé and their Legends" (1885, pp. 262); "The Annals of the Cakchiquels" (1885, pp. 234); "Ancient Nahuatl Poetry" (1890, pp. 176); "Rig-Veda Americanus" (1890, pp. 95), the other two being furnished by Horatio Hale, "The Iroquois Book of Rites" (1883, pp. 222), and Dr. A. S. Gatschet, "A Migration Legend of the Creek Indians" (1884, pp. 251). The publication of this series, in which native chronicles (such as those of Mayas and Cakchiquels) ceremonial songs, speeches, and rituals (such as those of the Iroquois), dialogue-dances (such as those of the Aztecs of Central America), national and tribal legends (such as those of the Creeks and the Delawares), sacred and profane songs (such as those of the ancient Mexicans), were sympathetically edited and interpreted, and a most welcome mass of native literature, made accessible to the increasing numbers of the students of American aboriginal life and history, was discontinued, "not from lack of material, but because I had retired in 1887 from my connection with the publishing business, and became more and more interested in general anthropological pursuits."

During the years 1867-1870 Dr. Brinton had published several brief essays on the Phonetic Alphabet of the Mayas and the languages of Central America; and his "Chronicles of the Mayas" (1882), and "Annals of the Cakchiquels" (1883), — in the intervening period several kindred essays and studies of a briefer sort appeared, — were naturally followed by "The Native Calendar of Central America and Mexico" (Philadelphia, 1893, pp. 56), "Nagualism: A Study in Native American Folk-Lore and History" (Philadelphia, 1894, pp. 62), and "A Primer of Mayan Hieroglyphics" (Boston, 1895, pp. 152), besides a number of briefer essays upon less extended topics. In these volumes the author shows his remarkable power of interpretation and synthesis, his wonderful *Sprachgefühl*, and his keen eye for resemblances and incongruities.

Among the first-fruits of Dr. Brinton's linguistic studies, which he resumed soon after settling down for life in Philadelphia, were an examination of the "MS. Arawack Vocabulary of Schultz" (Proc. Amer. Philos. Soc., 1869) and "The Arawack Language of Guiana, in its Linguistic and Ethnological Relations" (Trans. Amer. Philos. Soc., 1871) in which he showed that the Lucayan speech of the Indians of the Bahamas, the native language of Cuba, and the Taino of Haiti, were all akin to the Arawack of Guiana. His last linguistic essay, published in 1898 (Proc. Amer. Philos. Soc., vol. xxxvii.), treating of "The Linguistic Cartography of the Chaco Region," was a distinct contribution to the literature of South American languages. Dr. Brinton's linguistic studies and investigations are altogether too numerous to be mentioned here, but their variety and importance may be judged from the number of years over which they extend. In "A Record of Study in Aboriginal American Languages" (Media, Pa., 1898, pp. 24), which the author himself, at the suggestion of the late Mr. J. C. Pilling, the bibliographer, had printed for private distribution, there are titled 71 articles and books. Of these, 15 are general articles and works, 14 deal with the Indian languages north of Mexico, 31 with the languages and dialects of Mexico and Central America, and 10 with the languages of the West Indies and South America.

Many of Dr. Brinton's studies were concerned with the discussion and interpretation of the peculiar morphological traits — Dr. Brinton was a disciple of Wilhelm von Humboldt and Steinthal — which justify the ranking of the American languages *en bloc* as one of the great speech-families of the globe, and not as Mongolian dialects. Preceded by many investigations and studies which prepared the way for it, "The American Race: a Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America" (New York, 1891, pp. 392), was "the first attempt at a systematic classification of all the tribes of America on the basis of language." It may well be described as an epoch-making book in the literature of American linguistics. The labor alone of its compilation must have been enormous (1600 tribes are named and referred to one or other of 79 linguistic stocks in North and 61 in South America). This book and the researches of the Bureau of Ethnology are the pathfinders for the student to-day. Dr. Brinton's original contributions in the "American Race" were the definition of many hitherto unrecognized linguistic stocks, and the clearing away a good deal of the fog raised by the early chroniclers. In 1892 appeared "Studies in South American Languages" (Philadelphia, 1882, pp. 62), consisting of essays previously published in the "Proceedings of the American Philosophical Society," where

were published also, 1897-98, several other studies on the same subject. In these studies, new vocabularies and grammatical sketches were printed and much information of value presented, together with the author's able discussion of its bearings; several new languages and linguistic stocks were also delimited. In 1885 Dr. Brinton exposed the "hoax of the Taensa Grammar and Dictionary" (*Amer. Antiq.*, March, 1885), not the least of his services to the students of the future. Among the other linguistic works of the author deserving mention here are: "A Grammar [Byington's] of the Choctaw Language" (Philadelphia, 1870, pp. 56); "A Grammar of the Cakchiquel Language" (Philadelphia, 1884, pp. 67); "A Lenâpé-English Dictionary" (Philadelphia, 1888, pp. 236). Dr. Brinton, who had served as a member of a committee appointed to examine into the scientific value of Volapük (*Proc. Amer. Philos. Soc.*, Nov. 1889), discussed, in an address before the Nineteenth Century Club, New York, "The Aims and Traits of a World-Language" (*Werner's Voice Mag.*, 1889); and his "Essays of an Americanist" contains the revised form — "The Earliest Form of Human Speech, as Revealed by American Languages" — of a study of the language of primitive man, dating from about the same period. In "Science" (vol. x. 1887) he exposed some of the fallacies on record as to "The Rate of Change in American Languages," proving incorrect the common opinion that the change in unwritten tongues is much greater than that in cultivated languages. Much of Dr. Brinton's study in Central American languages was strengthened by his frequent visits to the great libraries of Europe, and his possession of many manuscripts and early writings of the Spanish chroniclers and missionaries, including in later years a goodly portion of the collections of the late Dr. C. H. Berendt and the Abbé E. C. Brasseur de Bourbourg. All his manuscripts, pamphlets, and books, numbering in all some 20,000, he presented, a few months before his death, to the Library of the University of Pennsylvania. These, it is to be hoped, will continue to be used, and bear fruit in the spirit of Dr. Brinton's eloquent appeal — "American Languages, and why we should study them" (*Penn. Mag. of Hist. and Biogr.*, 1885) — for the scientific study and investigation of the aboriginal languages of the New World.

In 1884 Dr. Brinton became Professor of Ethnology and Archæology in the Academy of Natural Sciences, Philadelphia, and in 1886 Professor of American Linguistics and Archæology in the University of Pennsylvania. Needless to say, his lectures were always suggestive and inspiring, and many of them have appeared in printed form, from time to time, either as separate essays or as portions of more ambitious volumes. In 1892 Dr. Brinton acted as examiner in Anthropology at Clark University, Worcester, Mass.,

where the degree of Ph. D., in that department of science, was for the first time conferred. His addresses on academic and historical occasions, such as the dedication of the Columbian Museum in the University of Pennsylvania, the Anniversary of the New Jersey Historical Society, etc., were models of their kind. *Sui generis* were also the inaugural addresses before the numerous societies whose president he, from time to time, was.

To the first volume of the American edition of the "Iconographic Encyclopædia," in 1885, Dr. Brinton contributed articles on "Anthropology" and Ethnology, revised Professor Gerland's article on "Ethnography," and acted as general editor of the volume, furnishing, besides, to the second volume, an article on "General Prehistoric Archæology." For the American supplement to the "Encyclopædia Britannica" he had written, in 1883, the article on "American Archæology;" and to the new edition of "Chambers's Encyclopædia" contributed, in 1890, the article on "The African Race in America." He also revised and re-studied for the "Standard Dictionary" (New York, 1894), the words of Indian origin in the vocabulary of English-speaking Americans.

The studies and writings of Dr. Brinton were not altogether confined to the New World. In 1884 we find him contributing to "Science" a brief paper on "The Archæology of Northern Africa," and in 1887 he showed that "Certain Supposed Nanticoke Words," which had figured in several of the earlier collections of American Indian vocabularies, were really of African origin (*Amer. Antiq.*, vol. ix. No. 6). Before the American Association for the Advancement of Science, in 1887, he read a paper "On Early Man in Spain." During the next few years he published several essays and studies dealing with the problems of the ethnology and linguistics of the Mediterranean Region, — "The Ethnologic Affinities of the Ancient Etruscans" (*Proc. Amer. Philos. Soc.*, Oct. 1889); "On Etruscan and Libyan Names" (*Ibid.*, Feb. 1890); "The Cradle of the Semites" (Philadelphia, 1890, pp. 26); "The Etrusco-Libyan Elements in the Song of the Arval Brethren" (*Proc. Amer. Philos. Soc.*, Nov. 1892); "The Proto-Historic Chronology of Western Asia" (*Ibid.*, April, 1895); "On the Remains of Foreigners discovered in Egypt by Flinders Petrie" (*Ibid.*, Jan. 1896); "The Alphabets of the Berbers" (*Oriental Studies*, 1894).

In these essays, and in his "Races and Peoples," Dr. Brinton ably demonstrated the ethnologic unity of the races inhabiting the great basin of the Mediterranean in prehistoric times, besides the antiquity of the possession of their present territory in Europe and Western Asia by the Aryan race. He also sought with considerable success to show that northwest Africa was the primitive home

of the Aryo-Semitic race, to whom, and not to any Mongolian or Negro peoples, are really due all the ancient civilizations of the Mediterranean. Dr. Brinton believed, likewise, that the Etruscans of ancient Italy were close kinsmen of the Libyans and Berbers of northwestern Africa, whose love of liberty and village and tribal institutions proved them to be very near the primitive Aryan stock itself. He was one of the first to clearly perceive the implications of the "Eurafrican" theory. Asia, too, he touched. Among his briefer studies are to be found the following: *The Taki, Svastika, and the Cross in America* (Proc. Amer. Philos. Soc., Dec. 1888); *"On various Supposed Relations between the American and Asiatic Races"* (Mem. Cong. Anthr., 1893). Almost the last writings to leave his hands were an article in the *"American Anthropologist"* for October, 1898, on *"The Peoples of the Philippines,"* and another in the first volume of the new series of the same journal, *résumé*ing *"Professor Blumentritt's Studies of the Philippines."* The opinions of these two broad-minded ethnologists ought to have some weight in the settlement of the new question in the East, and they were both very favorably disposed towards the Filipinos, regarding them as well fitted for self-government.

To the general subject of Anthropology and Ethnology Dr. Brinton contributed some of the most suggestive and inspiring literature of the last quarter of a century. The broad comprehensiveness, genial power of concentration, and frequent anticipation of truths which needed to wait years for their actual demonstration, make his *"Races and Peoples,"* published in 1890, the best brief work of its kind in existence. No ethnologist, not even in Germany, succeeded so well in condensing the best from a wide field embracing the chief languages of the civilized world. The *"Current Notes on Anthropology,"* which Dr. Brinton continued, until a short time before his death, to publish in *"Science"* (New Series), were admirable as brief presentations of what was most important in the recent literature of the subject. His reviews of books in *"Science,"* the *"Journal of American Folk-Lore,"* the *"American Antiquarian,"* etc., evidence his ability to see the weaknesses and to discern the budding genius where others might have discovered only the first. One side of Dr. Brinton's activity that can scarcely be overestimated was the willingness and helpfulness exhibited in his extensive and sometimes quite elaborate correspondence — hardly a student in the last fifteen or twenty years of the new thought in Anthropology to whom his kind and inspiring word did not come again and again. For them, too, he set the example of untiring patience in research, and readiness to acknowledge error when conscious of it himself. At the time of his death, Dr. Brinton was engaged upon a general work on

"Ethnography." The election of Dr. Brinton, who in 1886 had been vice-president of the Anthropological Section, to the presidency of the American Association for the Advancement of Science for the year 1894, was a deserved and fitly bestowed honor. His retiring address on "The Aims of Anthropology" was a masterly and thoroughly sympathetic presentation of the *raison d'être* of the science, and of the unitary concept of the human race and its manifold phenomena, physical, mental, and spiritual. No devotee of Anthropology ever held higher ideals of the science, whose servant he was, than did Dr. Brinton, and his eloquence and logical power never failed to meet the occasion. In this spirit he made his plea for "Anthropology as a Science and as a Branch of University Education in the United States" (Philadelphia, 1892, pp. 15). Worthy of all emulation is the address delivered at the Anniversary Celebration of the New Jersey Historical Society, in 1896, on "An Ethnologist's View of History," in which he gives expression to the new historical genius which must characterize the future's study of the past. His address as President of the International Congress of Anthropology, at Chicago, in 1893, was a noble interpretation of the thought of Browning:—

A people is but the attempt of many
To rise to the completer thought of one.

In an article in the "Forum" for December, 1893, Dr. Brinton discussed, in characteristic fashion, "The Origin of Man," inclining to look upon the human race, like genius itself, as a "sport."

When, therefore, in 1886, Dr. Brinton was awarded—the first American to be so honored—the medal of the Société Américaine de France for his "numerous and learned works on American Ethnology," the prize was well allotted. Dr. Brinton was a member and a contributor to the programme of the Société Internationale des Américanistes, and an active or honorary member of many European learned and scientific societies and associations.

In 1891 he received from the Jefferson Medical College the degree of LL. D. "in recognition of his scientific researches in the fields of Anthropology and Ethnology."

In 1890, under the title, "Essays of an Americanist" (Philadelphia, 1890, 489 pp.), were gathered together in revised form many of his scattered essays and studies of an anthropologic nature. The volume contains 24 articles, of which 5 treat of ethnology and archæology, 6 of mythology and folk-lore, 6 of graphic systems and literature, and 7 of linguistic topics.

Dr. Brinton's best work, in many respects, is his "Religion of Primitive Peoples" (New York, 1897, pp. 264), which fitly appeared

as the culmination of his mythological studies. It is certainly one of the most genial and suggestive books of the century, and in the interpretative sections the author is seen at his acme of thought and expression, which does not indeed fall short of real genius. Certainly nothing exists in such brief compass that can at all compare with it for profound insight, thoroughgoing examination of data and theories, and unexampled comprehensiveness that often reaches the climax of epigrammatism. There is probably more of the man in this book than in all his other works.

From religion to poetry is less even than the traditional step. The world has seen, perhaps, few scientific geniuses who have had nothing of the poet in them. The literary finish of much of Dr. Brinton's best works, his "love of song and story," — the man himself in fact, — suggested more than once some knowledge of the Muse's art. It was hardly a surprise, therefore, when his studies of Browning, few of which ever saw print, were followed, in 1897, by an original poem of no little merit, — the "swan song" of the genius. In "*Maria Candelaria: An Historical Drama from American Aboriginal Life*" (Philadelphia, 1897), his last book, Dr. Brinton tells in verse the story of the "American Joan of Arc," Maria Candelaria, who led the Tzental Indians of Chiápas in their revolt against the Spaniards in 1712; and, ever sympathetic and appreciative of the high talents and profound religious sentiments of the Red Race of America, recognizing in particular their ofttime keen sense of the power and genius of woman, he demonstrates in this poem the heights some Indians had already attained, as well as the more distant summits they might have reached, had they been allowed their own course of evolution, had they not been crushed, brutalized, and debased by their conquerors.

The tireless industry of Dr. Brinton, exclusive of his many contributions to various medical journals and his purely literary efforts, may be seen from the distribution by years of the 150 titles in the Bibliography (1859–1898) of his writings issued about a year ago under his own direction. The yearly quotas are: —

1859, book; 1866, four articles; 1867, two articles; 1868, one book, one article; 1869, three articles; 1873, one book, three articles; 1871, one article; 1873, one article; 1876, book; 1881, three articles; 1882, two books, two articles; 1883, two books, five articles; 1884, one book, six articles; 1885, three books, nine articles; 1886, one book, four articles; 1887, two books, ten articles; 1888, one book, ten articles; 1889, four articles; 1890, three books, six articles; 1891, one book, one article; 1892, one book, eleven articles; 1893, two books, ten articles; 1894, one book, nine articles; 1895, one book, five articles; 1896, one book, six articles; 1897, two books, six articles.

To give here a complete Bibliography of the writings of Dr. Brinton, did space even permit, would be impossible at the present moment. A list of his publications, dealing more or less directly with Folk-Lore Mythology and allied topics, may, however, not be out of place here, although it must be remembered that in many of his other writings, which do not bear specifically folk-loristic titles, much more of interest in the same fields of science is to be found.

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2. The Myths of the New World. New York, 1868. 337 pp.
3. A Notice of Some Manuscripts in Central American Languages. *Amer. Journ. of Science and Arts*, March, 1869.
4. The Ancient Phonetic Alphabet of Yucatan. *Amer. Hist. Mag.*, 1870.
5. The National Legend of the Chahta-Mukokee Tribes. *Ibid.*
6. The Religious Sentiment. New York, 1876. 284 pp.
7. The Names of the Gods in the Kiche Myths, Central America. *Proc. Amer. Philos. Soc.*, 1881.
8. Notes on the Codex Troano, and Maya Chronology. *Amer. Naturalist*, September, 1881.
9. American Hero-Myths. Philadelphia, 1882. 261 pp.
10. Chronicles of the Mayas. Philadelphia, 1882. 279 pp.
11. The Graphic System and Ancient Records of the Mayas. *Contrib. to N. Amer. Ethnol.*, vol. v. 1882.
12. The Books of Chilan Balam, the Prophetic and Historic Records of the Mayas of Yucatan. *Penn Monthly*, March, 1882.
13. Aboriginal American Authors. Philadelphia, 1883. 63 pp.
14. The Comedy Ballet of Güegüence. Philadelphia, 1883. 146 pp.
15. Los Libros de Chilan Balam. *An. d. Mus. Nac.*, tomo iii. 1883.
16. The Folk-Lore of Yucatan. *Folk-Lore Journal* (London), August, 1883.
17. The Journey of the Soul: a comparative study from Aztec, Aryan, and Egyptian Mythology. *Proc. Numism. and Antiq. Soc.* Philadelphia, 1883.
18. The Lenâpé and their Legends. Philadelphia, 1885. 262 pp.
19. The Annals of the Cakchiquels. Philadelphia, 1885. 234 pp.
20. The Chief God of the Algonkins in his Character as a Cheat and Liar. *Amer. Antiq.*, May, 1885.
21. The Phonetic Element in the Graphic System of the Mayas. *Ibid.*, November, 1886.
22. On the Ikonomatic Method of Phonetic Writing, with Special Reference to American Archæology. *Proc. Amer. Philos. Soc.*, 1886.
23. Ancient Nahuatl Poetry. Philadelphia, 1887. 176 pp.

24. American Aboriginal Poetry. *Proc. Numism. and Antiq. Soc.*, 1887.
25. Were the Toltecs an Historic Nationality? *Proc. Amer. Philos. Soc.*, September, 1887.
26. Lenâpé Conversations. *Journ. Amer. Folk-Lore*, vol. i., 1888.
27. The Taki, the Svastika, and the Cross in America. *Proc. Amer. Philos. Soc.*, December, 1888.
28. On the "Stone of the Giants," near Orizaba, Mexico. *Proc. Numism. and Antiq. Soc.*, 1889.
29. Rig-Veda Americanus: Sacred Songs of the Ancient Mexicans, with a Gloss in Nahuatl. Philadelphia, 1890. 95 pp.
30. Essays of an Americanist. Philadelphia, 1890. 489 pp.
31. On Etruscan and Libyan Names. *Proc. Amer. Philos. Soc.*, February, 1890.
32. The Folk-Lore of the Bones. *Journ. Amer. Folk-Lore*, January, 1890.
33. Reminiscences of Pennsylvania Folk-Lore. *Ibid.* vol. v. 1892.
34. On the System of Writings of the Ancient Mexicans. *Trans. Amer. Philos. Soc.*, 1892.
35. The Etrusco-Libyan Elements in the Song of the Arval Brethren. *Proc. Amer. Philos. Soc.*, November, 1892.
36. Remarks on the Mexican Calendar System. *Proc. Amer. Assoc. Adv. Sci.*, 1893.
37. The Native Calendars of Central America and Mexico. *Proc. Amer. Philos. Soc.*, November, 1893.
38. Nagualism: a Study in Native American Folk-Lore and History. *Ibid.*, January, 1894.
39. A Mexican Obstetrical Conjunction. *Amer. Antiq.*, May, 1894.
40. The Origin of Sacred Numbers. *Amer. Anthropol.*, April, 1894.
41. What the Maya Inscriptions tell about. *Archæologist*, November, 1894.
42. The Alphabets of the Berbers. *Oriental Studies*, 1894.
43. A Primer of Mayan Hieroglyphics. Boston, 1895. 152 pp.
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45. The Religion of Primitive Peoples. New York, 1897. 264 pp.
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FOLK-LORE SCRAP-BOOK.

IN the "Southern Workman" for May, 1899, are given a number of "Irishman Stories," that is to say, tales related by American negroes concerning the stupidity of the Irishman, who in their folk-lore replaces the Welshman of the English nursery, as responsible for actions characteristic of rustic simplicity. The collector observes that the Irishman stories form as widespread a part of the American negro folk-lore as do the animal stories, even although in their present form they cannot claim an African origin.

"THE IRISHMAN AND THE PUMPKIN. — Once there was a man driving along the road with a pair of mules and a load of pumpkins, when an Irishman stopped him and wanted to know what those things were that he had in his cart. The man replied they were mule's eggs, and told the Irishman that, if he would put one on the south side of a hill and sit on it, it would hatch out a mule. So the Irishman bought one, and carried it up on the south side of a hill and sat down on it and soon went to sleep. Of course he fell off, and the pumpkin went rolling over and over down the hill and into the brush; out jumped a rabbit and went running off. 'Koop, colie! Koop, colie! Here's your mammy,' called the Irishman, but the rabbit would n't stop. So the Irishman went back to the other man and said he wanted another mule's egg; the first one hatched into a mighty fine colt, but it ran so fast he could n't catch it, and he would like to buy another."

"THE SEA TICK AND THE IRISHMAN. — This story is told about the sea tick, and also about the rattlesnake.

"An Irishman had heard of sea ticks but had never seen one, though he wanted to very much. Once he was walking along the beach, and found a watch, dropped by some one who had gone on ahead of him. The Irishman had never seen a watch before; so when he heard it ticking he said, 'Be Jasus, it's a long time I've been hearing of sea ticks, and here I've got one.' Then he got a stick and beat the watch until it stopped ticking.

"In the other version the Irishman is walking in the woods, and sees a watch with a long chain lying in his path. When he hears it ticking he says, 'Faith, there's a rattlesnake!' and gets a rock and smashes it all to pieces."

"THE IRISHMAN AND THE MOON. — Once upon a time there were ten Irishmen who were always on the lookout for something to eat. One bright moonlight night they took a walk by the side of a river, and the greediest one of all espied the reflection of the moon in the water, and he thought it was cheese. So he said to his companions, 'Faith, boys, there's green cheese! Let's get it.' The others answered, 'Sure-an*we will, if you kin find some way for us to reach it.' No sooner said than done. He made a leap into the air and caught hold of the bough of a tree which stood near by, and bade the rest of them make a long line by swinging one on to the other's feet until the man at the end could reach what they thought

was cheese. The weight was more than the first man could stand, so he thought he would lighten up by letting go his hold long enough to rest his hands, being perfectly ignorant of what would happen if he did so. Of course they all fell pell-mell into the river, and stirred up the water so much that, when they did manage to crawl out, they could not see the reflection of the moon. Then they all declared that the last fellow had stolen the cheese and gone. To see whether they were all there, after every one had denied taking the cheese, they thought that they should be counted, so the very cleverest one of all stood the rest in a row and began to count. Instead of counting from one to ten and including himself either as first or last, he only said, 'Me myself, one, two, three,' etc., and the consequence was that he only counted nine. He repeated this for some time, and getting tired of it, and calling in a slow way to find out the thief, they all got little twigs, and, forming themselves in a row, each one stuck a hole in the ground with his twig. After this was done, they took turns to count the holes, and at last really saw that all ten were still there. As to where the cheese went, they never could tell, and they lamented for weeks afterward over the lost piece of green cheese."

"THE IRISHMEN AND THE WATERMELON.—Two Irishmen were walking along one day, and they came across a wagon-load of watermelons. Neither one had ever seen a watermelon before, and they inquired of some negroes, who were working near by, what they were, and what they were good for. The negroes answered their questions very politely, and then, as it was their dinner hour, sat down in the shade to eat. The Irishmen concluded to buy a melon and see how they liked it. They went a little distance and cut the melon, but, taking pity on the poor negroes, decided to share it with them. 'Faith!' they said, 'guts is good enough for naysurs.' So they cut the heart out of the melon and gave it away, and ate the rind themselves."

"THE IRISHMEN AND THE DEER.—There seem to be several stories that might be placed under this title, all alike in recording the Irishman's non-success in the hunt, but varying widely in detail. They may be roughly classified into stories in which the Irishman shoots the wrong thing, as a cow or a mule, and those in which he simply fails to take any steps to secure the right thing when it goes by him. To the latter class belong the following:—

"(1.) Some men went hunting, and they put an Irishman on the stand where the deer would pass, and went off in other directions. Pretty soon the deer passed directly by the stand, and the Irishman stood and looked at him. The others came in at noon, and they all asked the Irishman why he did not shoot the deer when it passed so near. The Irishman said, 'Why, it was no use; if he kept on as fast as he was going, he'd kill himself anyway.'

"(2.) Once upon a time some Irishmen went out deer-hunting. As a rule, a deer will have a certain path along which he will run whenever he is chased. The first time he is chased he generally gets by, because no one knows his path, but the next time some one is apt to be on the watch in

that place. So it was with these men. They made plans for the chase, which were as follows: The leader says to his friend, 'Pat, youse get down yonder and sit by the road in some bushes. Don't holler, but keep right quiet and aisy, and when the deer comes you shoot him in the shoulder, and, faith and be Jasus, we'll have him!' The leader went another way to hark the dogs on. By and by the dogs began. 'Ough! ough!' Pat cries very softly, 'faith and be Jasus, he's comin'!' He looks very hard to see the deer, and soon it comes breaking through the woods into sight. Pat jumps up to shoot, but in a second he stops to talk again. 'Oh,' he says, 'that's a man? Say, mister, where are you going?' The deer says nothing, but keeps on running. 'Why, you seem to be in a hurry!' No reply. 'Are you running from the dogs?' No reply. 'Well, if you have not time to talk, you had better hurry on; the dogs are crowding you.' After the dogs had passed, the leader came up and said, 'What is the matter with you, Pat? Why didn't you shoot the deer?' 'I've not seen the deer,' says Pat; 'I saw a man go along here with a chair on his head, seeming to be afraid of the dogs.' 'What did you say, Pat?' says the leader. 'I said, go on, old man, for the dogs are close behind.' 'What a fool you are,' says the leader; 'you shall never hunt with us again.'

"TWO IRISHMEN AT SEA. — Two Irishmen were once at sea in a small boat, and they decided to get off at the first island that they reached. They finally came to a patch of seaweed, which they thought to be land. One of them instantly leaped from the boat to the seaweed and sank beneath the waves. The Irishman who was left in the boat thought that his friend was hiding from him and said, 'Faith in me Jasus! 't is no use to hide, for I'm coming too.' He then leaped from the boat to the seaweed and sank as his companion had done. Thus perished both these Irishmen among the seaweeds."

The same journal for March, 1899, contains a number of items relating to "Folk-lore and Ethnology."

"THE TRICK BONE OF A BLACK CAT. — Put ashes and water into a pot, set it over a fire and let it come to a boil. Have ready a black cat (not a strand of white hair on him), cut his head off, put him in the lye, and let boil until all the flesh has left the bones. Take out every bone. Wash them. Now for finding the luck bone; take up one bone, place it in your mouth, and ask your partner, 'Do you see me?' If he says yes, you will have to try another, asking the same question every time. When you put the witchy bone in your mouth he will say, 'I don't see you.' Then take that bone, put it in your pocket and keep it there, and you can steal anything you want and no one will see. In fact, you can do any kind of trick you want, and no one will know it.

"Another informant tells us that the lucky bone will rise to the top when the flesh has all boiled off from the bones." *Note.* — It is sufficiently remarkable, and full of instruction in regard to the origins of American negro folk-lore, that this superstition also belongs to Germans in Canada, and is plainly of European descent. See *Journal of American Folk-Lore*,

xii. 1899, 49. With Canadian Germans, the possession of the bone, here called the "trick-bone," confers invisibility. — *Editor of the Journal of American Folk-Lore.*

"HOW TO CONJURE. — Get graveyard dirt, and put it into the food or sprinkle it around the lot. It will cause heavy sickness.

"Put a file under the step and it will break peace forever, — even make a man leave his wife.

"Have a vial, put into it nails, red flannel, and whiskey. Put a cork in it, then stick nine pins in the cork. Bury this where the one you want to trick walks."

"REMEDIES TO CURE CONJURATION. — If the pain is in your limbs, make a tea or bath of red pepper, into which put salt, and silver money. Rub freely, and the pain will leave you. If sick otherwise, you will have to get a root doctor, and he will boil roots, the names of which he knows, and silver, together, and the patient must drink freely of this, and he or she will get well. The king root of the forest is called 'High John, the Conqueror.' All believers in conjuring quake when they see a bit of it in the hand of any one.

"Tie a snake shed around your waist, and it will help you carry any point you wish. Tie red flannel strings around your ankles, knees, and arms, and it will keep off conjure. Also, wear silver money around your neck."

"A WORD OF COURTSHIP. — *Gentleman*: Lady, if you should see me coming down the road, hat sitting on three sprigs of hair, cigar in north corner of my mouth, my coat-tail arguing with the wind, and my shoes crying judgment, what would be the consequence?

"*Lady*: My head is full of argument,
My tongue is full of chat,
Say, kind gentleman, can you tell me
What's good for that?"

"WHY THE WREN DOES NOT FLY HIGH. — The eagle and the wren once had a contest as to who should be king of the air. At the time appointed for the trial of strength they began to soar, and whichever went the highest was to be king. After they had gone a few feet up, the wren placed herself on the back of the eagle, and she was so light that he did not know she was there. After the eagle had flown as high as he could go, he called out, 'Where are you, Mr. Wren?' Then the wren flew about six feet above him and answered, 'I am the highest!'

"For her falsehood she was told she should always fly low."

"BRER RABBIT BEATS BRER FOX. — One day Brer Fox was hungry. As he wandered about the wood he saw a squirrel upon the branch of a tall tree. 'Hello, Brer Squirrel!' he said; 'Hello, Brer Fox!' replied the squirrel.

"Then said Brer Fox, 'I once had a brother who could jump from limb to limb.' 'So can I,' replied Brer Squirrel. 'Let me see you,' said the fox, so the squirrel jumped from limb to limb.

“‘Brer Squirrel, I have a brother who can jump from tree to tree.’ ‘I can, too.’ So Brer Squirrel jumped from tree to tree.

“‘Brer Squirrel, I had a brother who could jump from the top of a tall tree right into my arms.’ ‘I can, too,’ said the squirrel, and he did. Brer Fox ate him all up.

“Brer Rabbit was lying in his bed near by, and saw all that was done. ‘Brer Fox,’ said he, ‘you a mighty smart man, but I had a brother who could do something you cannot do.’

“‘What was it?’ said Brer Fox.

“‘My brother could let anybody tie a large rock around his neck, and jump off this bridge into the water and swim out.’ ‘So can I,’ said the fox. Then Brer Rabbit fixed the rock and the string, and Brer Fox jumped, but he has not been heard of since.”

LOCAL MEETINGS AND OTHER NOTICES.

ELEVENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — The Annual Meeting of the American Folk-Lore Society for the year 1899 will be held in New Haven, Conn., at the same time with the meeting of the American Society of Naturalists and other affiliated Societies, during the week between Christmas and the New Year, probably on December 28, 1899. Members intending to present papers will please give notice to the Permanent Secretary, W. W. Newell, Cambridge, Mass. Further information will be given concerning the arrangements hereafter to be completed.

PRESENTATION TO THE FOLK-LORE SOCIETY OF OBJECTS ILLUSTRATING MEXICAN FOLK-LORE. — During a visit to Chicago of Mr. E. S. Hartland, President of the Folk-Lore Society, Mr. Hartland was interested in pottery masks representing personages in a local Mexican Passion Play, exhibited by Prof. Frederick Starr, who has made extensive studies in the folk-lore of Mexico. Professor Starr offered to obtain such figurines for the Folk-Lore Society; but this original proposition was expanded by him into an offer to present a large collection of objects illustrating folk-lore of civilized Mexicans, on condition that the Folk-Lore Society would keep together the collection, and print a catalogue. On June 27 was held at the rooms of the Anthropological Institute a joint meeting of the Folk-Lore Society and the Institute, at which the objects were presented and explained by Professor Starr. On the previous evening the Folk-Lore Society gave a public dinner to Professor Starr at the Holborn Restaurant, the President of the Society occupying the chair. The health of Professor Starr was proposed by Mr. Andrew Lang with a suitable address. It was announced that the Society had voted to make Professor Starr an honorary member, and to present him with a complete set of the Society's publications, now amounting to forty-two volumes.

INTERNATIONAL CONGRESS OF THE HISTORY OF RELIGIONS. — In connection with the Exposition Universelle of 1900 is to be held this Congress; the committee appeal to theologians, sociologists, ethnographers, folk-lore-ists, and others interested. The Congress will be divided into eight sections, the first including the religions of uncivilized peoples; those of American aborigines are especially indicated. Other sections relate to Oriental, Egyptian, Semitic, Hindu, and Iranian, Greek and Roman, Germanic, Celtic and Slavic, and Christian religions. Beside French, the Latin, German, English, and Italian languages may be used in the discussions. The President of the Commission is Albert Réville; as vice-presidents appear the names of Bertrand, Bréal, Maspero, Oppert, and Senat; as secretaries, Marillier and Jean Réville. As especial subjects for discussion in the section of non-civilized religion are mentioned totemism, sacrifice, condition of souls after death, festivals in pre-Columbian Central America, especially among Mayas. At the present time, and in view of the attention excited by recent troubles in France, it is well to notice with respect the ability of the preparations for what should be a brilliant Congress. The date of the meeting will be from September 3 to 9.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE INTERNATIONAL FOLK-LORE CONGRESS OF THE WORLD'S COLUMBIAN EXPOSITION. (Archives of the International Folk-Lore Association. Vol. i.) Chicago: Charles H. Sergel Company. 1898. Pp. 512.

This volume, devoted to the papers offered at the International Folk-Lore Congress of 1893, contains an extensive mass of information from all quarters of the globe. To notice the material in detail would be quite beyond the capacity of this Journal; we shall therefore content ourselves with reference to certain articles which have appeared to us to present especial interest.

Mr. MacRitchie gives additional arguments in support of the thesis that the dwarfs of folk-lore represent primitive races of short stature. Dealing with "The Northern Trolls," he points out that early northern visitors to Greenland identified the Eskimos or Skroelings with the trolls. Such was also the case with Lapps. He considers, however, that ancient underground folk of still smaller stature gave originally the foundation for stories of mythical dwarfs.

Rev. Walter Gregor gives some account of the ceremonies used in Scotland for purposes of divination and popular medicine. When these rites were performed with water, this had to be drawn from a ford, or from below a bridge, where the dead and living were supposed to pass. The water, drawn in silence, at stated times, usually after sunset in the twilight "atween the sin (sun) and the sky," was designated "unspoken water." When a cow or other animal fell in, and the evil eye was suspected as a

cause, this water was administered as a cure. When not drawn at the time above mentioned, it was taken "in the silence of the night," that is, about midnight. Usually one person fetched the water; if two went, they must not speak to each other or to any person they met. Not a word must be uttered, until the draught was administered to the ailing animal. Sometimes the rule was more complicated; in the case of a cure for fever, the stream sought must form the boundary between two lairds' lands, and the water must be drawn in a wooden basin of a peculiar shape. On the journey back, the operator must turn with the sun at three spots, three times at each spot. On reaching the door of the house where the patient was, the operator must wait until the disk of the sun appears above the horizon, when the water was blessed in the name of the Father, the Son, and the Holy Ghost. In another case, three stones are lifted from the bed of the stream, held in the hands and in the mouth, and the patient lies silent all night.

Prof. K. Krohn offers an interesting account of the worship of the dead in Finland. Formerly, when a new place of abode was chosen, it was necessary to select a place for "Karsikko," that is to say, a grove of trees; when a person died, a tree was lopped, and sacrifices were then offered to the dead; when a bullock was killed, the first cooked dish was carried to the grove. In spring, the first fish must be offered; and in autumn the first corn. If money were received, a coin must, first of all, be taken to the place of sacrifice. Later on, the grove was reduced to a single tree, and finally to a mere memorial without any religious significance. The oldest form must have existed at the time when the Savolax people emigrated from Vermland to Delaware. In 1653, two Delaware-Finns, a man and a woman, were sentenced for sorcery. In the eighteenth century, these first Finns in America accepted, first the Dutch, afterwards the English language, and are now entirely blent with the rest of the population.

From a paper of V. V. Vucasovic, on funeral customs of the Southern Slavs, it would appear that the colossal monuments erected over the dead, chiefly from the twelfth to the eighteenth century, constitute imitations, as respects form, of Roman sarcophagi, but often placed on prehistoric tumuli. On the sides is sculptured especially the funeral dance, which they danced backwards; the dancers are composed of men and women, in odd numbers. Episodes of the life of the deceased are also represented. The defunct is accustomed to hold the cross in his right hand, and is surmounted by a demi-lune and star, emblems of fortune (The Bosnian coat of arms). In his left hand he has a sword, and defends himself against a monster which seeks to devour him. Modern funeral customs are described.

F. F. Feilberg, in a paper called "Buried Alive," notices the custom of making, in the gable wall of farmhouses in Jutland, a low arch filled out with bricks, called the "corpse-door," it being the practice to carry out the coffin through the orifice, and wall up the opening before the return of the funeral procession, to the end, no doubt, that the dead might not be able

to find the entrance to its old home, with the result of disturbing the survivors. The practice of burying living animals beneath the walls of a building survives to this day; the usage is a survival of foundation sacrifice. The idea seems to be that the spirit of the victim may watch the boundary, and exclude evil demons; thus in Fyn, a ghost had its walk through the gate, but a dog being interred in the entrance, the ghost was compelled to stay outside. The same usages were anciently applied to protect the boundary of the village, or the shore of the sea, from the encroaching ocean. The guardian spirit of a church is still supposed to watch the place, and prevent profanation; if the old custom of burying a living animal is dispensed with, it is supposed that the first person buried in the churchyard will be appointed as guardian. As the writer points out, the thought of a sacrifice to a mysterious power may also have been working in the minds of the persons who have buried the animals.

Dr. Stanislas Prato discusses the symbol of the vase, noting the myth of Pandora, and the manner in which, in a Brazilian legend, transformations result from the prohibited opening of a tucuman kernel containing animals of might. He sets forth the modern symbolism of the vessel, and examines the tales connected with the choice of the caskets in Shakespeare's "Merchant of Venice."

N. B. Emerson abstracts the Hawaiian version of the Maui-legend; in his report Maui appears as a transformer akin to the familiar figure of American aboriginal mythology; Maui obtains the secret of fire, hitherto only known to the mud-hen, and delays the overrapid course of the Sun by breaking off the rays which stand out from his body, like spines from a sea-urchin, thus weakening the luminary. Maui, in spite of his beneficent activity, appears as a very dissolute and generally worthless personage, who is finally killed for thieving by the great gods. The activity of this transformer, therefore, altogether answers to the character of the American one, according to the view set forth by Dr. Boas in the publication forming the sixth volume of the "Memoirs of the American Folk-Lore Society," who regards the purposes of the agent of transformation as purely selfish.

Brief tales recorded by W. W. Gill from the atoll of Manahiki are interesting, in that they show how the general idea of the giant-queller is modified by the environment; Tamaro kills a white shark, and finds a subaqueous paradise in the home of the fish-god.

Under the title of "An Ancient Egyptian Creation Myth," A. Wiedemann gives an account of the legend contained in the hieratic papyrus, No. 10,188 of the British Museum, found at Thebes in 1860. This papyrus, although only dated from the year 306-5 B. C., gives a narration which, in the view of Wiedemann, is of great antiquity, antedating other Egyptian legends on the subject, and belonging to a period earlier than the time of the pyramids. The myth deals with Ra, the sun-god, as creator, from the first existing together with the primordial waters. Ra is conceived as human in shape, the visible sun being his eye; he raises heaven and earth from the waters. Afterwards, from him, by a process answering to that of male generation, arise the divine pair, Shu and Tefnut,

who are left in the chaotic waters, and from whom come, first Seb and Nut, then Osiris and his race. As Shu and Tefnut are emanations of Ra, the latter is said to have become a trinity. Ra, mutilating himself, has left his sun-eye in the waters, issues to the earth, and makes for himself a new sun; Shu and Tefnut follow him to earth, and bring to Ra his former eye. Ra weeps over it, and from the tears springs man. But Ra's eye is incensed at being superseded, and Ra is compelled to grant it the old place in his head; now having two eyes, the double light from these luminaries burns the plants, and Ra is obliged to restore the withered vegetation; he then issues from the plants, and creates reptiles, good and bad. Thus the myth. A second version carries us on to the stage of mysticism; Ra is now described as assuming the forms of Existence, hypostatized under the name of Chepera; he is the Nine-in-One. The creation of life by self-pollution, and the divine pair, Shu and Tefnut, are alluded to in inscriptions from 3000 B. C. Wiedemann remarks that the origin of the myth is not from play on words, but from philosophical speculation. Egyptian religious thought not being fixed, the present scheme represents only one of many inconsistent speculations.

A. Haas offers interesting notices concerning Pomeranian beliefs respecting death and burial. Among the superstitions noted is that of telling the bees on the death of the owner of a farm. O. Knoop supplies a collection of tales and beliefs concerning Pomeranian house spirits. M. Dragmannov discourses on the "Taming of the Shrew," in the folk-lore of the Akraïne. The volume contains an account of the persons chiefly connected with the Congress, and the address of Lieut. F. S. Bassett.

W. W. Newell.

THE MAKING OF RELIGION. By ANDREW LANG. New York: Longmans, Green & Co. 1898. Pp. 380.

A review of Mr. Lang's work would come late, were it not that the book has been the subject of discussion in recent numbers of "Folk-Lore." The author considers the modern science of the History of Religion to teach, that Man derived the conception of Spirit from reflection on phenomena of sleep, dreams, death, shadow, and experiences of trance and hallucination. Ghosts, thus obtained, became the first objects of belief and worship, and were gradually magnified into gods, of which, in the end, one became supreme; on the other hand, from belief in the survival of the soul grew the notion of immortality. This system he proposes to study from fresh points of view. In the first place, he treats what he calls the X phenomena among savages, clairvoyance, crystalomancy, second-sight, demoniacal possession, and so on, giving examples to show the prevalence of similar experiences; he considers that their apparently supernatural character may have much to do with the theory of a separable soul, and apparently inclines toward a belief in the verity at least of the occurrences. The statements concerning the savage phenomena are not especially full, the account not undertaking to exhibit a complete view of the department. The second part of the treatise undertakes to supply a substitute for the

animistic doctrine ; this is, that the idea of God as, to use the writer's words, "a primal eternal being, author of all things, the father and friend of man, the invisible, omniscient guardian of morality, belongs to the lowest savages, who reverence this supreme deity without idol-worship or sacrifice, as immutable, impeccable, all-seeing, benevolent, and lovable. To establish a doctrine so widely different from received opinion, one would expect to find an elaborate examination of savage morality in its higher aspect ; but the scope of inquiry is limited, the most important part of the examination being concerned with Australians as examples of the lowest intelligence, and with their mysteries.

The views of Mr. Lang are traversed by Mr. E. S. Hartland in "Folk-Lore" (December, 1898). With his usual clearness and common sense, Mr. Hartland points out that the true character of Australian divine personages widely differs from the quality required by the theory. Thus Daramulun, patron of the Murring tribes, lived on earth, died, and now dwells with ghosts in the sky. He had a wife who was an emu, and he himself seems to have had progeny, and to be indeed a tribal ancestor. He presides over a cruel initiation rite, involving cannibalistic features, the youths being at times bitten to death. The idea that religious belief is quite a different thing from myth, Mr. Hartland maintains, is not to be allowed ; myths are essentially sacred, although shifting beliefs. Of creation, in the Hebrew sense, savage cosmogony is ignorant ; the so-called creators find the actual universe already in existence. As to moral character, the chief Australian spirits are little better than apotheoses of the wizard. Mr. Lang regards the five precepts laid on neophytes of the Kurnai as being in essence parallel with Hebrew commandments ; but Mr. Hartland considers them as quite other in scope. The injunction to obey elders is intended to strengthen the power of the old men ; that to live in peace with friends is a remnant of Gentile custom ; to share with those who are friendly is equally a survival of tribal communism ; not to interfere with married women is an injunction appropriate to a society which has recently emerged from group marriage ; to refrain from forbidden food is a rule avowedly dependent on superstition. In general, in order to comprehend Australian life, it is necessary to put aside Christian and civilized conceptions.

To these criticisms Mr. Lang, in the following number of "Folk-Lore," responded in a moderate tone, affirming that his intention had been only to affirm, that the concept of an immortal and holy deity had been among the religious conceptions of early man, who associated with this belief ideas quite contradictory. He maintained that the notions of divine power, goodness, and generosity might easily occur, even to savages. In the use of the term Our Father to denote the chief deity, love is implied. In primitive religion appear what we call rational factors ; the fancy connected with the presentation, degrading the purity of the conceptions, resulted in myth, abounding in elements which to us are irrational. The probability of European influence in producing the higher Australian notions he minimizes, pointing out correspondences in the accounts of Mr.

Manning, based on his experience of 1845, and of Mrs. Langloh Parker at the present time. As to the origin of morality, the only difference between Mr. Lang and his critic is, that he sees natural affection as well as the interest of the strongest as a formative cause of the morality. The question is, whether man first conceived of an immoral medicine-man, and later on purified the conception, or whether he first imagined a good, kind Maker, and then degraded the idea. He asks for a case in which we know that a dirty old medicine-man was elevated into a "kind supreme being, guardian of tribal morality."

In a rejoinder, Mr. Hartland pointed out that Mr. Lang's qualified defence is a variation from the unconditional statements of his book; one of his chief complaints against Mr. Lang's method is, that he has dwelt on one set of beliefs, turning away from another set as mere myths. As to the accounts of Mr. Manning and of Mrs. Langloh Parker, the coincidences are just sufficient to furnish further ground for inquiry. Mr. Hartland does not deny the existence of kinship affection in Australian morality; but the main purpose of the mysteries is to promote discipline, and to preserve the social organization.

In reviewing this controversy, the grand lesson to be drawn is that differences of interpretation of savage intelligence arise from the imperfection of record. Give us a complete and unadorned account of Australian mysteries, such as perhaps can still be procured by supplying investigators who will undergo initiation, with all the indecencies, savageries, and cruelties, with the sacred legends and songs as well as the rites in detail; then we shall see just what degree of analogy to the higher faiths these present. It is all a question of money; the students could be procured. But unluckily this generation still finds it easier to speculate on imperfect accounts, than to make even a small outlay for the purpose of learning the unadorned truth. As to recent observations, the imperfection of the methods still employed has been the subject of observation in this Journal; pieced-out notes go a very little way toward elucidation.

In the work here under examination, it was the opinion of Mr. Lang, that animism, so far from offering an explanation of the phenomena of religion, comes in later on, as a force calculated to deform and degrade the purity of the original intuitions. A basis for this position will be found in the "Introduction to the History of Religion," by F. B. Jevons, who holds that inchoate monotheism is the earlier stage, which is back of the ritual of polytheistic gods (p. 391). This proposition is a deduction from the totem theory, in which it is assumed that a single tribe has properly only a single divine object of worship. To the mind of the writer of this notice, such doctrine is an unfounded assumption.

W. W. Newell.

THE HIGH HISTORY OF THE HOLY GRAIL. (The Temple Classics.)
Translated from the French by SEBASTIAN EVANS. London: J. M.
Dent & Co. 1898. 2 vols. pp. 305, 298.

These little volumes, very charming in appearance, present an English

translation of an old French prose romance, edited by C. Potvin in 1866. This story Mr. Evans has turned into very agreeable English, of somewhat archaic phraseology; for the manner in which the translator has executed his undertaking, only praise can be offered.

As to the contents of the French tale, less unqualified approval can be pronounced. The narrative belongs to the most extravagant type of the abundantly marvellous fictions concerning the history of the Holy Grail. In a series of articles contained in this Journal, it has been shown that the oldest work connected with this cycle, the celebrated poem of Crestien of Troyes, knows nothing of the Grail as a vessel of the sacrament, but only of a mysterious dish which plays quite an accidental part in the action. By subsequent misunderstanding, according to the view taken in the papers mentioned, was developed the variety of later fictions, answering to modern religious novels, in which the Holy Grail played so prominent a part. In these stories the incidents of the French poet continued to furnish suggestions, which were so altered and elaborated as to result in completely opposite situations. In the end, the achievement of the Grail was assigned to a chaste knight, a type of Christ according to the mediæval conception, named Galahad. The present romance is closely connected with the tale relating to the latter; the hero is represented as celibate and religious, but is still named Perceval. The corruption of this appellation into *Pellesvaus* has furnished a convenient distinctive title for the romance. (For abstract, see vol. x. pp. 309-311.) The tale has interest for the scholar, as throwing light on the evolution of the romances dealing with Galahad; how much literary value attaches to it may be questioned. Entirely without sequence or psychologic worth, it consists of a string of wild and impossible adventures; in the presence of more reasonable contemporary stories having some relation to human life, it may be thought that the composition is to be allowed only archæologic merit.

The translator has added an epilogue, in which he comments on the date of record, which he sets as between 1214 and 1225. This is likely; but when Mr. Evans proceeds to qualify the romance as the "first and most authentic" version of the legend, he makes a claim which will scarce receive the indorsement of any scholar familiar with the cycle. On the contrary, the romance bears on every page the characteristics of the thirteenth century, in sharp distinction from the simpler and more poetic style of the twelfth. A well-known mention of the chronicler *Helinandus* refers to a history of the Holy Graal; Mr. Evans well shows that the chronicler did not write in 1204, but as late as 1227, at which time, according to Vincent of Beauvais, *Guarin*, who is said to have been intimate with *Helinandus*, became bishop of *Senlis*. But Mr. Evans is in error in supposing that the notice of the chronicle of necessity refers to the romance now in question. On the contrary, as Mr. Nutt has indicated, the reference seems to be to quite another work, the so-called *Grand St. Graal*.

The name of the author of this romance is not mentioned. The false prologue to Crestien's *Perceval* speaks of a certain Master *Blihis* as an authority on the story of the Grail; this notice leads Mr. Evans to assume

the possible authorship of this (presumedly mythical) Blihis, and the suggestion is accepted by the printer, who informs us on the inside of the cover, in a pretty design figuring a tombstone, that the aforesaid Master Blihis *floruit circa* 1200-1250. Suppose this to be the case, it is plain the production could not present the original type of the history, and antedate a poem composed at least a generation earlier.

The reader, however, may be left to decide on the literary merits of the French romance; to Mr. Evans is due thanks for having put a curious novel, so to speak, of the thirteenth century within the reach of the English-speaking public.

W. W. Newell.

BIRD GODS. By CHARLES DE KAY. With an accompaniment of decorations by George Wharton Edwards. New York: A. S. Barnes & Co. (n. d.) Pp. xix, 249.

Mr. de Kay very justly remarks that in the study of man's groping toward religious belief, the influence of birds and beasts has been (until lately) neglected, whereas in the daily life of savages these were and are objects as important as the phenomena of light and air. He therefore undertakes to call attention to remains in the early lore of Europe of a very extensive connection of birds with gods, pointing to a worship of the bird as representative of the deity. He follows in mythology, epic poetry, and legends the traces of certain birds, selecting the dove, woodpecker, cuckoo, peacock, owl, swan, and eagle, and undertakes to show how their peculiarities and habits, observed with keenness, have laid the foundation for elements of various religions and mythologies, and supplied the skeleton of plots on which have been built numerous myths and tragedies. He points out that modern historical science supposes rather mixture of conquering races with their predecessors than eradication, and thinks that old beliefs reveal the influence of non-Aryan peoples. When the origin of a divinity or of one aspect of a divinity, depended on original bird nature, in the natural course of things the animal became humanized, and in the end the bird remained only as a symbol of which the meaning was forgotten. Recognition of the honor once assigned to birds, he suggests, may have some tendency to shame modern descendants of the worshippers into taking some pains to prevent the extinction of bird life.

The method of conception of the author may be illustrated by examples. Aphrodite is drawn by doves, because in the spring that bird shines in his finest feather, and is especially ardent in love-making. Herodotus relates the account of the prophetesses at Dodona, that the oracle was established at the command of a black dove, which settled in an oak-tree; the grove at Dodona may have been presumed to have been a shrine of the Pelasgians, sacred to divinities ruder than Zeus and his daughter. In the Greek dove-name oinás is to be found the source of the name Æneas, who is to be regarded as the dove god humanized. The capture of Venus by Vulcan in a golden net is the survival of a bird-characteristic. The prophetic quality of the woodpecker is explained by his habit of drumming on a dead

limb; this was supposed to be indicative of rain, and so the creature was made a thunder-bird. Thus *Picus* the woodpecker became an Italian deity. His custom of excavating a cavity caused him to be supposed cognizant of hidden treasures. With *Picus* Mr. de Kay correlates the Esthonian *Pikker*; in the temple-huts of these tribes, heathen until the twelfth century, we should have found wooden images of such a bird god. In the Kalevala we have a "hero with the scarlet headgear," *Nyyrikki*, who blazes a path for the hunter; this personage is the woodpecker. With augurs ravens and crows were greater favorites, by reason of their distinct voices.

The cuckoo is sacred to spring, because of his mysterious cry. The cuckoo lays its egg in the nest of another bird, and is said also to remove the eggs of the foster-mother after its own child has been hatched. He was therefore regarded as a criminal. Mr. de Kay thinks that numerous folk-tales and myths are to be traced to this reputation; he ventures to suggest that the story of Siegfried is the echo of a cuckoo myth. The myths that deal with marriage within prohibited degrees, and those treating of the devouring by a father of his own children may be explained in similar manner. The Irish hero *Cuchulainn* was originally a cuckoo god; he bears harness at seven years of age, because a young cuckoo is fledged in seven weeks; his feat of driving off fifty boy-princes is a survival of the cuckoo's exploits in ridding the nest of foster-brothers; his distortion in battle is the ruffling up of the feathers of the bird. The early bird-god literature among Akkads offers parallels. The writer suggests to anthropologists that the habit of *couvade* may have owed its origin to observation of the habits of birds and childlike imitation. The owl rids fields of mice; it is assigned to *Pallas Athene*, because it can see in the dark; the attribution shows that originally the goddess must have been nocturnal. Before wisdom was associated with the deity, *Pallas* may have been evolved from an owl into a *psychopompos* or soul-guide.

The eagle is famous in myth, not merely on account of his power and swiftness, but because of the great age and ability of rejuvenescence assigned to him.

Myths belonging to the category dealt with by the writer bear every evidence of belonging to a much ruder age; parallels with Finnish mythology, for example, seem to demand the early existence in Greece of a people akin in mental traits to Finnish tribes, which lent important elements to Greek mythology.

Such is an outline of the views of Mr. de Kay, who has written a brief but suggestive book on a very difficult subject. Even the complications of philology seem simple in comparison with the tangle of mythology. Whenever inference enters into the discussion, when it is necessary to go beyond the definite statements of the source, the difficulty of passing from conjecture to demonstration is almost insuperable. The key offered by comparative etymology based on mere assonance is almost always merely *deusive*. Only the broadest generalizations will usually be found capable of proof. The extent to which, in ancient art, the ascription of animal tokens to dei-

ties is to be explained as a relic of ancient beast worship, and the degree to which it is to be allowed purely symbolic, is full of uncertainty. Of symbolism we have examples in the animal figures still associated with the evangelists, and especially in the representation of Christ as a lamb bearing the cross. The requirements of ancient art in a degree explain such animal presentation. Equally involved are the principles of ethnological theory. That the Aryan races had a different way of looking at the universe, or in respect to their forms of divinities were more advanced than their non-Aryan neighbors, or that simple and rude beliefs and usages imply the presence of lower racial elements, are propositions at least not established. The very literary character of the material ought also to be considered; such is especially the case in regard to the late and highly sophisticated Welsh mediæval folk-lore. When, therefore, the attempt is made to trace a particular human story to an animal origin, there are countless probabilities of error. But these remarks are offered merely by way of pointing out the caution to be observed, and by no means with intent to cast doubt on the general correctness of the author's theme, that animal mythology antedates the humanized versions of ancient literature.

W. W. Newell.

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EARLY AMERICAN BALLADS.

OWING to the recency of collection, the history of old English ballads is conjectural. At the time when ballads were first issued in the form of broadsides, printed in black letter, literary taste had already outgrown this species of composition. While many fine old ballads were thus circulated, the greater number of those supplied by the press were of new invention, and characterized by a puerility of rhythm and expression, in sad contrast with the music and tragic force of the ancient compositions. In the remoter parts of Great Britain histories continued to be cast into ballad form, generally with the result of offering a very prosaic and degenerate form of verse. There are no direct means of determining the time at which the taste of refined persons turned to a more sophisticated kind of poetry, and at which, consequently, the popular ballad, left to the mercy of the less educated and thoughtful part of the community, became a survival instead of a living art. In accordance with data offered by the ballads of Denmark, where collection was earlier and fuller, one might guess that this change took place about the end of the fourteenth century, and that most, if not all, of the extant English narrative songs which possess much literary merit belong to an earlier date. At a later time, the persistency of tradition still maintained among the people the ancient treasure.

During the sixteenth and succeeding centuries, however, the production of popular ballads by no means ceased ; such songs continued to be made in numbers. But these were inferior in excellence, even when corresponding in theme ; the decline is readily accounted for by the consideration that the authors were now men of the people in contrast to men of letters, whereas in the earlier period the best minds had so occupied themselves. In place of the kings and great lords, whose fortunes had made the theme of the early songs, the hero might be a captain or a major, the heroine a farmer's daughter ; the scope and dignity of the story suffered reduction. Of these later narrations, many were brought over to the New World, and

still others composed on American soil. With a few exceptions where the subject was historical, these more modern ballads have remained uncollected; perhaps such neglect involves no great literary loss, but as illustrating popular taste and folk-life the ballads have their curiosity. In this article will be brought together a few of these contributed from various sources; very likely the publication will bring to light a whole crop, for the number of such songs current in the early part of the century must have been considerable. At the present day, similar ballads are sung chiefly in isolated mountain districts, in North Carolina or East Tennessee; but these survivals correspond to like histories formerly well known in the New England and Middle States.

With regard to local ballads Dr. W. M. Beauchamp writes as follows:—

“The colonists of New England were fond of long and doleful ditties on local themes; and part of one of these has haunted my mind for years, perhaps because of a mock discussion on its true reading. It commenced,—

On Springfield mountains there did dwell
A comely youth, known full well,
Leftenant Curtis' only son,
A comely youth just twenty-one.

One day this lovely youth did go
Down in the meadows for to mow;
He had not mowed half round the field
'Fore a pizen sarpint bite his heeld.

“When in Springfield lately, I sought for information on the old song, but found only one young man who knew about it. It was his father's favorite, but as the son was sung to sleep by it of course he did not know the whole. So I am ignorant on which of the Springfield mountains the lovely youth dwelt, or in which of the meadows he went for to mow.

“On my return home a friend had rescued another ballad for me, written on time-discolored paper, with an antique British watermark, being evidently the ballad in the handwriting of its author. It is entitled,—

A SHORT ACCOUNT OF THE AWFULL & SURPRISING DETH OF THE CHILD OF DANIEL & SARAH BECKWITH, WHO DEPARTED THIS LIFE JUNE YE 20TH DAY, AD, 1773.

1. my frends allow my febel toungue,
if I may speak my mind,
this plainly shoes to old and young
the frailty of mankind

2. the child that in the wods retiar
is lost while parants moarn,
and othars are consumd by fiar
or into peses toarn.
3. permit my febel pen to rite
what has ben lai'ly dun,
a man who plast his cheaf delight
in his beloved son.
4. in manchester whare he ingoys
provision for this life,
he had two dafters and three boys
by his beloved wife.
5. his second son, robbens by name,
was ten years old and moar,
on him this sad distruction came,
who was in peses toar.
6. the fathar said, my children thair
if you will clear sum land,
you shall posess all it doth bair
to be at your command.
7. the parants then did both agree,
to tinmouth took their way,
a moarning sister for to see,
but long they did not stay.
8. the prity boys, wee understand,
did lovingly agree
all for to clear the peas of land
set fiar to a tree.
9. the chunk was thirty feat in length
and was exceding dry,
so rotten it had not much strength
did burn most vemantly.
10. the boys against a log did lean
or on it setting all,
and nothing was for to be seen
untill the tree did fall.
11. but oh, alas, the dismall blow
struck robbens to the ground,
his head was masht two peses soo,
a deep and deadly wound.

12. his head and arms all broke to bits,
he in the fiar did lye,
the children scard out of their wits
aloud began two cry.
13. the elder son that yet remains,
resevd a grevous wound,
but oh, alass, poor robbens brains
did fall out on the ground.
14. thus he within the flame did lye,
the othars full of greaf,
a neighbor that did hear them cry
did run to their releaf.
15. this maid his tendar hart to ake
to see him in that case ;
he quickly hold on him did take
and drue him from that place.
16. now near the middel of the day
the neighbors thay did meat,
the corps thay quickly did convay
in to his winding sheat.
17. a frend to tinmouth took his coast
the hevey news to beair.
the tidings come to them all most
as soon as thay got their.
18. but when the parants come two know
theair son was dead indeed,
alass, their eys with tears did flow
and homwards went with spead.
19. the peopel came from every part
to see the awfull sight,
it grevd the parants tender hart,
alass, and well it might.
20. to see their one beloved son
in such a case indeed,
me thinks would make a hart of stone
or hart of steall to bleed.
21. laid in the grave two turn to dust,
their greaf what tongue can tell,
but yet, alass, the parants must
bid him a long fair well

THE SARTINTY OF DETH.

22. see, the vain race of mortal man
are but an empty shoe,
like bubbels on the water stan
and soon two nothing goo.
23. when wee are well, alass, our breth
is easy took away,
ten thousand ways a mortal deth
can turn our flesh to clay.
24. the old and young, both high and low,
must yeald their mortal breth,
when is the time wee due not know,
but all must suffer deth.
25. to conker deth if wee contrive,
it is in vain to try,
for suarly as wee are alive,
soo suarly wee must die.

FINIS.

NOVEMBER YE 20, 1773.

“This is verbatim, but I have slightly punctuated the verses. In the twentieth verse, *one* is to be pronounced *own*, while some words are almost puns in their effect.”

The rhymes on the death of the child are of a literary character, having been produced with the pen, and designed for reading. But in the early part of the century there were in circulation in New England many ballads more nearly representing a true traditional literature, circulating by word of mouth, and current in different versions. To this class belongs the following narrative, apparently of English origin : —

THE LANCASTER MAID.

Oh Betsey ! Betsey ! beauty fair !
Had lately come from Lancastair,
A servant maid let herself to be,
She was fitting for a more high degree.

The old lady had an only son,
And Betsey had his favor won ;
Saying, “ Betsey, I love thee as my life,
And I do intend to make thee my wife.”

In the very next chamber the old lady lay,
And heard what her son to Betsey did say,

Then she resolvèd in her mind,
To put a stop to her son's incline.

The very next morning the old lady arose,
Calling for Betsey, "Put on your clothes,
For out of town with me you must go,
To wait upon me one day or two."

The very next morning Betsey arose.
And dressed herself in her milkwhite clothes,
Saying, "Madam ! I 'm ready to go with thee,
To wait upon you one day or three."

To a very rich merchant Betsey was bound,
To sail the ocean round and round :
"Oh welcome home, dear mother," he said,
"But where is Betsey, your servant maid ?"

"Oh son ! Oh son ! I plainly see,
There is great love between Betsey and thee,
No more, no more, for 't is all in vain,
For Betsey's a-sailing o'er the main."

Oh then these words struck her son sad !
'T was not all the world could make him glad,
In slumbering dreams he was heard to cry,
"Oh beautiful Betsey ! For thee I die." ¹

The following variant of the last stanzas attests the popularity of the song : —

For many doctors they did send,
And much upon him they did spend,
But all physicians were in vain,
For yet in love he did remain.

For many doctors they did send :
To try their skill and to try their means,
'T was not all the world could give relief,
He died out of sorrow, heartbroke with grief.

When the old lady saw her son was dead,
She pulled the hair out of her head,
Saying, "If my son could but breathe again,
I'd send for Betsey all o'er the main." ²

¹ Sung in Massachusetts about 1800. Contributed by E. S. Dixwell, Cambridge, Mass.

² Taken from the recitation of Mrs. Charles D. Davis, of West Newton, Mass., who learned it from her mother, Mrs. Ellis Allen, born in Scituate, Mass., in the year 1793.

The piece which follows has already been printed (vol. viii. p. 230) :—

THE LADY IN THE WEST.

There was a lady lived in the west,
Whose age was scarcely twenty,
And she had suitors of the best,
Both lords and squires plenty.

And she had suitors of the best,
Who daily waited upon her,
But her father's clerk she would adore,
Above those men of honor.

Her father unto her did say,
"You fond and foolish creature,
To marry with your servant slave,
So mean of form and feature.

So mean a portion shall you have,
If this is your proceeding,
To marry with your servant slave,
So mean of birth and breeding."

"It must be so, it shall be so,
Although I have offended,
For when I break a solemn vow,
Then may my life be ended."

There being a table in the room,
A pistol on it lying,
He instantly, all in a rage,
The very same let flying,

All at his youthful daughter's breast,
Who fell down dead before him,
The very last word she did express,
"I must and will adore him."¹

It has been stated that similar histories are still recited in the more isolated districts of the South. The Eastern Shore of Maryland offers a curious example ; among the "poor whites," who can neither read nor write, is sung the following ballad, which illustrates the degradation of the ballad from the time when noble damsels might don the garb of chivalry and accompany their lovers to war.

¹ Contributed by Mrs. E. Allen, West Newton, Mass. Sung about 1800.

POLLY'S LOVE.

Down in yon country a rich farmer did live (dwell),
 He had but one daughter whom he loved well,
 And as soon as he found that she was in love,
 He parted pretty Polly's own ardent true love.

As Polly lay musing all on her downy bed,
 A comical project came into her head ;
 "Neither father nor mother shall make me false prove,
 I will dress like a soldier and follow my love."

Coat, waistcoat, and breeches pretty Polly put on,
 In every degree she was dressed like a man,
 To her father's stables to view the horses around,
 To see if there was one could travel the ground.

A case of fine pistols and a sword by her side,
 With her father's best gelding like a troop she did ride,
 She had rode far before she came to a town,
 And called for the captain of Harry Wown (high renown?).

The first that came forth was an English lord,
 And the next pretty Polly's own true love.
 "Here is a letter from Polly your friend."
 He instantly taking the letter in hand. . . .
 "And under the seal there 's a guinea to be found,
 For you and your soldiers drink Polly's health round."

Now Polly being drowsy she hung down her head,
 And calls for a candle to light her to bed.
 "There 's a light at your service, a bed at your ease,
 And you can sleep with me, kind sir, if you please."

"To sleep with a soldier 's a dangerous thing,
 For some will want soldiers to fight for the king."
 "I am a sailor on sea, and a soldier on shore,
 But the name of pretty Polly I always adore."

Early next morning pretty Polly arose,
 She dressed herself up in a suit of woman's clothes,
 And down stairs she came, saying, "Constant I will prove,
 I am pretty Polly, your own true love."

Now Polly is married, she lives at her ease,
 She goes when she will, and comes when she please,
 She left her dear parents behind to mourn,
 "I 'd give hundreds and thousands for Polly's return."¹

¹ Contributed by Mrs. E. M. Backus, Saluda, N. C.

Another ballad also has Pretty Polly for a heroine. Perhaps the two are offshoots of a single old history; in the song already cited the hero could be a "sailor on the sea." The version belongs to the Blue Ridge Mountains, Henderson County, North Carolina.

Poor Jack he 's gone a-sailing,
With trouble on his mind,
He has left his native country,
And his darling girl behind.
And sing oh! and sing oh!
So fare you well my darling.

There was a rich old farmer,
In London he did dwell,
And he had an only daughter,
The truth too I will tell.

She went into a tailor's shop,
And dressed in man's array,
She enlisted with the captain,
To carry her away.

"Your waist it is too slender,
Your fingers they are too small,
Your cheeks too red and rosy,
To face the cannon ball."

"My waist it is none too slender,
My fingers they are none too small,
It will never change my countenance,
To face the cannon ball."

And when the battle was ended,
Pretty Polly marchèd around,
Among the dead and wounded,
Her darling boy she found.

And she took him in her arms,
And she carried him to the town,
And she called for some physician,
To heal his bleeding wounds.

This couple now are married,
How well they do agree,
This couple they are married,
And why not you and me?
And sing oh! and sing oh!
So fare you well my darling.¹

¹ Contributed by Mrs. E. M. Backus.

So Adam was placèd in a slumber,
And lost a part of his side,
When he awoke in a wonder,
And beheld a most beautiful bride.

With transports he gazèd upon her,
His happiness now was complete,
He thankèd the most bountiful owner,
Had helpèd him to a mate.

She was not taken out of his head, sir,
To rule and triumph over man,
Neither was she taken out of his feet, sir,
For man to trample upon.

But she was taken out of his side, sir,
Man's equal companion to be.
When both are united in one, sir,
How happily they do agree !

A man who lives single 's a beggar
Though all the world he possess,
If a beggar has got a good partner,
Then all things in life will be blest.

Let not woman be despisèd by man, sir,
For she is part of himself ;
And woman by Adam was prized, sir,
Far more than a globe full of wealth.¹

The humorous ballad may be represented by the following piece, to judge by the metre not very old, but traditionally current during the early years of the century : —

BEAUTIFUL KATIE AND THE GRAY MARE.

Young Johnny, the miller, he courted of late,
A farmer's fair daughter, called Beautiful Kate,
Whose wealth and fine fortune was full fifty pound,
Silks, ribbons, and laces, and furbelowed gowns,
Silks ribbons and laces and diamonds and pins,
With sumptuous apparel and fifty fine things.

The day was appointed, the money was told ;
It was a fine present in silver and gold.
Now Johnny unto her father then said ;
" Sir, I will not marry this beautiful maid,
Although she is virtuous, charming, and fair,
Without the addition of 'Tid, the gray mare."

¹ Contributed by Mrs. E. Allen. Massachusetts, about 1800.

Her father then answered young Johnny with speed ;
 " I thought you had courted my daughter indeed,
 And not the gray mare ; but since it is thus,
 My money once more I 'll put into my purse,
 And as for the bargain, I vow and declare
 I 'll keep both my daughter and Tid the gray mare."

The money then vanishèd out of his sight,
 And so did fair Katie, his joy and delight,
 And he like a woodchuck was turned out of doors (door),
 Forbidden by them to come there any more.
 Now Johnny began his locks for to tear,
 And he wished that he 'd never stood out for the mare.

About a year after, or little above,
 He chancèd to meet with Miss Katie, his love.
 Said he, " My dear Katie, do not you know me ? "
 " If I mistake not, I have seen you," said she,
 " Or one of your likeness, with long yellow hair,
 That once came a-courting to father's gray mare."

" 'Twas not to the mare a-courting I came,
 But only to you, my love, Katie by name,
 Not thinking your father would make a dispute,
 But giving with Katie the gray mare to boot ;
 But rather than lose such a dutiful son, —
 Well, it 's over, — and I 'm sorry for what I have done."

" Your sorrow," says Katie, " I value it not,
 There are young men enough in this world to be got,
 And surely that gal must be at her last prayer,
 Who would marry a man that once courted a mare.
 And as for the prize, I think it not great,
 So fare you well, Johnny ; go mourn for your fate." ¹

The physician furnishes almost as congenial a theme for satire as
 as does the miller.

OLD DOCTOR GREY.

" Mr. A, friend B is sick,
 Call the doctor and be quick."
 The doctor comes with right good will,
 And never forgets his calomel.

He takes his patient by the hand,
 Compliments him as a man,
 Sets him down his pulse to feel,
 And then deals out his calomel.

¹ Contributed by E. S. Dixwell, Cambridge, Mass. Sung about 1820.

His high silk stock around his neck,
With old Scotch snuff is always specked,
His nankeen vest and ruffled frill,
Smells of jalap, aloes, and calomel.

He rides about in an old green chaise,
And doses patients night and day,
While many an unreceipted bill
Shows right much loss in calomel.

His good wife seldom leaves the house,
But labors for her faithful spouse,
She cooks his food and makes his pills,
With seven grains of calomel.

At last the good old doctor died,
And was mourned by people far and wide,
Yet strange to tell, when he was ill,
He would not take his calomel.¹

It has been observed that, of the historical ballads formerly current in New England, some have been printed. Among these is especially to be mentioned the song of Lovewell's Fight, which is said to have been in its day "the most beloved song in New England." Of this ballad two versions were published in "Collections, Historical and Miscellaneous," by J. Farmer and J. B. Moore, Concord, 1824, vol. ii. pp. 64 and 94. The first and oldest of these recounts with considerable spirit the events of the combat in 1725:—

Of worthy Captain Lovewell I purpose now to sing,
How valiantly he served his country and his king;
He and his valiant soldiers did range the woods full wide,
And hardships they endured to quell the Indians' pride.

'Twas nigh unto Pigwacket, on the eighth day of May,
They spied a rebel Indian soon after break of day;
He on a bank was walking, upon a neck of land,
Which leads into a pond, as we're to understand.

"Our valiant English," as the song calls Lovewell's men, see an Indian, whom they approach with caution, fearing ambush; however, the Indian shoots Lovewell and another, but is himself shot down in his flight.

Then, having scalped the Indian, they went back to the spot,
Where they had laid their packs down, but there they found them not;
For the Indians having spied them, when they them down did lay,
Did seize them for their plunder, and carry them away.

¹ Sung in New Berne, N. C., about 1800. Contributed by Mrs. E. M. Backus.

The "Indian rebels" appear from their lurking-place, and a battle ensues, which lasts all day, in which eighteen out of thirty-four English are killed, while the Pequot Paugus is slain and his band defeated. The chaplain particularly distinguishes himself in the action:—

Our worthy Captain Lovewell among them there did die ;
They killed Lieutenant Robbins, and wounded good young Frye,
Who was our English chaplain : he many Indians slew,
And some of them he scalped when bullets round him flew.

A version of the second ballad relating to the same action was communicated to the editor of this Journal by James Russell Lowell ; but it differs from that printed by Farmer only in the order of the verses, and indeed seems to be a rearrangement of the latter. The ballad is very literary in character, and according to the opinion of Dr. Samuel A. Green, Librarian of the Massachusetts Historical Society, is probably a composition of the early part of the nineteenth century.

Here may also be mentioned a manuscript ballad relating to events of 1755, printed in the "Proceedings of the Massachusetts Historical Society," April and May, 1894. The writer, who composed in the same year, regarded the occurrences of the twelvemonth as a sign that the Judgment Day was at hand.

And Now, O Land, New England Land,
Amased be & trembling Stand,
Because the Judge Stands at the Door ;
Forsake your sins, repent therefore.

After the preceding pages had been written, a friend pointed out that the ballad "On Springfield Mountain," mentioned by Dr. Beauchamp, in a form made intentionally more absurd, was included by John Phoenix (pseudonym of George H. Derby) in "Squibob Papers," New York, 1865, pp. 45-52. The introductory lines are nearly the same.

On Springfield Mounting there did dwell
A likely youth, I knowed him well ;
Leftenant Carter's only son,
A comely youth, nigh twenty-one.

The ballad itself, I am told, is still remembered, and survives as a comic song. No doubt, therefore, it will hereafter be possible to present a complete version.

William Wells Newell.

WATER-MONSTERS OF AMERICAN ABORIGINES.

AQUATIC monsters are found in the folk-lore of every people, and are probably as numerous as land-monsters or terrestrial prodigies, for the sea, the lake, and all watery depths are more mysterious and more unaccountable than the surface of dry land. The term "monster" may be taken in a double sense; either it means an organism exceeding others of its kind in size, power, speed, or ugliness, but nevertheless a real product of nature; or else it designates an impossible creation of human imagination, like the dragon, griffin, unicorn in heraldry, etc.

The Gila monster or *Heloderma*, salamander, inspires terror among the people, or they would not call it the *hell-bender*; the whale is dreaded for its strength by all those who approach too near. Among the imaginary prodigies, of which antiquity was as productive as later epochs, might be mentioned the chimæra of Lycia in Asia Minor (which once may have represented some spout of volcanic origin), and Scylla and Charybdis, the living symbols of whirlpools and surfy shores. No wonder that such curiosities were once deified. The Krake was a floating, huge island in the folk-lore of Norway near to the maelstrom, a huge phenomenon brought into whirling motion by the influence of the tides. The celebrated Lorelei on the shores of the Rhine River may be called a combination of a mountain siren with a maid of the whirlpools.

It will be found that prodigies of this sort are always compounded of a human and of an animal or brutish element. The animal additions are generally in the shape of organs of the body, as wings, claws, tusks, etc., and in some instances portions of vegetable character are added to the figure. Artistic nations subordinate all these symbolic additions to the human idea, but with primitive nations the beastly nature prevails over the human faculties. In ancient Egypt, zoötheism is expressed chiefly by animal faces or masks enveloping the head; the Egyptian gods and goddesses represent rather powers of nature than moral or intellectual qualities. Greek art tended to idealize the beast's attributes in the human form, as we see with the centaurs, the fauns, and the satyrs, even with the naiades and the dryades; but in other monsters of their creation the reverse tendency of idealism is perceptible, as in the Cerberus, the Graæ, and the hydras.

Turning to our North American Indians, their monsters have in themselves more of the animal than of the human, and this appears usually in an exaggerated form. In the following pages it is not

intended to present anything approaching completeness, but merely to record some instances that have come to my knowledge.

Parallel to the horned snake, which seems to be known to all or most Indian tribes, the Wabenaki of the northeast have a horned snail or *wiwilméku*, which occurs frequently in their mythic and legendary tales. Within the memory of the Passamaquoddy Indians of southeastern Maine, a renowned medicine-man and travellers' guide, Medshelemet of the Penobscots, had a difficulty with a Micmac chief, and they agreed to settle it in the waters of Boyden's Lake, Washington County, Maine. Medshelemet transformed himself into a horned snail, and the Micmac chief into a huge serpent of forty feet length or more (*Ktchi at'husis*, "large snake"). During the combat they whirled around in the lake, so that its waters have remained disturbed up to the present day, and the name, Nes-séyik, even now recalls this fact. Medshelemet came out victorious, and killed his antagonist, then tied him to a tree standing at the west end of the lake on a promontory called *Kwissawí-ágémek*. This man is a historic person who died but forty years ago; he is still remembered by the hunters of his tribe, and reputed for his singular ability of procuring tobacco for the hunting parties he accompanied, although there were no stores there from which this commodity could be obtained. These two form a curious instance of modern euhemerism, which is not at all unfrequent with medicine-men or "shamanic jugglers."

Next in order among superhuman beings come the dragons and the huge serpents, horned or not, a class which fully demonstrates that the Indians have no lack of snake stories and are probably better supplied with them than ourselves.

Rev. S. T. Rand mentions a fabulously large snake believed in by the *Micmac Indians* of Nova Scotia, whose name is *Ktchi pitchkayam*; no description is given of it, but the name implies similarity with the *Kinepíkwa* or *Ktchi-Kinepíkwa*, "the great snake" of the Algonkin tribes farther west. The Shawnee Indians have a story of a one-horned snake, *wewiwilemitá manetú*, of which they give the following particulars: A young maiden who was "eating alone"¹ saw a fawn who had one horn red and the other blue; it was lying in the waters of a lake, immersed up to the neck. The next time she saw it it had become much larger, and was moving out of the watery element. The next time it appeared to her in the form of a snake. A fourth time the snake had disappeared from the lake, but the lake had increased in size, and its waters were hot and boiling. Having informed her father of the occurrence, he held

¹ This means that she was menstruating, and therefore had to eat and stay alone in the woods or away from the settlements.

council with the old men of the tribe, who agreed among themselves upon killing the snake, or trying to do so. For this purpose they induced the young woman to go to the lake again, when her next courses should come on. Twelve old men accompanied her, singing and carrying a drum, taking along their shamanic "medicines" with them. They camped out that night, and next morning sent the girl into the lake to erect a tent-like structure or trestle in its midst. When they sang their magic songs many kinds of snakes appeared and laid their heads upon the (horizontal) cross-poles of the structure. The conjurers told them, "You are not the ones (wanted)," and the waters became excited and boiled. But when a certain snake came and put its head on the cross-poles, they said, "You are the one." The girl was then ordered to enter the water again and to strike its surface four times with her underwear. This she did, and the effect on the snake was so weakening that it could be killed by the conjurer without any exertion. The snake was brought to the shore, cut up, and the assembled tribe voted as to the use to be made of the snake's body. They resolved to cut it into pieces and to give a piece to every person (to serve as talisman, physic, or amulet), and then a name was given to the snake, calling it *Msi Kinépiakwa*, or "great reptile."

The Potawatomi Indians, when settled along Wabash River, had a tradition that there was a monster serpent in Lake Manitou. "Their superstitious dread of this lake was such that they would not hunt upon its borders nor fish in its waters for fear of incurring the anger of the evil spirit that made its home in this little woodland lake. When the government officers were about erecting the Potawatomi mills, the Indians strenuously objected to the erection of a dam at the outlet of the lake, lest its accumulated waters might disturb and overflow the subterranean abode of the serpent, the exasperated demon rush forth from his watery domain, and take indiscriminate vengeance on all those who resided near the sacred lake."¹

Among the Peoria Indians, who formerly lived in Illinois and are now in the Indian Territory, the *Lenapisha* or "true tiger" is an awe-inspiring animal of the dragon species and of enormous dimensions. Although it can live on dry land, it is mainly seen on the water, and there it shines in its brightest colors. It is a phantom representing the lightning striking a lake or river, and the ebullition of the water consequent upon the stroke causes it to appear as a fire-dragon. In the popular idea it also stands for any huge animal, and its name serves as a personal name of totemic origin, corresponding to the Shawnee *manctúwi msi-pissí*, "great miraculous

¹ From Cox's *Recollections of Wabash Valley*, p. 136. as quoted in R. M. Dorman, *The Origin of Primitive Superstitions*, Philadelphia, 1881, p. 283.

tiger." *Wapí-píshi* or "white tiger" is another denizen of the deep, whom the Peorias still recollect, but now use mainly as a personal name.

Aquatic and terrestrial prodigies of a pacific nature and diminutive in size are beings akin to fairies, who are of both sexes. The water-fairies come nearest to the sirens and naíades of old; they sit on river banks and lake shores, and by gesture and song allure the passing people to approach. Indian pictographs are said to be their work, since these tracings seem to appear and disappear according to the state of the weather. The pictographic scratchings on Fairy Lake, western Nova Scotia, and in Maine near Machiasport, are all ascribed to the agency of these mysterious dwarfs, who thereby intend to foretell events. In Passamaquoddy they are called *uná-gemes*, plural *unageméswuk*, "spirits dwelling in the rocks," from *unák*, rock, the ending *es* being of diminutive import.

Among the Miami Indians, a lake or river fairy or other prodigy is called *mánsaushí*; its female companion, *mánsaushí kwä*, is a genius of the lakes or "fresh water mermaid," the term being at present used only as a girl's name.

Creek Indians consider the fairies chiefly as wood-spirits, and what I have learned about them is published in Journal of American Folk-Lore, 1888, No. 3 (Notes). They are called little people or *isti lupútski*; some of their number are the cause of a crazed condition of the Indians' minds.

The numerous tribes of the Siouan family, whose principal member is the Dakota nation, undoubtedly had as many water-monsters as the Algonkians, considering the large number of lakes, brooks, and rivers in their extensive domain.

It will, however, suffice to mention *Unktéhi*, or *Unktéxi*, their Neptune or divine ruler of the waters, whose name also designated a fabled monster of the deep and the whale of the salt-water. In fact, *Unktéhi* means any large animal, for it is used also to designate some large extinct animal, whose bones are at times found by the Indians. The Winnebago or Hotchank Indians of Nebraska and Wisconsin know of the *Waktehexi*, a miraculous beast of the watery element, which had the power of imparting wonderful qualities to people who had been fasting for ascetic purposes.

The eastern and western Cherokees have an inexhaustible wealth of folk-lore, of which but little has been made public until now. In his "Mythology of the Cherokees,"¹ James Mooney describes some miraculous animals that people the upper streams of the Tennessee River. Among these figures the Dakwa, a huge fish, formerly seen in Little Tennessee River, above the junction of Tellico, at the

¹ Soon to be published by the Bureau of American Ethnology.

mouth of Toccoa Creek. Another of these fantastic beings was a great leech or *tlanusí*, formerly in Valley River, just above the junction of Hiawassee Creek, at Murphy, North Carolina; this village was called on that account *Tlanusíyi*, or "leech-place." A third of these creatures was Ukténa, a huge snake or water-serpent, once holding forth at different places along streams and to be kept distinct from the "great horned ukténa."

The Iroquois people of New York, rich in all kinds of mythic folk-lore, were not delinquent in forming stories about miraculous aquatic beings. The *Onyare* (in Mohawk, On-yar-he) is their lake serpent, which traversed their country and by coiling up in dominant positions near the pathways or trails interrupted communication between the settlements of the Iroquois. Onyare's breath, diffused through the air, brought on sickness; it was finally with its brood destroyed by thunderbolts, or compelled to retire into deep water. The life of Onyare is in the stories brought into connection with the Stone-Heads or Otneyarhe, and also with the Flying Heads or *Konearaunēnē*.

The ancient Creek Indians believed in a miraculous horned snake, which at times appeared at the surface of water-holes, and whose horns, used as a war-physic, were prized higher than any other fetish within their knowledge. When the snake was seen in a blue hole filled with deep water, the old men of the tribe sang their incantations, which brought the snake to the surface. They sang again, and it emerged a little from the moving waves. When they sang for the third time, it came ashore and showed its horns, and they sawed one off; again they sang, and it emerged for the fourth time, when they sawed off the other horn. Fragments of the horns were carried along in the warriors' shot-pouches on their expeditions, and the song lines of the horned-snake referred to all the manipulations connected with the capture of the snake's horns or *tchito yábi*. The refrain was "*kitiwáhi, kitiwáyi, dhayi*."

The *Káyowe* or Kiowa Indians, now settled in Oklahoma, know of *Zemo'hgú-ani*, a species of horned alligator of extraordinary size found in deep holes in streams, and have named certain places after it. By the Jicarilla Apaches, in the northern part of New Mexico, a great frog is remembered, who lived in a former lake at Taos pueblo, and has been described by J. Mooney in his article on "Jicarilla Genesis," "*Amer. Anthropologist*," July, 1898, pp. 201, 202.

Especially productive of this class of "miraculous hydrozoölogy" were the nations living on Columbia River and its numerous tributaries. Among the *Kalapuya Indians* of Willamette River, Oregon, the figure of *Amhúluk*, a monstrous and nondescript being which lives in a water-basin at the Forked Mountain (*tcha Waláktchi améffu*)

near Forest Grove, Oregon, is prominently popular. It is a large monster on four legs, with long horns, a spotted body, and followed by small dogs, also spotted. It carries various things tied around its body and is frightful in its appearance. Children are allured by it to step over the soft and slimy banks of the lake into its waters, after which they become helplessly entangled in the mud and weeds of the desolate spot. When called upon by their parents to return to the shore they reappear at times at the surface to disappear again, the only audible words they proffer being, "we have changed bodies." This water-basin also draws elks, deer, and other game into its bosom and absorbs them, never surrendering them afterwards. When a grizzly bear turns old, he goes there, and by the waters is changed into another beast, either natural or monstrous.

Another aquatic being or spirit of the Kalapuya people is the *Atúnkai*, whose home is in the depth of rivers, lakes, and in deep and sombre waters. Those who saw it describe it as resembling a seal or sea-otter. When a grizzly or other animal is drawn by magic into a water pool and metamorphosed into another animal, it is most likely the *atúnkai* that will form its future body.

Albert S. Gatschet.

SUPERSTITIONS AND BELIEFS FROM CENTRAL GEORGIA.

SPIRITS AND WITCHES.

1. Children born with a caul see spirits.
2. Negroes say that all animals can see spirits at night.
3. Negroes contend that hogs can see the wind; some maintain that all animals can do so.
4. If one is riding at night and feels a warm current of air on his face, negroes say that a spirit is passing by.
5. If you are walking or riding along, and see a mist rising from the ground, it is a sign of the presence of spirits.
6. Dogs frequently "run" spirits at night, but spirits will whip a dog, unless the dog has dewclaws. When the dog sees a spirit, he will come back whining and get behind you. The dog does not wish to fight a spirit if he can help it. I have hunted coons and opossums at night with negroes, and, when the dogs kept running and did not see anything, the negroes "quit" and went home, saying the dogs were running spirits.
7. The left hind-foot of a graveyard rabbit is a talisman against spirits, also productive of good luck generally. I asked a negro if spirits ever bothered him. He replied, "No, sir; I totes the left hind-foot of a graveyard rabbit."
8. Negroes deem an *ignis fatuus*, or "Jack o' the Lantern," a spirit doomed to wander in swamps, seeking something it will never find.
9. To pass a haunted place, turn your pockets inside out; the haunt will not trouble you.
10. Some negroes wear the coat turned inside out, to keep off evil spirits, or to keep witches from riding them.
11. To prevent a witch from riding a person, put a case-knife, pair of scissors, or some mustard-seed under the bed or pillow.

12. If a horse's mane is tangled in the morning, it is a sign that a witch has been riding him ; the little knots seen in the mane are "witches' stirrups."

13. To prevent a witch from riding horses, nail a horseshoe over the door of the stable.

14. Horseshoes, when nailed on doors or posts for good luck, are placed with the round part uppermost. No witch or evil spirit can enter when they are so nailed.

CROSS-MARKS.

15. When a negro is going from you, and you call him, making it necessary for him to retrace his steps, he will make a cross-mark X in the path and spit on it for good luck.

16. If you meet a stranger in the road, you must turn round, make a cross-mark, and slightly change your direction, for good luck.

17. When a rabbit runs across the road in front of you, it is a bad sign ; cross yourself, or make a X in the road and spit in it, and walk backward over the place where the rabbit crossed. If a rabbit runs across the road behind you, it is a good sign ; you have passed the trouble.

18. If any one wishes to trouble another, he makes a X mark on the path usually travelled by his enemy ; the only way to break the spell is to walk round it the first time, afterwards you can walk over.

19. To stop paths across a field, make cross-marks in it. Negroes may step around the X marks, but they won't step over them.

20. If the right shoestring becomes accidentally untied, it is a sign that a woman is talking good about you ; if the left shoestring, that a woman is talking evil. To prevent the evil, make a cross-mark, put your foot on the mark, and retie the string.

21. Negroes keep other negroes from getting over a rail fence by sprinkling powder or graveyard dirt on the rail.

LUCK.

22. Negroes will not carry a hoe or axe through a house, or put one on the shoulder ; to do so is very bad luck.

23. To step over a broom going forwards is bad luck ; you must step over it backwards.

24. It is bad luck to sweep the dirt out of a house at night ; sweep it up into a corner and sweep out in the daytime. If obliged to sweep it out at night, take a coal of fire and throw it first in front of you.

25. One negro will not step over another while lying down. If he does, he must step over again backwards.

26. Never let the moon shine on fresh meat ; it brings bad luck.

27. To pin bad luck, drive a rusty nail in the front doorstep.

28. If a negro sees a pin, and picks it up with the point to him, it is blunt luck ; he will walk about in order to take it point toward him, and then it is sharp luck.

29. If a negro moves into another house, even if the house has been swept and scoured, he will scour and sweep it again for fear of "cunjer."

30. If a looking-glass falls from a wall and breaks, it is a sign of death ; if any one lets it fall from his hands, of seven years of bad luck.

31. Never lend salt or red pepper ; if you lend it, it will give bad luck.

SIGNS.

32. For a cook to drop a dishrag is a sign that some one will come hungry.

33. When you drop your knife and it sticks up, it is a sign of good luck.

34. To see a measuring-worm crawling on any one is a sign that the person will have a new suit of clothes.

35. If a butterfly lights on you, it is a sign that you will die soon.

36. To see a butterfly, catch it and bite off the head, you will have a new dress the color of the butterfly.

37. In sitting in front of the fire, if the fire pops on you, you are sure to get new clothes.

38. If the fire pops with a blowing noise, it is a sign that there is going to be a fuss in the family.

39. To sit by a fire and have a "chunk" roll out is a sign of company.

40. It is bad luck for a stick of wood to roll out of the fire on the floor.

41. A rooster crowing before a door is a sign of a visitor.

42. To hear a rooster crow when he first goes to roost is a sign of hasty news.

43. When a hen crows, some evil will befall the family to which the hen belongs.

44. A dog's howling is a sign of the house catching fire.

45. For a dog to go hunting at night in winter is a sign of snow.

46. To see the new moon through the trees is a sign of bad luck.

47. Wear a string round the neck with a piece of money on it for good luck.

WEATHER.

48. When a peacock screams, it is a sign of rain.

49. When a hog squeals, it is a sign of cold weather.

50. When a whip-poor-will cries, it is a sign of warm, clear weather. There is no more frost.

51. When a yellow-hammer sings, it is a sign of warm weather.

52. The cooing of a turtle-dove is a sign of warm, clear weather.

53. When woodpeckers come in the spring, it is a sign of warm weather. Woodpeckers come south by night, and go north by day.

54. When birds come in numbers around the house, it is a sign of freezing weather.

55. When an alligator bellows, it is a sign of rain within twenty-four hours.

56. A rainbow is a sign of no more rain on that day.

57. When a storm is coming, buzzards fly high to get above it.

58. To hear fire make a noise like a woman walking in snow is a sign of snow.

SEASONS.

59. All things that grow out of the ground, such as peas, corn, and the like, must be planted in the increase of the moon, from new to full ; all things that mature in the ground, like potatoes, must be planted in the decrease or waste of the moon, from full to new.

60. Plant watermelons when the Zodiac points to the heart, as the best of the melon is the heart.

61. To castrate animals, the sign of the Zodiac must be in the knee or feet.

62. If you kill a hog in the waste of the moon and cook the meat, it will go away in grease. If in the make of the moon, it will swell up when you boil it.

63. Negroes never begin any work for themselves on Friday that cannot be finished the same day.

64. It is bad luck to lose Monday by not working ; the loss will bring bad luck all the week.

65. Never start work on Friday you can't finish on that day.

66. To have good luck all the year, eat a piece of boiled meat on the first day of January.

MEMBERS OF THE BODY.

67. When the left ear burns, it is a sign that some one is talking about you ; when the right ear burns, that he is talking evil. You must pull the ear and say :—

"Bad betiger, good betiger ;
Hope the Devil may ride yer."

"Betiger" is a corruption of "Betide you." If good is said of you, the burning or itching will continue ; if bad, it will stop.

68. If the lower part of your ear burns, some one is talking about you.

69. When your left nostril itches, it is a sign that some man whom you have never seen is coming to your house. When your right nostril itches, some woman whom you have never seen is coming.

70. When your nose itches while coming to your own house, you will see a stranger.

71. When your eye quivers, it is a sign you are going to cry about something.

72. When your left eye jumps, it is a sign that you are going to see some trouble.

73. If the palm of your hand itches, don't tell any one about it, but put your hand under your arm and you will have some money.

74. If the right palm itches, you are going to get some money. If the left palm itches, it is a sign that you are going to shake hands with a stranger.

75. To cut your hair, and throw the hair where birds can get it and build nests with it, you will have headaches.

POPULAR MEDICINE.

76. To wear one earring on the ear next a weak eye will give good eyesight.

77. An iron ring about the wrist will give strength.

78. A leather string tied about the wrist cures rheumatism.

79. A flannel rag round the wrist will cure pain in the arm.

80. To cure "biles," walk along and pick up the first little white flint rock you see, as it is found sticking in the ground. Rub the

boil with the flint, then stick the flint in the ground again, in the same position as you found it. Turn around and leave it, walking backward for a few steps.

81. To cure chills and fever: After you have had three or four chills, take a piece of cotton string, tie as many knots in the string as you have had chills, go into the woods and tie the string around a persimmon bush, then turn around and walk away, not looking backward.

82. To wash your face in water in which eggs have been boiled will bring warts.

83. To take off a wart, take a grain of corn, eat out the heart or white kernel, strike or cut the wart till it bleeds, then take a drop of the blood, put it in the corn where the heart was taken out, and throw the grain to a chicken. The wart will go away.

84. To strengthen your wind in running, eat half-done corn-bread.

85. Negroes believe that if one borrows a hat from a diseased person, and the wearer sweats round the forehead where the hat rests, he will take the disease.

86. Don't step over a child; it will stop the child from growing. Stepping over a grown person is a sign of death.

87. If you cut a mole on your body till it bleeds, it will turn into a cancer and kill you.

88. To eat a peach, apple, or plum that a bird has pecked is said to be poisonous.

89. To scratch the flesh with the finger-nails till it bleeds is said to be poisonous.

90. The bite of a "blue-gummed negro" is said to be poisonous.

91. If a pregnant woman raises her hands high above her head, as for instance to carry a water-bucket on the head, it will cause the navel-string of the child to tie about the neck and choke it to death. The child will be born dead. All children so born are supposed to have met their death in this way.

92. Don't drink water out of a bucket carried on a child's head ; to do so will stop it from growing.

CATS AND MICE.

93. It is very bad luck to kill a cat.

94. If a strange cat comes to the house, it is a sign of good luck.

95. To "move a cat," that is, to take a cat away with you, is bad luck. Negroes never move a cat.

96. A cat will suck a child's breath, and one must not be allowed to sleep in the same room with children.

97. It is bad luck to have a cat sleep in bed with you. A negro told me that one night a cat almost drew all his breath away.

98. A black cat without a single white hair on it is said to be a witch. No negro will keep a pure black cat in his house.

99. If you rub the hair of a black cat in the night, you will see the fire it has brought from hell.

100. Never give a black cat away, but lend it.

101. If you kill a mouse, the others will gnaw your clothes ; if you shoot one with a gun, their friends will overrun the house and drive you from it. Mice are cats' food.

102. If a mouse eats a hole in a garment, and you darn it, you will have seven years bad luck ; to avoid this, you must make a square patch.

SNAKES.

103. It is good luck to kill the first snake seen in the spring.

104. If you find a snake in the yard about the house, kill him and then burn him. No mouse will come about the house.

105. Negroes believe that a black snake sucks cows.

106. Negroes will not kill a king-snake, as he is the enemy of rattlesnakes and other poisonous snakes.

107. If a snake bites a man, he goes and eats some snake-weed ; as the blood of a man is poisonous to a snake, he will die if he cannot get the weed.

108. When a king-snake fights a rattlesnake and gets bitten, the king-snake goes into the woods and gets a snake-root leaf as antidote.

109. A "coach-whip" will run you down and whip you to death.

BIRDS.

110. When a screech-owl "hollers" about a sick-room, the sick person will in all probability die.

111. To stop a screech-owl from "hollerin'," turn your left hand pants pocket inside out, or take off the left shoe and turn the sole up, or throw "a chunk of fire" out of the window.

112. If a screech-owl flies into a room, it is a sign of sickness or death, or of some evil. If any one kills the owl, some member of the family will be killed or hurt.

113. It is bad luck to kill a buzzard, a mockingbird, a bluebird, a bee-martin, or a thrush ; the last two oppose and keep off hawks.

114. If a buzzard flies over your house, you are going to get a letter or hear good news.

115. Jaybirds go to hell on Friday, carrying a small stick as fuel for the Devil.

116. To keep hawks from catching chickens, put a white flint rock in the fire.

117. To break up a killdee's nest is a sign that you will break a limb.

MISCELLANEOUS.

118. In spring, cow-lice turn to gnats ; hog-lice turn to fleas.

119. A toadstool is called the Devil's snuff-box, and the Devil's imps come at midnight to get the snuff. In the morning you can tell when the imps have been for the snuff, as you will find the toadstool broken off and scattered about. The snuff is used as one of the ingredients of a "cunjer-bag."

120. If a terrapin bites you, it will never let go till it thunders.
121. A pregnant woman cannot assist in killing hogs, or in handling fresh meat. The meat will spoil.
122. If you want a hen to hatch all pullets, put the eggs under her out of the bonnet of a young girl.
123. To make a girl love you, take a piece of candy or anything she is likely to eat, and put it under either armpit, so that it will get your scent.
124. To milk a cow on the ground, she will go dry unless you throw some of the milk on her back.
125. To make a cow take a strange calf, rub the nose of the cow and the body of the calf with tea made of walnut leaves, so that the scent will be the same with both.
126. To make a stray dog follow and stay with you, put a piece of bacon in the shoe of the left foot, wear it till you see the dog and throw it to him; if he eats it, he will follow you and stay with you. If he don't, get some hair off the dog's left ear and put it in the left pocket, or rub his left hind-foot with a piece of corn-bread.
127. To keep a strange dog with you, cut some hair off the end of his tail and bury under your doorstep.
128. If you wish a strange cat to stay with you, grease it with any kind of grease, stick the cat to the chimney back, and throw it under your bed.
129. If you want a cat to stay with you and not return to the former owner, grease the four feet of the cat in the house before taking it away.
130. Never throw keys; always hand them or lay them down, and let those who want them pick them up.
131. Negroes will not throw a knife or a key to one another, for they will certainly lose them if thrown.
132. In handing a knife to another, let the blade be shut up, and let it be handed back shut up.

133. If the blade of a knife is soft, put the blade into a piece of hot corn-bread, and put bread and knife into water.

134. To find water before seeking a spot to dig a well, negroes take a switch of willow or peach, hold it in both hands near the middle, and walk over the ground where the well is desired ; when they come to the spot where is the water, the switch twists and turns in the hands, sometimes rubbing off the bark, the ends turning down to the ground.

135. To get fleas out of a house, take a pine pole and skin it. The fleas in hopping about will hop on the pole and stick to the resin that issues. Sheep about a yard will also carry them off.

136. When the dogwood-tree blossoms, fish begin to bite. (Negroes always fish with a big cork, and put the lead close to the hook in order to keep terrapins from cutting the line.)

137. When fishing, spit on your bait for luck.

138. If any one steps across the pole of another while fishing, the person whose pole has been so treated will catch no fish unless the pole is again stepped over backwards.

139. You can't swear and catch fish.

Roland Steiner.

GROVETOWN, COLUMBIA CO., GA.

CHRISTMAS CAROLS FROM GEORGIA.

THE Christmas songs of negroes, given below, are examples of the true carols, or *noëls*, still sung in that State. Unhappily we cannot add the melody : —

I.

De leetle cradle rocks to-night in glory,
 In glory, in glory,
De leetle cradle rocks to-night in glory,
 De Christ-chile born.
 Peace on earth,
 Mary rock de cradle,
 Peace on earth,
 Mary rock de cradle,
 Peace on earth,
 Mary rock de cradle,
De Christ-chile born in glory,
 In glory, in glory,
De Christ-chile born in glory.

II.

De Christ-chile am passin',
 Sing softly,
De Christ-chile am passin',
 Sing low.
Don' yo' hear he foot on de treetop,
 Sof' like de south win' blow?
 Glory hallelu !
 Glory, glory, glory,
 Glory hallelu !

Emma M. Backus.

ITEMS OF MARYLAND BELIEF AND CUSTOM.

THAT the belief in charms as a means of preventing and curing disease is not a thing of the past, at least in Maryland, and that it is not even there confined to the negro, has been convincingly proved recently. One proof came in the spring when Druid Hill Park, in Baltimore, was infested with moles. Through the efforts of the Park Board to get rid of them, it was discovered that a Dutchman, who was very successful in catching them, was cutting off the feet while they were alive, and thereby increasing his income; for he found ready sale for these feet among fond mothers who believe that, if worn round the neck of a child in a bag, they will prevent diseases incident to teething. In one part of the State, it is "the left hind-foot" of the mole that is used "to cut teeth on."

A charm against whooping-cough has also been brought prominently into notice lately in Maryland. It is asserted that the mother of twins has power to drive the disease away from a child by giving it a piece of bread and butter. That the efficacy of this is most firmly believed in was proved when whooping-cough broke out in Annapolis last winter. The "Governor's Mansion" was soon besieged by children who came to ask bread and butter of the governor's wife, she being the mother of twins. At first these requests were complied with, but soon the demand became so great as to be a tax upon the giver, and it was found necessary to put a stop to the whole thing.

Maryland has another cure for the same disease that is somewhat similar. This time it is a woman who has married without changing her name who "has the power," and who at any time is likely to be called on, as was the governor's wife. In this case it is said that if a child with the whooping-cough goes to her for a piece of bread and butter, and if she spreads the butter on the bread herself, and the child takes it without thanking her, "there will be no more 'whoop' to that cough."

A CURE FOR "FLESH DECAY," OR WASTING DISEASE, IN A BABY.

To cure this disease, a baby is measured by a seventh son or a seventh daughter three days in succession, before sunrise or after sunset, being passed through the measuring string each day; while, during the process, an unintelligible charm is repeated over the child. After the third measuring, the string is doubled and tied to the hinge of a door or window, and if it rots out in a certain time the baby will recover; but if the child is "foot-and-a-half gone," there is no possible cure.

To cure the same disease in Pennsylvania, the baby, wrapped in blankets, is put in the oven after bread has been taken out and the oven has cooled down. Then, with the oven door open, the baby is "baked" for one hour.

SURVEYORS' CUSTOM.

An interesting custom was formerly practised by surveyors in marking out the boundaries of estates. It was usual for the surveyor, at a certain point, when surveying land, to give the smallest child in the party that followed him, whether black or white, a severe whipping. Trees, it was claimed, might be struck by lightning or otherwise destroyed, and stones might disappear, but the child, who was likely to outlive the others present, would never forget the spot where he received the whipping. A gentleman whose childhood's home was in Calvert County writes of this custom as follows:—

"I recollect when quite a small boy, perhaps five or six years old, I was staying at my uncle's when Mr. King was sent for to survey a lot of ground." Mr. King, he explains elsewhere, was the son of a surveyor, and father and son together had not only surveyed all the land in Calvert County, but much in the counties adjoining. "He had great difficulty," he continues, "in finding the starting-point from an old deed which he had in his possession. After the starting-point was found and the compass adjusted, he told me that in his younger days, the youngest boy around was severely whipped on that spot, so that all his life he would remember where the survey began. He cut a switch from a near-by tree, and told me that he would not be hard on me, but struck me a few licks gently that I might tell the place when I grew up; but I am afraid I could not find it now, it has been so long ago."

Another gentleman, who is a surveyor, writes of the same custom as having been practised by his father and grandfather, who were surveyors in and around Baltimore.

WHY THE DEVIL NEVER WEARS A HAT.

The Maryland collection gives many quaint and curious "reasons why" certain things are, or are believed in. Here we find out why the devil never wears a hat, as told by one of African descent:—

"De debbil, he am jes' chuck full ob fire an' steam an' brimstone, an' all dese jes' keep up a pow'ful workin' an' goin' on together; an' to keep from jes' nater'ly 'xplodin', he got a hole in de top o' he haid—a roun' hole—an' de steam an' fire jes' pour out 'n dere all de time. No cullud pusson ever see de debbil when de steam an' fire warn't rushin' out, 'n so 't warn't no use fur him to wear a hat."

Anne Weston Whitney.

THE LEGEND OF THE HOLY GRAIL.

VI.

TALES RELATED TO THE ENFANCES OF PERCEVAL.

NOTICE has now been taken of the stories directly connected with the legend of the Grail. Brief mention, however, may be made of certain narratives which have to do with the history of a simple youth brought up in the wilderness, and unacquainted with the manners of chivalry.

(a.) *Li Biaus Desconnéus*. (The Fair Unknown). A story very common in mediæval Europe, as in other quarters of the globe, recited the adventures of a son in search of a father, whom he meets without recognition, and with whom he fights a battle, either tragic or peaceful in issue. In the first continuator of Crestien's Perceval, such an experience is assigned to an illegitimate son of Gawain; when questioned, the youth can say no more than that he is ignorant of his name, having only been called in his home, where his father is hated, the nephew of his uncle. We learn that the boy has been stolen in youth, brought up by a fosterer, and taught by a teacher, who instructed him to value his arms. The incoherent tale shows him in the company of a wandering damsel, who is obliged to give him lessons in the use of lance and shield. In a joust he slays his opponent, but, being ignorant of death, wishes the latter to renew the encounter; he prefers to expose his body rather than his shield. It seems safe to set down these last-mentioned traits as belonging to the mass of floating jests concerning the fortunes of a simpleton. Other adventures of the hero have no resemblance to that of Perceval. The second continuator knew that the son of Gawain was called the Fair Unknown; Renaud de Beaujeu, an imitator of Crestien, made him the hero of a poem, and gave him the name of Guinglain. The English version of the tale has an introduction, in which the mother is made to keep her son from the knowledge of arms, and to call him nothing but Fair Son. This idea, as already remarked, appears in Wolfram, being with him a misinterpretation of Crestien, and I see no reason to suppose that a different mode of explanation should be adopted in the English production.

(b.) *Carduino*. With the poem of Renaud is connected an Italian poem of the fourteenth century, constituting a very free treatment of the theme. The mother of the hero, after the murder of her husband by knights high in favor at Arthur's court, retires to the wilderness. The boy, who is told that his mother and himself are the only human beings, finds two javelins in the wood, and obtains food and clothing by their use. He sees the knights of the king,

and insists on leaving the wood; his mother gives him the arms of his father, and advises him to seek Arthur. Here he is unable to name his father, but is retrained by the king. Then follow adventures somewhat answering to Renaud's tale. In the end, Carduino avenges his father by killing his poisoners, who are none other than Gaheries and his brother Gawain. After receiving knighthood, the hero continues to use throwing-spears as his only weapon: such extravagant representation is quite out of the old manner, as is the character of traitor assigned to Gawain. I can therefore see no reason for supposing the tale to be anything else but a freely imaginative treatment of ideas obtained at second-hand from Renaud and Crestien.

(c.) *Tyolet*. A French poem contained in a collection of *lais* recites how Tyolet, the son of a widowed dame of the forest, has skill in calling beasts by whistling. While pursuing a white stag, the latter turns into an armed knight, from whom he inquires the uses of hauberk, sword, and so on. He asks what kind of an animal is a knight, and is told that it is a beast who eats others. Accordingly he resolves to become a knight-beast; his mother is at first troubled, but provides her son with his father's arms, and sends him to Arthur's court, where he rides rudely into the hall, and announces himself as a knight-beast; he says that his mother has sent him to learn courtesy, and is retained by the king. A lady appears, the daughter of the king of Logres, who offers her hand to the knight who can get the foot of the white stag guarded by seven lions. This adventure is accomplished by Tyolet, who weds the princess and becomes king.

The language and rhythm of this poem, in conformity with the plot, indicate it as relatively late. The writer supposes Logres (Loegria, Arthur's kingdom) to be some outlying district. He knows that Evain (*i. e.* Yvain) is the son of the fairy Morgain, as represented in the later Arthurian romance. The idea that a stag turns into a knight, and offers instruction to a youth, seems characteristic of later extravagance. I see no reason to regard the story as anything more than a romantic invention of the thirteenth century, in which the writer has imitated certain features of Crestien's poem.

The compositions mentioned do not exhaust the number of those in which the youth of the hero exhibits some analogy to that of Perceval. Thus Mériadeuc, a youth educated in solitude, is ignorant of his father's name, and has been called only *le beau valet*. Having learned from his mother of his father's death at the hand of Gawain, he seeks to avenge that injury. Through the mother a

reconciliation takes place. Mériadec is a two-sworded hero; this possession of two swords, as well as the incidents noted, is obviously only borrowed from Crestien, of whom the writer of *Chevalier as deus espées* was an unblushing imitator.

So, in a version of the *Chevalier au Cygne*, we find the Swan-knight, when about to do battle, instructed by a wandering damsel, after the example of the son of Gawain in the continuator: as the older version of the poem does not contain these features, it is plain that their introduction is only another example of the manner in which a popular tale gave occasion for *décalcomanie* on the part of the average poet.

FOLK-TALES REPRESENTING THE HERO AS SIMPLETON.

It has been observed that the conception of a disinherited and outcast hero, who begins life as a rude and simple lad, is a common one in folk-tales. The connection between this theme and the story now under consideration is too general to be illuminative; it has been thought, however, that certain narratives present a nearer analogy.

(a.) *Peronnik l'idiot*. In his *Le foyer breton*, St. Souvestre included a tale of this sort. Peronnik is a boy dependent on charity, and regarded as wanting in intelligence. As the story says, he can eat when he is hungry, sleep when he is tired, and sing like a bird. A knight appears at his dwelling, and asks the way to Kerglas (the Green Castle), where are kept the Gold Basin, which supplies food, cures sickness, and awakes the dead, and the Diamond Lance, which is able to slay all whom it touches. According to the instructions given the knight by a hermit, in order to reach the castle it is necessary to traverse the Deceitful Wood, take an apple from a tree defended by a dwarf armed with a fairy spear, and obtain the Flower that Laughs, guarded by a lion; to pass the Lake of Dragons; do battle with a Black Man armed with an iron ball which never misses, and of itself returns to the hand; to encounter the temptations of the Vale of Pleasures, and receive directions from a lady attired in black, who will mount behind. The sorcerer, who is the lord of the Green Castle, happens to pass on his mare followed by a colt, carrying basin and lance. Peronnik learns the spell which summons the colt, and, under pretence of being a servant of the castle, is able to accomplish the adventure. The black lady turns out to be the Plague. The apple, fruit from the tree of Good and Evil, makes the enchanter susceptible of death, after which the Plague puts an end to his career. The Laughing Flower acts as a key to open the gates of the castle, which vanishes in an earthquake, and Peronnik escapes with basin and lance, which enable him to dispose of the enemies

of the king of Brittany : he conquers Anjou, Poitou, and Normandy ; goes to the Holy Land, and forces the emperor of the Saracens to give him his daughter in marriage.

The editor notes the resemblance of this narration to Arthurian romances ; this likeness is obvious, though the tale has no near affinity to Crestien's. Unhappily, however, the history has little similarity to genuine Breton folk-tales, and it is scarcely to be doubted that in the account we have only a literary recast, answering to the inventions of Hersart de la Villemarqué.

(b.) *Laoidh an Amadan Móir* (Lay of the Great Fool). A Gaelic ballad, which differs from the preceding in being genuine and exactly reported, possesses all the mystic character of such verse. It is recited how an enigmatical personage known as the Great Fool, while engaged in an unexplained expedition to Lochlann (Scandinavia), becomes enveloped in a magic mist, meets a Gruagach (demonic being), and is induced to drink from a cup offered by the latter, with the result that the demon deprives him of both legs below the knee. In spite of this loss, he continues his journey with rapidity, and is able to overtake and capture a hound, white, with red ears (dogs of hell or fairyland are of such hue), belonging to another Gruagach, who demands return of the animal in exchange for hospitality, and conducts the youth to his castle, the Golden City, where the guest is left to guard the wife and treasure of the host, who goes hunting. The house is visited by a lover of the wife ; the intruder is seized by the Fool, and forced to surrender the legs of the latter, which he has annexed. In the end, the Gruagach of the cup returns, and according to a common and no doubt ancient feature of Gaelic tales, we learn that the master of the house, in transformation, was also the enchanter and the interloper, his object in arranging these different appearances being to test the courage and worth of the hero.

It occurred to Campbell that the cup of this wild legend might have some relation to the Grail ; but, for my part, I am unable to discover any similarity.

(c.) *Story of the Great Fool*. The lay was explained to Campbell by a tale professing to give the history of the Fool ; but, as usual in such explanations, it is very doubtful whether the prose and the verse have in reality any connection. The Great Fool is represented as a posthumous son of a foe of the king. To preserve his life, his mother flies with her son to the wilderness, where the youth grows up in ignorance, distinguished by ferocity and strength. He runs down wild deer, and his mother makes him a dress of the hides ; he barbarously kills his foster-brother for making him the subject of jests ; he catches the king's horse, rides to the palace, kills the king's son, and obliges the king to recognize him as heir. He is afterwards sent to rescue a lady from a dragon.

Mr. Nutt has pointed out that the story of the Irish and Scotch-Gaelic hero Fionn has similar traits. The latter is also a posthumous son whose life is in danger, is reached in the desert by Druidesses, exhibits extraordinary strength, and overtakes wild deer by speed of foot. He has no proper name of his own, receiving his appellation from the whiteness of his skin. I can see in these traits no resemblance to the story of Perceval, further than that some of the subordinate incidents, like the running down of the deer, floating adventures common to mediæval folk-lore, do appear, not in the tale of Crestien, but in certain of its popularized forms.

Beyond these, it seems scarce worth while to cite folk-tales for the purpose of illustrating the story. According to the analysis previously given, the incidents of Crestien's plot do not belong to any single folk-tale, but represent separate elements, such as floated in solution in the folk-lore of all European countries, threaded together in purely literary fashion.

As respects the Grail, examples of healing and food-producing vessels might be cited in abundance from the popular belief of every age and country ; but, as already observed, the dish of Crestien's tale has none of these properties ; the analogy, such as it is, belongs solely to the later variants, which are nothing more than free interpretations of a theme made continually more and more mysterious.

Brief mention may be made of the two modern compositions which have made the Holy Grail a household word. Tennyson's idyl, "The Holy Grail," follows the outlines of the French prose romance, the *Queste* ; as in the latter, the quest begins with the apparition at Camelot of the sacred vessel. A quest is vowed, in which, as in the French work, Galahad, Percivale, and Bors are the most honored participants ; but whereas in the *Queste* these three remain together and journey to the Spiritual City, the English author makes Galahad depart alone. Percivale is subject to delusive visions, and ultimately returns to court to tell the story. It is explained that the duties of the king forbid his taking part in the search. The insight of the poet induced him to represent the Grail as the cup of the eucharist, a function which, as above shown, it had performed in the tale of Robert de Boron. In Tennyson's account, the moral and religious ideas connected with the Grail are not essentially changed from the mediæval history.

On the other hand, the Parsifal of Wagner exhibits a complete reconstruction. The composer based his drama on the work of Wolfram of Eschenbach, whose proper names he uses ; but while in Wolfram the story still consists of two independent narrations, Wagner wove the adventures into one whole. In Crestien, Arthur's queen has retired of her free choice into the desert, where, by

the aid of an astrologer, she builds a manor; in Wolfram, the magician, who receives the name Clinschor, is represented as an evil-minded enchanter, whose spells have made the inmates of the castle his prisoners, but who has no connection with Parzival or with the Grail; Wagner, following the artistic impulse tending toward unity, already noted as characteristic of reconstructors, makes Klinsor the adversary of the knights of the Grail, while Kundry is described as his agent in the task of seduction, to whom Amfortas has fallen victim. Opportunity is taken to bring Parsifal to the enchanted castle of Klinsor, containing the flower-maidens, where he himself is subject to the temptations of Kundry, and by experience becomes able to sympathize with the tempted Amfortas. Wagner, like Tennyson, was led by his artist's instinct to identify the Grail with the chalice of the eucharist. For the psychologic meaning, he accepted suggestions taken from Christian and Buddhist story; he set forth the conception that the generous pity of a simple heart is the best remedy for human suffering. Beyond this general idea, it would be idle to seek in the drama for philosophic lessons; the action is to be taken, not as mystical symbolism, but as fancy which pleases to move in a faery world, and is emancipated from necessary adherence either to fact, probability, or tradition. Of the musical and poetic genius with which the theme is developed, there is here no need to speak.

We are now in a position to take a comprehensive view of the evolution. One of the most universal themes of folk-tales consists in presenting the fortunes of a simple youth, who from a despised and indigent position attains success and honor. In the middle of the twelfth century, when romantic histories were commonly referred to the heroic age of Britain, it was natural that a story of this nature should receive Arthurian setting. Current jests set forth the ridiculous mistakes of a lad suddenly introduced into the great world, with whose usages he is unacquainted; the repute of barbarism attaching to Wales led to the designation of this tyro as belonging to this race. Hence the hero of the Arthurian narration was called Perceval the Welshman, not as really belonging to the country, but only as unjustly identified with a Welsh rustic. The title indicates that the tale, which from the first dealt with the education of simplicity, must have been in the nature of literary invention, not of traditional currency. This history came to the knowledge of the most celebrated of French trouvères; that Crestien at an early time had marked it out for future treatment may be concluded from his mention, in previous works, of Perceval li galois as among the chief knights of the Round Table. What may have been the nature of this antecedent story it is impossible to con-
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ture; Crestien, an imaginative artist, so transformed the narratives he treated, that his beautiful and fanciful poems, animated by psychologic principles which form their constitutive elements, must be presumed to have borne little resemblance to the lost compositions which supplied their germs; while, in turn, these preceding productions were probably themselves artistic and literary, remote from the character of folk-tales out of the débris of which they were constructed. In respect to locality and nomenclature, such fictions are to be considered as purely the arbitrary addition of cultivated romancers, who elected to lay the scene in a conventional British antiquity.

It is with the work of Crestien that the known history of the tale begins; he may have obtained suggestions from the European variant of the history of the Buddha; in his hands, the part of the narrative dealing with Perceval describes the education of a simple youth in the three fields of arms, love, and ethics. For the first section, he set out from the popular jest; the ignorant youth, enamored of the radiance belonging to knights, seeks that dignity at the hands of Arthur; successively by his mother and teacher Perceval is instructed respecting the central duties of knighthood, namely, the service of ladies, charity, and piety. For the love story, the poet had only to utilize the familiar theme reciting the rescue of a besieged damsel. There remained the necessity of learning to be "of measure," of attaining self-control; for this, the trouvère had recourse to a literary material of which the roots go back to Hellenic literature of the best Athenian period, setting forth reticence in speech as chief of virtues. Whether, in this essay, the author reconstructed a situation given by his predecessors, or whether the portion of the poem dealing with the idea is of his own construction as respects the skeleton as well as the flesh, will always remain a matter of conjecture; in any case, the psychologic conception constitutes the determining influence, which has gathered about it, as filings arranging themselves around the pole of a magnet, the traditional elements, attracted as separate atoms.

In the course of his narration, the poet had occasion to mention a vessel used to hold the oblate, which, according to a favorite conception of the time, constituted the sole food of a personage devoted to religion. In this story, the *graal* had a place only accidental; but it so happened that, in consequence of the incompleteness of the romance, the author's intent was open to misinterpretation; the vessel was expounded as identical, first with the eucharistic cup, afterwards with the paschal dish. These explanations gave opportunity to romancers affecting a conventional piety, though in the main animated by literary motives, who undertook to produce fash-

ionable fiction, and appealed to the religious sentiment, dissatisfied with poetry which exalted the splendors of the world; in their recasts, fancy was converted into myth, and chivalry resolved into asceticism. In the end, it proved necessary to exchange the original hero for a new actor who should present a type of the Redeemer; the erring but interesting Perceval was banished in favor of the sinless and colorless Galahad. The pietistic essay was successful; in place of warm and living humanity, the persons of the action became mythologic figures, vague, vast, and cold as reflections cast by a mirage. Thanks to the disappearance of intermediate steps, the process is not altogether discernible; all that remains is a much-edited result. Of this reconstructed fiction, some portion came to the knowledge of the most interesting of German mediæval poets, and by him was fused with the earlier narrative in such manner as to form a poem intentionally typical of human life. The composition of Wolfram was employed by Wagner, who, with abundance of the free imagination which has characterized every step of the evolution, produced a work distinctively modern in its spirit, though mediæval in its setting. The early history of the theme in Wales and England consists in the degradation of psychologic fiction to the popular tale.

As respects the general theory of human thought, the growth of the legend of the Holy Grail furnishes a lesson of caution in laying down general rules. The process is not always from gods to heroes, from a mythic to an heroic stage; the development is quite as often in the other direction. In the Arthurian cycle, as I have elsewhere observed, "literature preceded myth, humanity came before miracle."

W. W. Newell.

NOTES.

Biaus Desconnëus, Carduino, Tyolet. Necessary references will be found in the treatise of G. Paris, *Romans en vers*, etc. The English variant of Renaud's work is discussed by W. H. Schofield, *Lybeaus Desconus*, in (*Harvard*) *Studies and Notes in Philology and Literature*, vol. v., 1895. As bearing on the general question whether romances of the Arthurian cycle are to be regarded primarily as of literary invention, or rather as of traditional currency, it is of interest to determine whether the English poem is a rehash of Renaud's *Guinglain*, or is borrowed from some independent and presumably earlier version of the same theme. To my mind, the relation of proper names determines the correctness of the former view; arrangement in parallel columns demonstrates the priority of the French. The English forms are either corruptions of those of Renaud (and that of names borrowed from Crestien: Gifflet li fuis d'O, altered into Giffroun le fludous; Orguillos de la lande, given as Otes de lile) or else commonplace appellations substituted for names difficult to anglicize (hence the change of la lande into l'ile, of Gué perilleus into Pont perillous, reproduced as Point perilous). The author of Carduino omits proper names; the writer of Wigalois invents a new set. Renaud's names also were probably of his own invention.

Peronnik l'idiot. Related in the work of É. Souvestre, *Le foyer breton*, Paris, 1874, ii. 137 ff. The sophistication of the story is shown by a comparison with a similar but genuine folk-tale given in *Le conteur breton* of A. Froude and G. Millin, Brest, 1870, pp. 133-180. In the latter also the hero rescues a lady from an enchanter's castle by the aid of a soporific herb, which puts to sleep the lord of the mansion; but the atmosphere of the narrative answers to that of European tales dealing with the rescue of a heroine from the hands of a cannibal ogre, and is quite remote from the chivalric and artificial coloring of Souvestre's story.

Lay of the Great Fool. The reader will find an account of this and kindred productions in the book of Mr. Nutt.

Parsifal. The literature of Wagner's drama is noted by H. T. Finck, *Wagner and his Works*, New York, 1893. The treatise of E. Wechsler, *Die sage vom Heiligen Gral, in ihrer entwicklung bis auf Richard Wagner's Parsifal*, has come to my notice only through the review in *Folk-Lore*, ix. 1898, pp. 346 ff.; the position taken, as stated in the review, does not appear to me to require any modification of the theory offered in these articles.

Pellesvaus. The French prose romance, of which an account has been given under this name, is translated into English by S. Evans,—*The High History of the Holy Graal*, London, 1898. See review in *Journal of American Folk-Lore*, No. XLVI., 1899. A Welsh translation of the fourteenth century has been published, with English version, by R. Williams, "Y seint Greal," in vol. i. of his *Selections from the Hengwrt MSS.*, London, 1876-1892. For the passage above cited, in regard to the translator's treatment of proper names, see p. 548 of the English version.

FOLK-LORE SCRAP-BOOK

OSAKIE LEGEND OF THE GHOST DANCE. In the "Harvard Monthly," Mr. William Jones, of Harvard University, a member of the Sac and Fox tribe, gives an account of the origin of the "Ghost Dance," or as the Osakies call it, *Anoska Niwimina*, the Dance of Peace, as related to him by the Osaka chieftain. He prefaces his narrative by relating the manner in which, while the religious enthusiasm which began about ten years ago was at its height, bands of Kiowas, Comanches, Caddoes, Shawnees, Delawares, and Kickapoos came on a friendly visit to a village of the Osakies, on the Canadian, in the Indian Territory. The arrival of the strangers is described, who appeared before the village at sunset. In the centre of the village was a circular space, inclosed by an embankment knee-high. The muffled boom of a drum gave the summons, at which the warriors and male children filed in and placed themselves in a circle against the embankment, while the women and girls sat in the middle and a great throng stood outside. When silence was obtained, the Osakie chieftain rose, urged his brothers and sisters to receive with friendship the visitors, and put up a prayer to "Our Father, Gisha Munettoa: As thou didst show to the young woman who once brought the spirit of peace upon earth, so wilt thou fill now with the same spirit the hearts of our girls, our women, our wives, and our mothers. Then they can show our men how to live, and there shall be no more war among the nations." A dance followed, and whenever a strange dancer sat down to rest, an Osakie young man stepped before him with a long peace-pipe in his hand. After the Osakie had invoked the spirit of Gisha Munettoa by pointing a stem of the pipe successively in the four directions, the dancer received to his lips and held for a moment the stem of the pipe, in the red stone bowl of which was lit, with a live coal, the sacred tobacco. Such, says Mr. Jones, is the ceremony which has been scornfully branded as the "Ghost Dance" and the "Messiah Craze." But to the Osakies, and those who join with them in singing its songs, in dancing its dance, and in praying its prayers, it is the *Anoska Niwimina*, a dance of peace. The accompanying legend, relating the manner in which Shaskasi brought from Gisha Munettoa the spirit of peace into the lodges of men, is then related:—

"Many winters ago, during the war in the north, in the course of an attack on a village, a girl escaped and wandered until she issued through hollows on a high prairie, where she abandoned herself to grief, remembering the destruction of her people.

"Suddenly, in this great despair, she caught the faint sound of a voice calling from afar, 'O my daughter!' Instantly she raised her head, and, pressing her clasped hands between her knees, she listened, doubting all the while whether the call were but a ringing of the imagination. And while she listened she heard again, nearer and more distinctly, 'O my daughter!' She leaped at once to her feet, and, as her eyes swept the prairies round about to find whence the sound came, she heard even yet

the same voice and the same call. Still she saw no one. She stopped and looked into the sky; and, lo! as she stood there motionless, Gisha Munetoa, the Master of Life, who spoke to her thus:—

“Wipe away the tears from thine eyes, my daughter, and listen to the message which I shall tell thee; for I shall intrust many things upon thee, because I have seen thee loved above all the young women of thy nation. I wish thee to return to thy lodge and to thy village, which thou shalt find standing as in the days of peace.

“Now do these things which I shall tell thee as thou hearest them, and all shall come out well. First, pluck four stems from the long grass waving at thy side, and then return the way whence thou hast come. On that way is the camp of the foe. Be not afraid, but enter straight into the camp as thou wouldst into thine own. Thou shalt find the chiefs and the warriors feasting. I shall direct thy footsteps to the place where the two head chiefs are eating. There sit thyself down and eat till thy hunger is gone. Warriors shall place food before thee, and thou shalt see everything that passes before thine eyes; but no one shall see thee, nor shall any one know that thou art there. After thou art done eating, rise; and as thou turnest thy back upon the chiefs and the warriors, and startest on thy way home, thou shalt see at thy feet a large wooden vessel. Lift up the vessel and bear it upon thy shoulders, for thou shalt find it light. And when thou hast come into the village of thy people, go and sit by thy lodge. There play upon the drum which thou shalt have, and, in time to the measure, sing the songs which I shall cause thee to sing. And while thy people sing with thee, show them how to dance to the new songs. Then tell them that there shall be no more war. Be brave in thine heart, my daughter; for I shall be with thee in all that I have asked thee to do.’

“Gisha Munetoa disappears behind the clouds, and the girl, while thinking over what she has heard, slowly plucks four grass-stems, which change in her hand into four *Anoska* drumsticks. She is then moved by a mysterious power, and begins to retrace her steps; she passes into the camp of the enemy, but is enveloped in a cloud of faint blue mist, and mingles with the warriors unobserved, partaking of food placed before the apparently empty seat. When she has sated her hunger she rises, and, as she does so, observes at her feet the wooden vessel which she has been ordered to take up. She does so, and it is transformed into an *Anoska* drum, beautifully decorated with porcupine quills, beads, and eagle feathers. She lifts it to her shoulder and goes on to her village, which she finds deserted, and, without any conscious volition, begins to beat the drum and chant an old war-song. Attracted by the sound, the warriors return, find the girl, and summon the people, who look with wonder on the maiden sitting alone and singing in time with the drum. By and by, three men, to whom she had handed the other three drumsticks, sit down by the drum with her. They followed the time she had set to the beating of the drum, and presently joined in the song she was singing. After she found that the men could play the drum and sing alone, she slowly lowered her voice until it was hushed. Then, handing her own drumstick to a man standing

by, she rose and gave him her place at the drum. After she had formed an open circular space in the middle of the wondering crowd, she beckoned to the boys and the men to join with her in dancing to the music of the song and the drum; and while the boys and the men fell to dancing the step she taught them, the girls and the women went and sat down beside the drummers and singers.

"Now the booming of the drum, the singing of the great chorus of men who had joined with the four singers at the drum, and the whoops and the yells of dancers were all heard in the distant camp of the foe. Quickly, in the firelight, the warriors of the enemy sprang to their sacred war bags, and rubbed a pinch of magic paint over their cheeks and upon their weapons. Then, leaping upon their bare-back ponies, they disappeared in the darkness with the war-chiefs in the lead. On reaching the top of the butte above the wigwams of the village, they stopped and listened, but only long enough to locate the place where the singing and the dancing were going on. Then the chiefs yelled the war-whoop, the warriors gave it back, and all, bending far over on the backs of their ponies, rode at full speed down the slope.

"Meantime, in the village below, the dance went on. Nearer and nearer sounded the heavy tramp of many horses, and louder and fiercer grew the yells and whoops of the enemy. But all the while the boom of the drum increased, the singing grew more spirited, and the number of dancers swelled. Like a big, black cloud suddenly rising, the enemy loomed out of the darkness. But at the very moment when the ponies were about to dash into the throng to scatter it, at the very moment when the noses of the ponies struck the backs and the shoulders of the people who were looking on at the dance, that very moment the ponies halted — stopped stiff in their tracks. Their riders in anger lashed, clubbed, and kicked them, but the only movement the ponies would make was to turn their heads and their necks to one side or the other. Finding their ponies would budge no farther, the men leaped to the ground. But the moment they alighted, the spirit of hatred left their hearts. They flung aside their shields, their war-clubs, their bows and their quivers of arrows, and joined in the dancing and in the singing with the men whom they had come to slay. And the warriors of the two nations, while smoking together the pipes of peace, listened to the words of Shaskasi, telling them that war between them was over."

PASSION PLAY AT COYOACAN. — The "Herald," of the City of Mexico, Mexico, gives an account of the Passion Play, as performed in 1899 at Coyoacan, where the environment is said to be more picturesque than at other villages in the neighborhood of the capital: —

"It was at Coyoacan that Madam Calderon de la Barca saw the Passion Play, and really, in reading her excellent description of it, one is struck with the little variation wrought by a lapse of fifty-five years. In one part she says: 'The padre's sermon was really eloquent in some passages, but lasted nearly an hour, during which time we admired the fortitude of the

unhappy Cyrenian, who was performing a penance of no ordinary kind. The sun darted down perpendicularly on the back of his exposed head, which he kept bent downwards, maintaining the same posture the whole time without flinching or moving. Before the sermon was over, we could stand the heat no longer, and went in under cover. I felt as if my brains were melted into a hot jelly. We emerged upon hearing that the procession was again moving towards the pulpit, where it shortly after formed itself into two lines. In a few moments a man with a plumed helmet, mounted on a fiery horse, galloped furiously through the ranks, holding a paper on the point of his lance,—the sentence pronounced by Pontius Pilate. His horse bolted at the end of the lines, and occasioned a laugh amongst the spectators.'

"Yesterday afternoon precisely this same scene was enacted. The horse, ridden by the *pregonero*, or crier, Manual Rivas, performed just the antics described by Madam Calderon, and there was the same hilarity amongst the spectators. But the part of Simon of Cyrene, instead of being taken by an old man 'with hair as white as snow,' was enacted by a really good-looking youth of the name of Cruz Rivas.

"The open-air religious display is quite contrary to the law, but the matter is compounded beforehand, as the Mayor of Coyoacan informed the 'Herald' representative, by payment of a fine of twenty-five dollars. *Du reste* the affair is quite innocent, and it is to be regretted that the laws lay their ban on it.

"There is a generic resemblance among the representations of the Passion enacted on Good Friday in the neighboring villages. An image of the Saviour, dressed in a purple velvet robe, crowned with thorns and bearing his cross, is carried on a platform round the churchyard, surrounded with Roman soldiers, Jewish priests, and crowds of the faithful bearing lights. On the same platform with the Saviour are the Cyrenian, a part taken yesterday by a young boy, Cruz Rivas, dressed in crimson and white, and a little girl representing an angel. The part of the latter was represented yesterday by a child of the name of Manuela Mariscal, who was dressed in white muslin, with silver gossamer wings. She held her handkerchief to one eye, as if grieving over the sorrows of the Redeemer, while with the other she calmly surveyed the crowd. A kind relative walked alongside, shading this little angel with a parasol. In front of the procession walked two bands, the first performing the monotonous music of the indigenous race, consisting only of the beating of the drum and the piping of the *chirimia*, the second rendering modern selections in excellent style. Only these selections were somewhat incongruous. For example, after the pathetic scene where Jesus meets his Mother, the band yesterday struck up the well-known two-step, the 'Washington Post.'

"Apolonio Rivas, the manager of the representation and one of the most substantial residents of Coyoacan, kindly gave the text of the sentence to the 'Herald' representative. The following is the translation of a part: 'I, Pontius Pilate, President of Lower Galilee, and governor under the Roman Emperor, do judge and sentence Jesus of Nazareth, as

a seditious man and an enemy of the mighty Emperor Tiberius Cæsar. And I determine that his death be on the cross, fixed there with nails, in the manner customary with criminals. For, gathering round him many men, both rich and poor, he has not ceased to provoke tumults throughout the whole of Judea, proclaiming himself the Son of God and King of Israel, and prophesying the downfall of Jerusalem and the destruction of the Temple of Solomon. I ordain that the first centurion, Quintus Cornelius, shall lead him through the streets of Jerusalem to be a scoff and a byword. After having been scourged he shall be dressed in mock state, so as to be known by all, and the cross to which he is to be nailed he shall bear on his shoulders. And he shall walk through the most frequented streets, between two thieves who have been condemned to death for robbery and murder. And I, furthermore, ordain that, as an example to malefactors, he shall issue from the Antonine gate, preceded by a public crier who shall proclaim all his misdeeds, and on arriving at the hill of Calvary, where evil-doers and other miscreants receive their meed, he shall be nailed to the cross, and over his head shall be placed an inscription in the languages most widely spoken, viz., Latin, Greek, and Hebrew, saying, "Jesus of Nazareth, King of the Jews."

"After Manuel Rivas had vociferated this sentence, he handed it to the priest in the pulpit, who, as in Madam Calderon's day, 'received it with a look of horror, tried to read it, and threw it on the ground with an air of indignation.

"Next came the final procession to the hill of Calvary, an artificial mound in the centre of the churchyard. The two thieves were crucified, one on either side of the Saviour, the penitent on his right, who, to the appeal, 'Lord, remember me when thou comest into thy kingdom,' received the answer, 'To-day shalt thou be with me in Paradise.'

"When the cross with the figure of Christ had been erected, the other scenes mentioned in the sacred narrative were enacted, — the casting of lots for the seamless garment, the offering of the sponge soaked with vinegar and gall, the opening of the side with a spear. After this, Padre Avila preached another sermon, and then the whole crowd knelt bare-headed in prayer at the foot of Calvary. During the scene of crucifixion the drums were beaten and the *chirimia* kept up its pathetic wail. With the descent from the cross and the burial, the representation terminated."

CURES BY CONJURE DOCTORS. — The "Southern Workman and Hampton School Record," August, 1899, gives some interesting information, obtained from a teacher attending a course at Hampton, in regard to the methods and effects of treatment by "conjure doctors:" —

"When I was about eight years old a little girl threw a brick at my head, which cut it very badly, and when I showed the wound to my mother she became very angry, and took the broom, ran out to the girl, and gave her several raps over the head. In about three months I began to have chills, and they lasted me eight years. The strange part of my story is how they were cured.

"My mother was instructed that the chills were put on me by the hand of the wicked, and she, being anxious about my welfare, employed a conjurer to take them off me. When he came he demanded part pay before entering in business, and, that part being settled, he went to work. The first thing he did was to take out of his pocket the 'walking boy' which was to assist him in finding the direction of enemies or friends, — in this case, the one who put the chills on me. The 'walking boy' is a bottle with a string tied to its neck, deeply colored, that you may not see what the doctor puts in it — something alive, you may know, which enables it to move or even flutter briskly, and this makes you certain of whatever fact the doctor is trying to impress.

"The treatment for my chills was a tea, and an ointment of his own preparation. The tea was made of roots, which looked like potatoes, and silver money. The ointment was made out of herbs fried in hog's lard.

"After being thus treated, as I had good faith in the 'doctor' the chills vanished.

"An old man once was ill with palsy, as they thought, and, after spending much money employing medical doctors and getting no relief, he was advised to change treatment. He employed a conjurer, who came with his 'walking boy.' The doctor, with 'boy' in hand, ordered a man to bring a hoe and dig where he would order him to, that he might earth up the thing that caused the man's illness.

"After he had walked over and around the yard several times with the 'boy' suspended, it was thought by many that he would not be able to find the buried poison; but as they were about to give up their pursuit, the 'boy' fluttered and kicked as though he would come out of the bottle. Then the doctor ordered the man to dig quickly, for the 'trick-bag' was there. On the order being obeyed, the poison was found. It was rusty nails, finger and toe nails, hair and pins sewed up in a piece of red flannel.

"The 'doctor' carried this to the patient, and convinced him that he had found the cause of his illness, and that he would surely get well. Not many days elapsed before he was walking as well as ever."

MODERN CONJURING IN WASHINGTON. — It is to be expected that the advance of scientific knowledge should affect the practice of "voodoo." A curious example of such progress is given by the "Washington Post," March 7, 1899, in an account of a case tried in the police court of that city: —

"Mrs. Sarah Smith, a colored woman, who has been employed as cook in some of the most exclusive homes of Washington, is the complainant against Johnson. She told a story of deceit in the police court yesterday, which accuses Johnson of working first upon her hopes and then upon her fears, with the net result of the transfer of six hundred dollars from Mrs. Smith's possession to Johnson's. Larceny by trick on six different occasions, and the possession of a revolver when arrested by Policeman Duvall, are the specific charges against Johnson.

"Mrs. Smith said yesterday that, several months ago, Johnson called

upon her and volunteered to regain for Mrs. Smith the affections of a man in whom she was interested. She did not entertain the love-charmer's proposals, she said, though he told her he could get her swain back quicker and cheaper than any one else, and called often to repeat his offers. Finally, Johnson is alleged to have told the woman that he had bought a vault from some New York people, in which to keep the names of people for whom he was working charms. Into this vault, he informed Mrs. Johnson, he had put her name, though without her consent. Johnson is said to have further advised Mrs. Smith that the placing of her name in this vault with a certain kind of gas was a secret process, and love-matches could be infallibly arranged by the juxtaposition of the names of the lovers in this vault, under the influence of the magic gas.

"This system does not appear to have accomplished the effects desired on Mrs. Smith's pocket-book, the woman surmising that, if the charm would work at all, the placing of her name and her friend in the vault would be sufficient without the transfer of any negotiable securities to Johnson. This impression Johnson is said to have speedily designed means to remove. Mrs. Smith says that when he had failed to collect for his unauthorized subjection of her name to the vault process, he changed his tactics and called on her one evening with a horrible story. A leak had been discovered in the precious vault, according to the necromancer, and the lovers whose names had been placed in it were dying off rapidly instead of finding mutual bliss. The gas was escaping faster than he could supply it, according to Johnson, and Mrs. Smith was in a fair way to escape to a better world with it. This change in the situation terrified the colored woman, and when Johnson let her understand that money was needed to buy the very expensive gas needed to keep the lovers alive, Mrs. Smith found the cash. News from the vault was a trifle more encouraging for a while, but Johnson's troubles with the gas seemed to be unending, and soon he needed more coin to meet the drain of gas by the leak. Mrs. Smith again and again found comparatively large sums to prevent herself becoming a victim of the leaky meter. Once she had no money at hand, but Johnson called with such a tale of horror about what was happening to the other lovers in the vault, that she went out and borrowed sixty-five dollars, and fainted after handing it over to buy more gas. After this experience, Johnson told her that the outlook was a trifle better, and he had succeeded in getting her name out of the vault, but it was necessary to bury it to save her life. Mrs. Smith provided funds for the interment."

NOTES AND QUERIES.

SURVIVAL IN NEW ENGLAND OF FOUNDATION SACRIFICE.—In 1824, or thereabouts, when some repairs or changes were making in my grandfather's, Thorndike Deland's, house at the corner of Essex and Newberry streets in Salem, a china image was placed, or replaced, in the brickwork.

As my mother, who was born in 1808, recalls this incident of her childhood, the image was eight or ten inches in height, and was inserted, not in the foundations of the chimney, but on the first floor, at about the level of a person's head. Inquiries made of the antiquarians of Salem and Newburyport have failed to elicit information of any other case of the survival of foundation sacrifice in either of those towns.

N. D. C. Hodges.

HARVARD COLLEGE, CAMBRIDGE, MASS.

FOLK-NAMES OF ANIMALS. — In Vol. VII. of the Memoirs of this Society, "Animal and Plant-Lore," there is an exceedingly brief chapter on folk-names of animals. Since the book went to press, two additional names have come to me. A young naturalist friend, in collecting mammals in northern New Hampshire, encountered the name *wonts* for shrew-mice. His provisional theory in regard to the meaning of the name was, that it might have been given because of the well-known fact that cats won't eat these little animals. It seems to me, however, that I have seen the name, in the form *oont*, among animal-names from the north of England.

A common pest in dwelling-houses is the *Lepisma saccharina*, commonly known as *slick-fish* and *silver-fish*. These common names are not found in most of the larger dictionaries.

If any of the readers of the Journal can give me folk-names of animals which are not recognized in books, but are more or less local in their application, I shall be very glad to receive and use them.

Fanny D. Bergen.

CAMBRIDGE, MASS.

RHYME RELATING TO THE BATTLE OF NEW ORLEANS. — Can any one furnish information in regard to the following rhyme, apparently connected with the battle of New Orleans?

Cotton-bags are in the way,
Fire, Allalingo, fire away;
General Jackson's gained the day,
Fire, Mallingo, fire away.

Charles Welsh.

BOSTON, MASS.

A NURSERY RHYME. — The following version of a nursery rhyme, which in variant form appears in books for children, was communicated to me many years ago by an English lady, who reached the age of ninety-six years, and who had learned the rhyme in her childhood:—

THE MOUSE, THE GROUSE, AND THE LITTLE RED HEN.

One day, the little red hen was pecking about, and she found a grain of wheat. "Oh! see here, see here," she said, "I have found some wheat: who will carry it to the mill to be ground, and we can have a cake?"

"Who'll carry it to the mill?"
"Not I," said the mouse,

"Not I," said the grouse.
 "Then I'll carry it myself,"
 Said the little red hen.

"Who'll bring home the flour?"
 "Not I," said the mouse,
 "Not I," said the grouse.
 "Then I'll do it myself,"
 Said the little red hen.

"Who'll make the cake?"
 "Not I," said the mouse,
 "Not I," said the grouse.
 "Then I'll make it myself,"
 Said the little red hen.

"Who'll bake the cake?"
 "Not I," said the mouse,
 "Not I," said the grouse.
 "Then I'll do it myself,"
 Said the little red hen.

"Who'll eat the cake,"
 "I will," said the mouse,
 "I will," said the grouse.
 "I will eat it myself,"
 Said the little red hen.

A GAME OF CHILDREN IN PHILADELPHIA.—The following rhyme is still danced by girls in the streets of Philadelphia:—

Water, water, wild-flowers,
 Floating up so high;
 We are all young ladies,
 And we're sure to die,
 Except — — :
 She is a fine young lady.

Fie! fie! fie! for shame!
 Turn your back and tell your beau's name.
 (The girl must name her "beau.")

— — 's a fine young man,
 He stands at the door with his hat in his hand,
 Down comes — — , all dressed in white,
 A flower in her bosom, and herself so white.

Doctor, doctor, can you tell
 What will make poor — — well?
 She is sick and like to die,
 And that will make poor — — cry.

— — , don't you cry,
 Your true-love will come by and by,
 Dressed in white and dressed in blue,
 And after a while she'll marry you.

Talcott Williams.

This rhyme furnishes a curious example of the continual admixture and degradation incident to children's songs. The essential feature is found in the third stanza, which condenses into three lines a history formerly much more elaborated; thus at the beginning of the century the verse went:—

He knocks at the door and picks up a pin,
And asks if Miss — is in.

"She neither is in, she neither is out,
She 's in the garret a-walking about."

Down she comes, as white as milk,
A rose in her bosom as soft as silk.

She takes off her gloves and shows me a ring:
To-morrow, to-morrow, the wedding begins.

The verse bears marks of antiquity. Instead of the words "picks up a pin," originally must have stood "pulls at the pin," according to ancient ballad phraseology. The idea of the story is not clear, but obviously refers to the reappearance of a long-lost lover; recognition is effected in the usual manner by means of a ring. The "garret" here takes the place of the "high-loft" in Scandinavian antiquity; the upper story, in every considerable house, contained the apartments of the family. According to what appears to have been an ancient practice, the ballad was preceded by a game-rhyme. The song, "Little Sally Waters," was used in this way in order to determine the heroine; the words, "Water, water, wildflowers," show a confusion resulting from this combination. In England, we find the line running, "Willy, willy, wallflower;" a Philadelphia variant has "Lily, lily, white flower." The fourth and fifth stanzas, again, belong to a separate game; it was an ancient piece of satire that the illnesses of young women were best treated by the prescription of a lover. Finally, the last lines belong to an old Halloween rhyme:—

And if my love be clad in gray,
His love for me is far away;
But if my love be clad in blue,
His love for me is very true.

(See "Games and Songs of American Children," Nos. 12, 13, 35, 36.)

W. W. Newell.

A DANCE-RHYME OF CHILDREN IN BROOKLYN, N. Y. — A circle having been formed, the children move slowly, singing as follows:—

Mamma bought me a pincushion, pincushion, pincushion,
Mamma bought me a pincushion,
One, two, three.

At the words, "One, two, three," the children break the circle; each claps hands and turns once round. (This movement appears to make the charm of the game.) The song then proceeds, with repetition, as in the first stanza:—

What did Mamma pay for it?
 Paid with Papa's feather-bed.
 What will Papa sleep on?
 Sleep on the washtub.
 What will Mamma wash in?
 Wash in a thimble.
 What will Mamma sew with?
 Sew with a poker.
 What will Mamma poke with?
 Poke with her finger.
 Supposing Mamma burns herself?

This is the end. Imagination apparently fails to answer the last question.

May Ovington.

BROOKLYN, N. Y.

The song is a corruption of that belonging to the English game of "Milking-pails." In this amusement, a mother is confronted by a row of daughters, who announce:—

Mary's gone a-milking,
 Mother, mother;
 Mary's gone a-milking,
 Gentle, sweet mother of mine.

The mother then bids the child, "Take your pails and follow;" whereon the disobedient daughter asks her to "buy me a pair of new milking-pails." The question is then asked, "Where's the money to come from?" whereon the reply is, that it may be obtained by selling the father's feather-bed, and a dialogue follows similar to that above printed. The washtub being sold, it will be necessary to wash in the river; in that case the clothes may be carried away, and the mother will be obliged to follow in a boat; the conclusion is, "Suppose the boat should be upset?" "Then that would be the end of you." A variant requires the mother to swim after the clothes. The fun consists in the pursuit of the unmannerly children, and their punishment. The game does not seem of very ancient character, and apparently has only been played in America in consequence of importation by recent immigrants. (See "Traditional Games," by Alice B. Gomme, London, 1894, pp. 376-388.)

W. W. N.

NEGRO SUPERSTITIONS OF EUROPEAN ORIGIN.—The farther proceeds the collection of negro superstitions in America, the more clearly it appears that a great part of their beliefs and tales are borrowed from the whites. In the preceding number of this Journal (p. 228) it has been remarked that a particularly primitive superstition, according to which it is believed that the "trick bone" of a black cat confers the gift of invisibility, is identical with that of Canadian Germans; in both cases the belief has led

to a practice. According to a common English expression, a black cat is said to be a witch. This opinion is indicated in a negro tale given on p. 68 of this volume, as collected by Mrs. Bergen in Maryland, "The brothers who married witches." One of the brothers, a miller, found it hard to obtain watchmen for his mill, those who undertook that office being driven away or killed. One man agrees to remain if he is given a sword. Black cats enter and extinguish the lights, and the watchman cuts off a paw, on which the cats fly. There remains a hand which has on it a gold ring, and this proves to belong to the miller's wife. In the old Irish tale of "Fled Bricrend," the hero, Cuchulainn, is set to watch in the hall of Cruachan, the royal house of Meath. Kittens are let into the house, who are beasts of enchantment; and the rivals of the hero, Conall Cernach and Loegaire, take to the crossbeams of the hall, leaving their food; a cat extends its paw to seize the provision of Cuchulainn, but he kills the creature with a blow from his sword. It is not said that the cats are witches, but that may be inferred. Thus the English tale now related by colored folk is connected in theme with ancient heroic saga.

W. W. N.

"BUFFALO CHIPS" AS A REMEDY.—In a case of gangrene, which many years ago came under my notice, a doctor of local reputation, who had passed a number of years at a frontier post as post surgeon, stated that if "buffalo chips" could be obtained, applied to the injured part after being charred and frequently changed, the effect might prove beneficial, the effect being both absorbent and healing. This advice was acted on with advantage, and, if tried earlier, might have proved efficacious. The remedy is employed by Indians to facilitate the healing of abrasions and sores, and may be worth noting in connection with the popular medicine of American aborigines.

Seneca E. Truesdell.

DAKOTA, MINN.

AN AZTEC SPECTRE.—To "Blackwood" for December, 1898, Mr. Andrew Lang contributed "A Creelful of Celtic Stories,"—beliefs and experiences gathered by himself in remote parts of Scotland and Ireland. One old seer in Glencoe enlightened him about an ill-omened spectre named Flappan: Flappan, whose "steps sound like those of a large web-footed bird. He is of the stature of a short boy, but his face it is difficult to see distinctly."

Rather singularly, a paper by Mrs. Nuttall, in this Journal (April-June, 1895), quoting from Sahagun superstitions of the Aztecs, mentions "a small female dwarf, whose apparition at night was a presage of misfortune or death. This spectre is described as having long, loose hair to its waist, and as waddling along like a duck. It also evaded pursuers, and vanished and reappeared unexpectedly;" traits which suggest Flappan's half-seen face.

L. K.

LOCAL MEETINGS AND OTHER NOTICES.

ELEVENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY. — The Annual Meeting for 1899 will be held in New Haven, at Yale University, Thursday and Friday, December 28 and 29. The Society will meet for the transaction of business on Thursday morning. The business meeting will be followed by an address of the President, and by reading of papers. On Friday the Society will meet jointly with Section H (Anthropology) of the American Association for the Advancement of Science. Papers will be read in morning and afternoon sessions.

At the same time (December 27-29) will meet in New Haven the affiliated societies, including the Society of Naturalists, the American Psychological Association, the American Physiological Society, also the American Archaeological Institute. The Psychological Laboratory will be open at all times as a central meeting-place for the anthropologists and psychologists, with such arrangements for comfort and sociability as can be devised.

In order to obtain the advantage of reduced fares it will be necessary to procure a certificate at the office where the ticket is purchased.

Members intending to present papers will please give notice to the Permanent Secretary, W. W. Newell, Cambridge, Mass.

BALTIMORE. — The Baltimore Folk-Lore Society, being desirous to promote the collection of folk-lore in Maryland, has offered prizes (1) for the largest collection of negro folk-lore; (2) for the largest collection of anything coming under the general head of folk-lore. The competition is to close on January 1, 1900. All the material must be found within the State. The Society further offers prizes of books, intended especially for teachers: "1. For the largest general collection of superstitions, of every kind and variety, to be found in Maryland. 2. For the largest collection of singing-games and counting-out rhymes; as, 'King William was King James' Son,' and 'Eeney, meeny, miny, moe,' and the like. 3. For the largest and best collection and account of charms, mascots, amulets, and luck-bringers. 4. For the largest collection of harvest customs and crop superstitions. 5. For the largest collection of manners and customs, and the observance of certain times and seasons in the State. 6. For the largest and best collection of witch tales and superstitions, hoodoo customs and practices. 7. For the largest collection of superstitions or sayings in regard to fish and fishermen. 8. For the largest collection of tales, legends, or superstitions connected with birds and animals. 9. For the largest collection of strange happenings or superstitions connected with old Maryland families. 10. For the largest and best collection of what is known as 'sign language.' This is to be found in all walks and stations of life. The child uses it when he crosses his heart to indicate that he is telling the truth, or puts his hand over his left shoulder to indicate that he is not telling 'the whole truth and nothing but the truth.' Our electric cars furnish instances of the

use of sign language, — the raising of the fingers, one, two, or three, to denote the number of tickets wanted when a transfer is to be made; the raising of the hand and pointing forward, to tell the conductor to stop at the next corner."

The following topics are given as to be discussed at the monthly meetings, 1899-1900: October meeting, Harvest customs and crop superstitions; November meeting, Personal superstitions respecting families and individuals; December meeting, Games, rhymes, and riddles; January meeting, Cross-roads, running water, and holy wells; February meeting, Sailors' and soldiers' superstitions; March meeting, Easter superstitions; April meeting, Maryland day. Aside from this, it is proposed to take up certain studies in "groups" or committees; and it is hoped that every member of the Society will join one of these groups, and notify the secretary of his or her desire to do so. The group subjects already planned for are as follows: "Sign language amongst all peoples and through all time;" "Folk-lore of animals;" "The evil eye." Other "group subjects" may be added at any time.

The officers of the Society for the year are as follows: *President*, Professor Henry Wood. *Vice-President*, Mrs. John C. Wrenshall. *Secretary*, Miss Anne Weston Whitney. *Treasurer*, Dr. Henry M. Hurd. *Members of the Council*, Mrs. Waller R. Bullock, Mrs. John D. Early, Miss Mary Willis Minor, Prof. Maurice Bloomfield, Prof. Kirby F. Smith, Dr. Charles C. Marden, Miss Mary Worthington Milnor.

CINCINNATI. — The programme for the year 1899-1900 is as follows, the general subject being "The Folk-lore of Different Nations:" November 8, "Mexico," paper by Prof. P. F. Walker; December 13, "Japan," Mrs. Etsu Sugimoto; January 10, open meeting at the Woman's Club, "The Relation between Indian Story and Song," Miss Alice C. Fletcher; February 7, "Sweden," Josua Lindahl, Ph. D.; March 14, "Islands of the Pacific," Miss Florence Wilson; April 11, "Africa," Mrs. A. C. Woods.

Books especially recommended for 1899-1900 are: Journal and Memoirs of the American Folk-Lore Society: The American Anthropologist; Brinton: Races and Peoples, new edition; Ratzel: the History of Mankind; Quatrefages: Histoire générale des races humaines; Spencer: The Principles of Sociology.

The officers of the Branch for the year 1899-1900 are as follows: *President*, Charles L. Edwards, Ph. D. *First Vice-President*, J. D. Buck, M. D. *Second Vice-President*, F. A. King. *Secretary*, Mrs. C. F. Hopkins. *Treasurer*, Mrs. A. D. McLeod. *Advisory Committee*, Miss Annie Laws, C. D. Crank, M. D., Mrs. A. C. Woods, Miss Field.

The Branch reports thirty-one active and twenty-five associate members.

INTERNATIONAL CONGRESS OF FOLK-LORISTS. EXPOSITION OF 1900. — An international congress of folk-lorists, and of all scientific students of popular traditions, is to be held under the patronage of the French government in the series of official congresses of the Exposition of 1900. The

date of opening has been fixed at the 10th of September, 1900, immediately following the kindred congresses of prehistoric anthropology and archæology and history of religions, and preceding that of the Americanists. This arrangement will allow of members wishing to take part in all these congresses to do so without too great waste of time.

The honorary president of the committee of organization is M. Gaston Paris, of the French Academy. The acting president is M. Charles Beauquier, president of the French Folk-Lore Society; and the secretary-general is M. Paul Sébillot, the well-known writer on folk-lore, and editor of the "*Revue des Traditions Populaires*."

It is desired that the preparation of the work of the congress should be begun as soon as possible, as it consists largely in the gathering of documents. For this purpose, a general programme of questions to be submitted to the congress has been outlined. Since the first congress in 1889, masses of new material have been collected, especially in Central Africa, and in various other savage or uncivilized countries. Much still remains to be done, and certain points of scientific folk-lore have scarcely been touched. Still it is already time to try to gather together and compare these materials of various origin, and to draw from them general conclusions. The idea of the organizing committee is that the congress should devote itself rather to synthetic and comparative work than to analytic and documentary investigation. It is to such general studies, or to those which have an international character, that the full sessions will be given. The special meetings will be divided between two sections:—

I. ORAL LITERATURE AND POPULAR ART.

(a) Origin, evolution, and transmission of tales and legends. Exposition and discussion of the various systems which are now advocated.

(b) Origin, evolution, and transmission of popular songs, both from the point of view of poetry and that of music. Reciprocal influence of learned poetry and music, and popular poetry and music. The popular theatre: its relations, ancient and modern, with the literary theatre.

(c) Origin and evolution of traditional iconography (pictures, sculpture, etc.): its relations with classical art; mutual borrowing.

(d) Origin and evolution of popular costume. Investigation, in monuments and documents, of the parts of costume which have been preserved more or less completely up to our own day. Origin and evolution of jewels and ornaments.

II. TRADITIONAL ETHNOGRAPHY.

(a) Survival of customs connected with birth, marriage, death (marriage by capture, "bundling," funeral offerings, etc.).

(b) Survival of animal worship in the customs of modern peoples. Survival of the worship of stones, trees, and fountains.

(c) Traces of ancient local cults in the devotions to saints. Popular hagiography (rites and traditions).

(d) Popular medicine and magic, (amulets, rites for preservation, laying spells, fascination and the evil eye, etc.).

General survey of the folk-lorist movement from 1889 to 1900.

French will be the official language of the congress. Communications may be made in English, German, Italian, and Latin, but they must be accompanied by a résumé in French. They should be in the hands of the Secretary-General before the first of July, 1900. The length of such communications is restricted to a quarter of an hour's reading. No tale will be read at the general sessions, but those which have universal interest may be printed in the report.

Membership subscription is fixed at twelve francs. Members receive the printed reports of the sessions of the congress, and any other publications which may be issued.

The address of the Secretary-General is M. Paul Sébillot, 80 Boulevard Saint-Marcel, Paris.

THE TWELFTH INTERNATIONAL CONGRESS OF ORIENTALISTS. — This congress is to be held at Rome, October 12, 1899, under the presidency of Count Angelo de Gubernatis. Among the twelve sections into which it will be divided, may be here noted the third, "Comparative history of the Oriental religions, comparative mythology and folk-lore," and the twelfth, "The languages, people, and civilization of America." Cards of membership entitle the holder not only to the publications of the congress, but also to a reduction of fares, amounting to one half, for all railroads in Italy, and for the railroads in France communicating with them. Americans may secure cards by sending the amount of the subscription (\$4.00) to Mr. Cyrus Adler, Smithsonian Institution, Washington, D. C.

NOTE. — It may here be allowed to deprecate the use of the expression, now somewhat out of date, "comparative folk-lore." — *Editor of the Journal of American Folk-Lore.*

CONGRESS ON BASQUE STUDIES. — Among the congresses of the Exposition of 1900 is one to be organized by the "Société d'Etudes Basques." The organizing committee appeals for support to all "basques and basco-phils," to historians, philologists, ethnographers, and folk-lorists. The work laid out for the congress includes investigation of customs and of Basque music. The subscription is ten francs. The Secretary is M. d'Abartiagus, Osses, Basses-Pyrénées, France.

BIBLIOGRAPHICAL NOTES.

BOOKS.

EXPLORATIONS IN THE FAR NORTH. By FRANK RUSSELL. Being the report of an expedition under the auspices of the University of Iowa during the years 1892, 1893, and 1894. Published by the University. 1898. Pp. vii, 290.

The immense region lying between Hudson's Bay on the east and the Rocky Mountains on the west, and stretching from the Peace River north to the Arctic, is one of peculiar fascination alike to the scientist and the traveller. The difficulties of travel have, however, been such that few men, other than those connected with government expeditions, have penetrated to the remoter parts. Dr. Russell, in the course of the three years which he spent in the Fur Countries, may therefore be considered fortunate in that he was able to push a considerable distance northeast of the Great Slave Lake, crossing the route followed by Hearne in 1771-72, and nearly reaching Bathurst Inlet. On his return from this extremely arduous trip, the author descended the Mackenzie to its mouth, and returned to San Francisco by one of the Herschel Island fleet of whalers, visiting the Siberian coast on the way.

As Dr. Russell states in his preface, the main object of his trip was "to obtain specimens of the larger Arctic mammals," and, as this was a task requiring the greater part of his time and energies, he was able to collect but little in the way of folk-lore from the tribes belonging to the Athabaskan stock. He does, however, give some details as to distribution and population. From the figures it is evident how extremely thin the Indian population of the region is, and by comparing the figures for previous years, it is evident that no marked change has taken place in their numbers for long periods. Some linguistic material was collected, but except for the names of the months, the numerals, and a few other words, the bulk of this has been reserved by Dr. Russell for further elaboration.

While at Grand Rapids, however, in the autumn and winter of 1892, Dr. Russell collected from the Wood Crees a number of myths, which will be most welcome to students of Algonkian mythology. With few exceptions, the myths are of the common Algonkian type, and vary only in details from those of other northern Algonkian tribes. The stories of how Wisagatchak's brother was turned into a wolf; how he himself secured a wife; how he brought on the Deluge and recreated the earth, — all find their counterparts in the tales of the Ojibwa, Menomeni, etc. Of those stories which deal with the more humorous side of Wisagatchak, most are very close to the same stories told of Nanabojō. He is caught by the tree, and his dinner eaten by an enemy; he captures the water-fowl by strategy while they are dancing; and is pinned to the earth by the rock with which he runs a race. In the first of the myths given (the familiar story of the woman and her serpent lovers), the ending differs considerably from the two versions given by Petitot (and called by him "mixed Dene and Cree")

in that we have the incident of the "Magic Flight." This, if not traceable to the influence of the French Canadian voyageurs, will add another to the list of "stations" at which this very interesting story-incident is found.

The major part of Dr. Russell's book is taken up by the journal of his experiences during the period of his northern trip, and as a record of travel will be found most entertaining. He has been successful in securing for his university a large and valuable collection of Arctic fauna, and a considerable mass of ethnological specimens illustrating the life and customs of the natives. Should he make a second journey to the north, as he declares is his intention, it is to be hoped that he will bring to the folk-lorist a harvest equally great.

Roland B. Dixon.

THE HOME OF THE EDDIC POEMS, WITH ESPECIAL REFERENCE TO THE HELGI-LAYS, by SOPHUS BUGGE. With a new Introduction concerning Old Norse Mythology, by the author. Translated from the Norwegian by William Henry Schofield. London: D. Nutt. 1899. Pp. lxxix, 408.

The volume which bears this title is a translation of Professor Bugge's "Helge-Digtene i den Ældre Edda, Deres Hjem og Forbindelser," which appeared in 1896. The Norwegian original formed the second series of Bugge's "Studier over de Nordiske Gude- og Heltesagns Oprindelse," of which the first series was published at Christiania in 1881-89; the earlier volume was translated into German by Professor O. Brenner under the title, "Studien über die Entstehung der Nordischen Götter- und Heldensagen" (Munich, 1889), and now Dr. Schofield has made the second series accessible to the larger European public by preparing an English translation of it. Dr. Schofield's volume contains, in addition to the treatise on the Helgi-lays, a new introduction on Old Norse Mythology, written by Bugge especially for the English edition.

Professor Bugge is the chief exponent of the theory formerly held, though very slightly worked out, by Vigfusson, that the poems of the elder Edda were composed in a large part in the British Isles, and show in both style and subject-matter the influence of the foreign literatures with which the Scandinavian poets came in contact. In the first series of his "Studier" he investigated the myths of Baldr and of the hanging of Odin, and traced their origin largely to Christian and classical tradition. In the new Introduction to the English volume he recapitulates in part the conclusions of his earlier book, and extends the same method of inquiry to other myths and traditions. He once more draws in detail the parallels between the life of Christ and the story of Baldr; he attempts to find the origin of Loki's name, and of many of his characteristics in Lucifer (understood by Scandinavians as *Luci fur*); he derives the wolf Fenrir from *infernus lupus* by a process of popular etymology; and he sees the prototype of the Mithgarthsorm in the Leviathan of the Scriptures. To prepare the way for these identifications, he attempts to show on various grounds that most of the Eddic poems were written in the British Isles by poets who were familiar

with the Christian literature of both Saxons and Celts. He argues that even in matters of language and style many difficult passages in the Norse poems can be explained only in the light of Anglo-Saxon or Irish, and he discusses such passages with some detail. Thus the Introduction furnishes a convenient exposition of Bugge's method of work, besides being the best statement in short compass of his present opinions on Norse mythology.

The body of the book (the translation of the "Helge-Digtene") is a study of the sources, history, and literary relations of the lays concerning Helgi Hundingsbani and Helgi the son of Hjorvarth. Bugge comes to the conclusion that all three were composed in the British Isles by poets who had lived in the Scandinavian court at Dublin, and who were familiar with the epic traditions of both Irish and English. He seeks to show the extent to which foreign saga-material has been worked over in the poems, and on the basis of certain comparisons with Irish he even undertakes to date the composition of the first lay of Helgi Hundingsbani within twenty years of 1020. The second lay (according to the usual title) he would put about half a century earlier. The lay of Hrimgerth (in the poem on Helgi, the son of Hjorvarth) he holds to have been written by the same author as the first lay of Helgi Hundingsbani; the rest of the story of Helgi and Hjorvarth he attributes to an earlier skald who also lived in Britain.

While it is difficult to feel that Bugge always has evidence enough to support his conclusions, his comparisons are certainly in the highest degree significant. One may be skeptical, for example, about any actual influence of the Irish "Battle of Ross na Rig" on the first Helgi lay, but one cannot fail to be impressed by the similarities Bugge has pointed out, in both saga-material and style of treatment, between the Irish and Norse literatures. The facts that he has collected cannot be explained on any other theory than that of contact and interchange of ideas. In the same way, one may hesitate to follow him at all lengths in his linguistic arguments; one may be doubtful about constructing a theoretic Anglo-Saxon *wiersinga* in order to account for a difficult Norse *fforsunga*; but the evidences he has put together of intercourse between Saxons and Norsemen make such word-borrowing possible, and the comparisons he has drawn between their epic traditions cannot be neglected in any competent study of either literature.

One of the least persuasive chapters in the book is that which deals with the relations of the lay of Hrimgerth and the story of Wolddietrich and the hag. In the first place, the connection between these two tales themselves is not by any means obvious, and the explanation of the Wolddietrich episode by reference to the classical stories of Scylla, Circe, and Calypso seems very far-fetched. A more likely theory with regard to both the incidents in question has been proposed by Dr. G. H. Maynadier in his Harvard dissertation (soon to be published) on the sources of Chaucer's "Tale of the Wyf of Bathe." Dr. Maynadier tries to bring the adventures of Wolddietrich and the hag into relation with the stories of the "loathly lady" preserved in several forms in Irish, and best represented in English by the "Tale of the Wyf of Bathe" and the ballad of "King Henry." The lay of Hrimgerth, if connected at all with the others, he suggests, may come directly from Irish tradition.

In other places too, perhaps, Bugge's argument fails by excess of ingenuity, but this very quality has enabled him to make scores of comparisons and combinations which would have eluded a less keen-sighted scholar. It is unnecessary to say that his work has contributed much toward a better understanding of the literary relations of the Celtic and Germanic peoples in the Viking age. Dr. Schofield in his preface disavows responsibility for the theories set forth in the book, but he has shown how highly he estimates its value by undertaking the long labor of translation. All readers of the English edition will share the translator's opinion in this matter, and will be proportionately grateful to him for having made the work accessible in such attractive form.

F. N. Robinson.

HARVARD UNIVERSITY.

LAOS FOLK-LORE OF FARTHER INDIA. By KATHERINE NEVILLE FLEESON.

With illustrations from photographs taken by W. A. Briggs, M. D. Fleming H. Revell Company: New York and Chicago. Pp. 153.

This little volume contains a number of tales, for the most part very brief, professing to be derived from Laos. The rendition is so free, and so wanting in local character, that the stories might belong anywhere, and give next to no instruction concerning the people they undertake to represent. Names of informants and localities are wanting; of the manner in which they came into the possession of the author no explanation is given. There is in the narratives nothing to show that the collector is acquainted with the language, country, or population. So many books have appeared which may serve as examples to the student, that there is no excuse for such deficiencies, which are the more provoking in that a genuine gathering of folk-belief from Laos would be of extreme interest. In an Introduction, Dr. W. G. Craig informs us that the translator has had the advantage of long residence and an unrivalled opportunity for understanding the history, customs, religious ideas, and aspirations of the people. If this is the case, she has certainly made an unsatisfactory use of such advantages. The opinion of the writer of the Introduction, that the scholar may be assured that he has before him the Laos tales unobscured, cannot be indorsed. A few stories, versions of well-known popular tales, serve to show that a part of the book has a traditional basis. Thus the story called "The Faithful Husband" (p. 51) is a variant of the world-wide tale which has been called "The Bird-wife" (p. 2).

It is well that missionaries, who have such excellent opportunities, are interesting themselves in the observation of the peoples among whom they labor; but it is desirable that they should pay some sort of attention to the conditions of a useful record.

W. W. Newell.

FOLK-LORE IN BORNEO. A sketch by WILLIAM HENRY FURNESS, 3D, M D., F. R. G. S. (Privately printed.) Wallingford, Delaware County, Pennsylvania. 1899. Pp. 30.

In a little publication entitled "Folk-Lore in Borneo," Mr. W. H. Fur-

ness, 3d, gives interesting notices of the traditions of that island, in which, as he observes, universality of legend or custom is prevented by inter-tribal warfare, and by the absence of written language. He bears testimony to the quiet government of the common houses, sometimes inhabited by as many as four hundred people: in residence of weeks at a time, he has not seen a violent quarrel between two inmates, head-hunters though they may be; the orders of the chiefs are implicitly obeyed, without need of any attempt at enforcing the authority. The creation story of the Kayans of northwestern Borneo derives existence from the union of a tree and a vine, the first springing from a sword-handle dropped from the sun, the second falling from the moon. The offspring are at first semi-human, and gradually acquire resemblance to man, while chickens and swine arise from the exuded gum. The female child is married to an old man, who enters the narration without pedigree, hence the genealogy of the chiefs. On the other hand, the Dayak version of creation seems to have been affected by foreign influence; two large birds are said to have made man first from clay, then from hard wood (whence Dayak bowls are fashioned). The origin of head-hunting, still the ruling passion of Kayans, is also explained by legend. The taking of a head is supposed to grant entrance to the pleasant regions of departed spirits, that subterranean country being attained by passing a ditch crossed by a fallen tree-trunk, guarded by the demon Maligang, who shakes off all comers who have not a record for bravery into the ditch below, to be devoured by worms. Another demon assigns the souls to their proper places, the regions being determined according to the manner of death. The most advantageous abode is that assigned to the souls of young warriors who have died a violent death, while the state of suicides is especially wretched. A particular region is allotted to the spirits of stillborn children, and another to those who perish of drowning. Those who die from sickness retain the lot they had in the present world. The geography of this underground country is matter of dispute; but all medicine-men have been among the spirits of the dead, and bring back their charms, which are usually buried with them. Conversely, ascent to the lands above the earth is accomplished by climbing up on vines. Augury is the habit of Borneans, omens being derived from the flight of birds. A fruit-tree is guarded by planting about it cleft sticks with stones inserted, which have the office of afflicting with disease any pilferer. A form of baptism is employed. Names are kept secret, and changed in a case of ill luck. Mr. Furness says that he has observed no definite forms of religious worship. It is the custom, however, among the Bukits, one of the most primitive tribes, for youths who arrive on the bank of a new river to divest themselves of apparel, toss ornaments into the stream, and, scooping up water, to invoke the spirits for permission to enter the territory. Only then do they dare bathe. No doubt the writer has not had opportunity to observe the ritual dances and other religious ceremonies of the island.

W. W. Newell.

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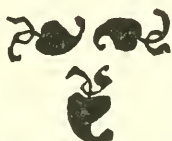
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THE CHEROKEE RIVER CULT.¹

FROM the beginning of knowledge, Fire and Water, twin deities of the primitive pantheon, have occupied the fullest measure of man's religious thought, holding easy precedence over all other divinities. Others were gods of occasion, but these twain were the gods of very existence, and in a hundred varied and varying forms, whether as beneficent helpers in the cheering blaze and the soft-falling rain, or as terrible scourges in the consuming conflagration or the sweeping torrent, they were recognized always as embodiments of power, masters and conservators of life itself. If they differed in degree of honor, the first place must be given to water, without which life was impossible. In every cosmogony the world itself is born from the water, and the symbolic rite of purification by ablution was so much a part of the ancient systems that even the great teacher of Galilee declares that except a man be born of water he cannot enter the kingdom.

As the reverence for fire found its highest and most beautiful expression in sun worship, so the veneration for water developed into a cult of streams and springs. From the east to the extremest west, primitive man bowed low to the god of the river and the fountain, and a newer religion consecrated the rite that it could not destroy. The sacred river of the Hindu, the holy wells of Ireland, have their counterpart in the springs of the Arapaho and the Navajo, with their sacrificial scarfs and pottery fastened upon the overhanging branches or deposited upon the sandy bank.

In Cherokee ritual, the river is the Long Man, *Yá'ñwǎ Gá'nahíta*, a giant with his head in the foothills of the mountains and his foot far down in the lowland, pressing always, resistless and without stop, to a certain goal, and speaking ever in murmurs which only the priest may interpret. In the words of the sacred formulas, he holds all things in his hands and bears down all before him. His aid is

¹ Read before the Columbus meeting of the American Association for the Advancement of Science, August, 1899.

invoked with prayer and fasting on every important occasion of life, from the very birth of the infant, in health and sickness, in war and love, in hunting and fishing, to ward off evil spells and to win success in friendly rivalries. Purification in the running stream is a part of every tribal function, for which reason the town-house, in the old days, was always erected close to the river bank.

We shall speak here of ceremonial rites in connection with the running stream, saying nothing of the use of water in the sweat-bath or in ordinary medico-religious practice, beyond noting the fact that in certain cases the water used by the doctor must be dipt out from a waterfall. Two distinct formulistic terms are used for the rite, one of which signifies "plunging into the water," the other "dipping up the water," nearly corresponding to our own "immersion" and "sprinkling" in baptism. Whenever possible, the priest selects a bend in the river where he can face toward the east and look up-stream while performing the ceremony, which usually takes place at sunrise, both priest and petitioner being still fasting.

When the new-born child is four days old, the mother brings it to the priest, who carries it in his arms to the river, and there, standing close to the water's edge and facing the rising sun, bends seven times toward the water, as though to plunge the child into it. He is careful, however, not to let the infant's body touch the cold water, as the sudden shock might be too much for it, but holds his breath the while he mentally recites a prayer for the health, long life, and future prosperity of the child. The prayer finisht, he hands the infant back to the mother, who then lightly rubs its face and breast with water dipt up from the stream. If for any reason the ceremony cannot be performed on the fourth day, it is postponed to the seventh, four and seven being the sacred numbers of the Cherokee.

At regular intervals, usually at each recurring new moon, it is customary among the more religiously disposed of the old conservatives, for the whole family to go down together at daybreak, and fasting, to the river and stand with bare feet just touching the water, while the priest, or, if properly instructed, the father of the household, stands behind them and recites a prayer for each in turn, after which they plunge in and bathe their whole bodies in the river. One of my interpreters, whose father was an acknowledged medicine-man, told me, with shivering recollection, how, as a child, he had been compelled to endure this ordeal every month, even in the depth of winter, when it was sometimes necessary to break a hole in the ice for the purpose. Following is a literal translation of one of the regular ritual prayers used on this occasion:—

"Listen! O, now you have drawn near to hearken, O Long Man at rest. O helper of men, you let nothing slip from your grasp. You

never let the soul slip from your grasp. Come now and take a firmer grasp. I originated near the cataract, and from there I stretch out my hand toward this place. Now I have bathed in your body. Let the white foam cling to my head as I go about, and let the white staff be in my hand. Let the health-giving *âya* await me along the road. Now my soul stands erect in the seventh heaven. *Yû!*"

The declaration that the suppliant himself originated "near the cataract" is intended to emphasize his claims upon the assistance of the Long Man, who is held to speak to the initiated in the murmurs of the stream and the roar of the waterfall. The idea intended to be conveyed by the latter part of the prayer is that the petitioner, having bathed in the stream, comes out with the white foam still clinging to his head, and taking in his hand the "white staff — symbolic of old age and a long life — begins his journey to the seventh upper world, the final abode of the immortals. At first his progress is slow and halting, but strengthened by the health-giving *âya* (ambrosia) set out for him at intervals along the road, he is enabled at last to reach the goal, where his soul thereafter stands erect.

It is well-nigh impossible to render into English all the subtle meaning of the Cherokee formulistic original. Thus the verb translated here, *stands erect*, implies that the subject is now at last standing erect, after having for a long time staggered or crept along, like a sick man or an infant. Philologists acquainted with Indian languages will appreciate this difficulty. Moreover, many of the formulistic expressions occur only in the sacred rituals and are unintelligible to the laity. In the color symbolism of the tribe, *white* is emblematic of peace and happiness; *red*, of power and success; *blue*, of trouble and defeat; and *black*, of death.

When a member of a family dies, it is believed that the spirit is loath to leave the scenes of life and go alone upon the long journey to the Darkening Land in the west. It therefore hovers about for a time, seeking to draw to it the souls of those it has most loved on earth, that it may have company in the spirit land. Thus it is that the friends of the lost one pine and are sorrowful and refuse to eat, because the shadow-soul is pulling at their heartstrings, and unless the aid of the priest is invoked their strength will steadily diminish, their souls will be drawn from them, and they too will die. To break the hold of the spirit and to wash away the memory of the bereavement, so that they may have quick recovery, is one of the greatest functions of the medicine-man.

Following is one of the prayers used for this purpose, the address being to the Ancient White (the Fire), the Long Man (the River), and Gě'hyăgúga (the Sun):—

"THIS IS TO TAKE BEREAVED ONES TO WATER."

Sgě! O Ancient White, where you have let the soul slip from your grasp, it has dwindled away. Now his health has been restored and he shall live to be old. *Kŕ!*

Sgě! O Long Man, now you had let the soul slip from your grasp and it had dwindled away. Now his health has been restored and he shall live to be old.

In the first upper world, O *Gě'hyăgúga*, you have the tables. The white food shall be set out upon them. It shall be reached over and pushed away (*i. e.*, the client shall eat of the "white" or health-giving food, reaching across the tables in his eagerness, and pushing the food away from him when satisfied). His health has been restored and he shall live to be old.

In the second upper world, O *Gě'hyăgúga*, you have the tables. The white food shall be set out upon them. It shall be reached over and pushed away. His health has been restored and he shall live to be old.

In the third upper world, O *Gě'hyăgúga*, you have the tables. The white food shall be set out upon them. It shall be reached over and pushed away. His health has been restored and he shall live to be old.

In the fourth upper world, O *Gě'hyăgúga*, you have the tables. The white food shall be set out upon them. It shall be reached over and pushed away. His health has been restored and he shall live to be old.

In the fifth upper world, O *Gă'hyăgúga*, you have the tables. The white food shall be set out upon them. It shall be reached over and pushed away. His health has been restored and he shall live to be old.

In the sixth upper world, O *Gě'hyăgúga*, you have the tables. The white food shall be set out upon them. It shall be reached over and pushed away. His health has been restored and he shall live to be old.

In the seventh upper world, O *Gě'hyăgúga*, you have the tables. The white food has been set out upon them. It has been reached over. It has been pushed away. His health has been restored and he shall live to be old. *Yŕ!*

The first paragraph, addressed to the Fire, the "Ancient White," is recited by the priest inside the house of his clients, while standing in front of the fire and looking down into it, with his back turned to the members of the family, who stand in line with their backs turned toward him and their eyes looking out the door. He

has with him an assistant, who, at the conclusion of the final paragraph, ejaculates *Kû!* when the members of the family start in procession to go down to the water, followed by the doctor and the attendant.

On arriving at the stream, the persons for whose benefit the ceremony is intended stand in line side by side close to the water's edge, with their eyes intently fixed upon the stream, while the priest stands behind them with his hands outstretched and his eyes looking straight forward. He then recites the prayer to the "Long Man," the River, followed by the seven paragraphs addressed to *Gě'hyăgúga*, the Sun, represented as the owner of tables spread with "white," or peace-bringing food, which the client eats and is restored to health. During this part of the ceremony the attendant is closely watching the appearance of the water in front of the clients for the distance of a "hand-length" (*awă'hilû*, a formulistic term, not always to be taken literally) from the shore. Should a stick, fish, or other object come within this limit during the recitation of the prayer, it is a sign that the death in the family was due to witchcraft. By certain signs in connection with the appearance of the object, the priest is enabled to guess the whereabouts, or even the name, of the secret enemy, who must then be proceeded against in another ceremony to neutralize any further evil conjurations. On the other hand, should the water appear clear, the death was due to ordinary circumstances, and no further ceremony is necessary.

As the priest mentions each in turn of the seven upper worlds, — each of which is figuratively said to be a "hand-length" above the last, — he raises his hands gradually higher, until, at the concluding paragraph, they are stretched high above his head. At the final *Yû!* his clients bend down with one accord, and, dipping up the water in their hands, lave their heads and breasts, or else, wading out into the stream, plunge their bodies completely under seven times.

Each "upper world" or heaven (*galû'ñlati*) symbolizes a definite period, usually one year or one month, according to the nature of the formula. In ceremonies for obtaining long life, the period is commonly one year. Should the omens in the water be propitious up to the mention of the third, fourth, or fifth upper world, the client will live three, four, or five years longer. If all goes well until he is raised up to the seventh or highest heaven, he may expect at least a seven years' lease of life, for beyond this limit the mental vision of the seer is unable to pierce the future. If, on the contrary, an unfavorable omen is perceived in the water during the recital, for instance, of the paragraph which raises the client to the fifth upper world, the priest knows that some great danger, possibly death itself, threatens

the man in five months or five years to come. This necessitates the immediate performance of another ceremony, accompanied by fasting and going to water, to turn aside the impending peril. The final result is generally successful, as the priest seldom ceases from his labors until the omens are propitious. Should it still be otherwise, after all his effort, he informs his client, who is often so completely under the force of the delusion that he not infrequently loses all courage, believing himself doomed by an inexorable fate, broods, sickens, and actually dies, thus fulfilling the prediction.

Chief among the sacred paraphernalia of the priests and conjurers are the beads used in connection with certain water ceremonies, more especially those for counteracting the evil spells of a secret enemy, or for compassing the death of a rival. The beads formerly used were the small glossy seeds of the Viper's Bugloss (*Echium vulgare*), superseded now by the ordinary beads of glass or porcelain. They are called by the formulistic name of *sû'nikta*, the regular term being *adélu*. They are of different symbolic colors, and are kept carefully wrapt in buckskin — or in cloth, in these degenerate days of calico — until needed in the ceremony, when they are uncovered and laid upon a whole buckskin spread out upon the ground, or, more often now, upon a piece of new cloth furnished by the client, and which is afterward claimed by the priest as the fee for his services.

There are many formulas for conjuring with the beads, and differences also in the details of the ceremony, but the general practice is the same in nearly all cases. Let us suppose that it is performed for the benefit of a man who believes himself to be withering away under a secret spell, or who desires the death of a hated rival.

Priest and client go down together at early daybreak to the river, and take up their position at the point where they can look up-stream while facing the rising sun. The client then wades out to where, in ceremonial language, the water is a "hand-length" in depth and stands silently with his eyes fixed upon the water and his back to the shaman upon the bank, while the latter unfolds upon the sand a white and black cloth, and lays upon the first the red beads — typical of success and his client — and upon the other the black beads, emblematic of death and the intended victim.

The priest now takes a red bead, representing his client, between the thumb and index finger of his right hand, and a black bead, representing the victim, in a like manner, in his left hand. Standing a few feet behind his client he turns toward the east, fixes his eyes upon the bead in his right hand, and addresses it as the *Sû'nikta Gîgagî*, the Red Bead, invoking blessings upon his client and clothing him with the red garments of success. The formula is repeated in

a low chant or intonation, the voice rising at intervals, after the manner of a revival speaker. Then, turning to the black bead in his left hand, he addresses it in a similar manner, calling down withering curses upon the head of the victim. Finally looking up, he addresses the stream, under the name of *Yá'ñwǐ Gá'nahíta*, the "Long Man," imploring it to protect his client and raise him to the seventh heaven, where he shall be secure from all his enemies. The other, then stooping down, dips up water in his hand seven times and pours it over his head, rubbing it upon his shoulders and breast at the same time. In some cases he dips completely under seven times, being stript, of course, even when the water is of almost icy coldness. The priest, then stooping down, makes a hole in the ground with his finger, drops into it the fatal black bead, and buries it out of sight with a stamp of his foot. This ends the ceremony.

While addressing the beads the priest attentively observes them as they are held between the thumb and finger of his outstretched hands. In a short time they begin to move, slowly and but a short distance at first, then faster and farther, sometimes coming down as far as the first joint of the finger or even below, with an irregular serpentine motion from side to side, returning in the same manner. Should the red bead be more lively in its movements and come down lower on the finger than the black bead, he confidently predicts for the client the speedy accomplishment of his desire. On the other hand, should the black bead surpass the red in activity, the spells of the shaman employed by the intended victim are too strong, and the whole ceremony must be gone over again with an additional and larger quantity of cloth. This must be kept up until the movements of the red bead give token of success, or until it shows by its sluggish motions or its failure to move down along the finger that the opposing shaman cannot be overcome. In the latter case the discouraged plotter gives up all hope, considering himself as cursed by every imprecation which he has unsuccessfully invoked upon his enemy, goes home and — theoretically — lies down and dies. As a matter of fact, however, the priest is always ready with other formulas by means of which he can ward off such fatal results, in consideration of a sufficient quantity of cloth.

Should the first trial prove unsuccessful, the priest and his client fast until just before sunset. They then eat and remain awake until midnight, when the ceremony is repeated, and if still unsuccessful it may be repeated four times before daybreak, both men remaining awake and fasting throughout the night. If still unsuccessful, they continue to fast all day until just before sundown. Then they eat and again remain awake until midnight, when the previous night's program is repeated. As the enemy and his shaman are supposed

to be industriously working counter-charms all the while, it now becomes a trial of endurance between the two parties, each being obliged to subsist upon one meal per day and abstain entirely from sleep until the result has been decided one way or the other. Failure to endure this severe strain, even so much as closing the eyes in sleep for a few moments, or partaking of the least nourishment excepting just before sunset, neutralizes all the previous work and places the unfortunate offender at the mercy of his more watchful enemy. If the priest be still unsuccessful on the fourth day, he acknowledges himself defeated and gives up the contest. Should his spells prove the stronger, his victim will die within seven days, or, as the Cherokees say, seven nights. These "seven nights," however, are interpreted figuratively, to mean *seven years*, a rendering which often serves to relieve the conjurer from a very embarrassing position.

With regard to the oracle of the ceremony, the beads do move; but the explanation is simple, although the Indians account for it by saying that the beads become alive by the recitation of the sacred formula. The priest is laboring under strong though suppressed emotion. He stands with his hands stretcht out in a constrained position, every muscle tense, his breast heaving and his voice trembling from the effort, and the natural result is that, before he is done praying, his fingers begin to twitch involuntarily and thus cause the beads to move. As before stated, their motion is irregular, but the peculiar delicacy of touch acquired by long practice probably imparts more directness to their movements than would at first seem possible.

We give one of the formulas used in connection with the beads when performing the purification rite for a family preparatory to eating the new corn. It will be noted that the form of the prayer is assertive rather than petitional. In this case, as always in connection with the Green Corn Dance, the principal bead is white, symbolic of health, happiness, and gentle peace; instead of red, significant of triumph over another. The ceremony is performed for each member of the family in turn, and should the movements of the beads foreshadow sickness to any one of them, the priest at once takes the necessary steps to avert the misfortune.

"THIS IS FOR USING THE BEADS."

Sgě! O now you have drawn near to listen, O Long Man, in repose. You fail not in anything. My paths lead down to the edge of your body. The white cloth has come and is resting upon the white seats. The white beads are resting upon it (the cloth). The soul restored has now ascended to the first upper world.

In the second upper world, where the white seats have been let down, the white cloth has come and rested upon them. The white beads are resting upon it. The soul restored has now ascended to the second upper world.

In the third upper world, where the white seats have been let down, the white cloth has come and rested upon them. The white beads are resting upon it. The soul restored has now ascended to the third upper world.

In the fourth upper world, where the white seats have been let down, the white cloth has come and rested upon them. The white beads are resting upon it. The soul restored has now ascended to the fourth upper world.

In the fifth upper world, where the white seats have been let down, the white cloth has come and rested upon them. The white beads are resting upon it. The soul restored has now ascended to the fifth upper world.

In the sixth upper world, where the white seats have been let down, the white cloth has come and rested upon them. The white beads are resting upon it. The soul restored has now ascended to the sixth upper world.

In the seventh upper world, where the white seats have been let down, the white cloth has come and rested upon them. The white beads are resting upon it. He is called *thus* (*iyústŭ*, mentioning name). His soul, made pleasing, has now been examined. His soul has now gone to the seventh upper world and appeared there in full view. He shall recover by degrees. *Yŭ!*

The next formula, used also in connection with the beads, is rather peculiar, and is intended to ward off the evil presaged by dreams of sudden death, as by falling from a cliff, drowning in the river, or any similar accident. Such dreams are regarded as the result of the hostile conjurations of some secret enemy, and it is believed that the calamity shadowed forth will actually befall unless the proper ceremony is performed to avert it. The client is specially mentioned by name and clan, and the prediction is read from the appearance of the water and the movements of the beads.

“THIS IS WHEN THEY HAVE BAD DREAMS.”

Sgŭ! His clan is *this* (insert name). He is called *thus* (*iyústŭ*—name). Evil things were being allotted for him. Where is the assigner of evil located?

Sgŭ! Oh, now you have drawn near to listen, O Brown Beaver. Evil was being allotted for him, but now it has been taken away. The body is called *thus*. The evil has been taken away. Where

people are many, there you have gone and allotted that evil shall remain. He is called *thus*. His soul is now released. His soul has now been lifted up. His soul has become renewed. His soul has now been lifted up.

Sgě! His clan is *this*. He is called *thus*. Evil things were being allotted for him. Where is the assigner of evil located?

Sgě! O White Beaver, reposing up the stream, quickly you have arisen. Evil things were being allotted for him, but now it has been taken away. The evil allotted has now been turned aside. It has been scattered about where people are many. It shall utterly disappear. His soul has now been renewed. His pleasure-filled soul has now been lifted up. In the seventh upper world his soul has now arisen to its full height. *Yâ!*

The priest stands upon the bank, while the client, stript of all clothing excepting his shirt, wades out into the shallow water. Before beginning the prayer, the priest inquires of his client to what place he wishes to send the evil foreshadowed in the prophetic dream, for it is held that such dreams must be fulfilled, and that all that the priest can do is to divert their accomplishment from the intended victim. The client names some distant settlement as the place where he wishes the blow to fall, and the priest at once summons the Beaver to bear the "evil thing" (*tsâstâ*) to that place and leave it there, "where people are many." As every Cherokee settlement is situated upon a stream, and the "evil thing," when exorcised, is thrown into the water, it is quite natural that the Beaver should be chosen to assist in the matter. Should the priest find himself unable to send the calamity so far, the client names some nearer settlement, and a second attempt is made, and so on until a resting place is found for the *tsâstâ*, even though it be necessary to send it to another clan or family within the settlement of the client himself. These successive trials are made by working the beads, using one color for the client and the other for the vicarious victim, as already described. After each recitation the client stoops and laves his face in the water. When the beads show that the evil is finally banisht, he wades far out into the stream and plunges under seven times. At the seventh plunge, while still under water, he tears the shirt from his body and lets it float down the stream, carrying with it all the evil of the dream, to go where the Beaver wills.

James Mooney.

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ATHABASCAN MYTHS.¹

LOUCHEUX TRIBE.

I. LITTLE HAIRY MAN.

THE Loucheux Indians once cached a quantity of meat, which the Polar Bear (*So'*) discovered and began to eat. The people were unable to kill the animal themselves, so they called upon the Little Hairy Man. The bear came to rob the cache (*tsi*) at night, and the Little Man concealed himself in a tree to await the coming of the thief. The people were to give the Little Man a big knife if he killed the bear; he took this knife with him into the tree, and when the bear appeared he jumped down upon and easily killed it, thus gaining possession of the knife. The Little Man left the place, and continued his wanderings as usual. As he went along, he came upon two brothers who were separated from the rest of the tribe, so he asked them what they were doing. They replied that they were just travelling about, and in turn they asked the Little Man what he was doing. "I am wandering about also; let us journey together." The Little Man called one of his companions "Breaking Mountain" and the other "Breaking Sticks." They asked him what his name was, and he replied that he had no name, but that anything that they asked of him would be granted. They decided to call him Little Hairy Man. As they went along together, they came upon two deserted houses, which they occupied for a time. Little Man and Breaking Mountain went off to hunt and cut wood, while Breaking Sticks stayed at home to attend to the cooking. When the hunters returned they found no dinner cooked, but Breaking Sticks was lying in his blanket groaning. The following day Little Man and Breaking Sticks went out, leaving Breaking Mountain to take care of the camp, but as he repeated his brother's experience Little Man said, "You two go and cut wood and I will stay at home and get the dinner." As soon as they were gone a strange pigmy entered the house and said, "What are you doing here? Who gave you permission to stop here?" The stranger tried to whip Little Hairy Man, but the latter was too quick for him, snatched the whip away and drove the fellow out and into a hole under the other house. When the two brothers returned a dinner was awaiting them, and the Little Man said, "So that is what troubled you two. The pigmy gave you a whipping." "You must have caught it yourself to-day," they replied. "No, I whipped him and chased him into his burrow

¹ Told by a Loucheux woman at McPherson, the northernmost Hudson's Bay trading post, to Captain J. W. Mills.

under the other building." After they had dined they went to examine the retreat of the mysterious stranger. By means of a strong cord and an old kettle, Breaking Mountain was lowered into the hole. He came back saying that he had seen a door at the bottom of the pit. Breaking Sticks next went down and reported the finding of the corpse of the pigmy. Little Hairy Man then went down, taking his big knife with him. He knocked on the door which he found and a voice answered, "Come in!" On entering he was met by a two-headed individual, who asked, "Are you the person who killed my son?" "Yes," replied the Little Hairy Man. At this the monster rushed upon him, and tried to kill him. Little Man succeeded in cutting off both the heads with his big knife. He then noticed another door to the apartment, on which he knocked, and received the invitation to enter as before. This time he was met by a creature with three heads, who asked the same question, and upon receiving an affirmative reply tried to kill him. Little Man overcame his opponent and chopped off his three heads. To this apartment there was a door, at which he knocked and entered to find a four-headed being, whom he killed after a severe struggle. Before him stood yet another door, through which he passed to find three pretty women. He was much pleased with the appearance of the prettiest one, who gave him a ring. He took them to the entrance, and sent them up one by one in the kettle. When it came the turn of the Little Man to be hauled out, Breaking Sticks, who thought Little Man would want all the women for his own wives, said, "Let us cut the line." "No," said Breaking Mountain, "he helps us very much, and does things which we cannot do." But before he had finished speaking his brother had cut the line, allowing the kettle to fall with the Little Hairy Man to the bottom of the shaft. A small dog that had belonged to the pigmy came and licked the wounds of Little Man, brought him bread, and finally showed him the way to escape. Little Man found that the brothers and the women whom he had rescued were gone, so he took his big knife and set off after them. As he was passing through some thick woods, he heard the sounds of a struggle, and soon came upon the dead body of a moose, *tung-ik*, over which a woodpecker, a wasp, and a little wood-worm were fighting. Little Man wished to settle their differences for them, so he divided the carcass, giving the meat to the wasp, the fat to the woodpecker, and the bones to the wood-worm. Then he started off, but the woodpecker flew after him, and called him back. They all thanked him, and told him if he ever got in trouble he might turn into a woodpecker, a wasp, or a little worm. He thanked them and went on his way. Little Man came to a big lake; to avoid the long journey around, he wished himself a wood-

pecker, and in that form flew out over the lake. When he was half way across he became very tired, and, seeing a stick of driftwood, wished to be a worm. He crawled into the stick, where he remained until he felt it strike against the shore. Then he came out and found a large quantity of fresh chips around him. He soon caught sight of a small house and wished to be transformed into a wasp. In this guise he entered the house and found the brothers and the three women inside. The girl whom he had chosen was cooking food. Little Man went back into the forest and resumed his natural shape, then he returned with his big knife to the house. He asked the girl what she was doing, and she said she was cooking. "May I help you?" "Yes," said she, after consulting her master. Little Hairy Man helped her place the food, and he arranged it in six portions. "Why do you set six places?" said she; "the cooks do not eat with their masters." But he replied, "We will eat with them this once to talk about old times." Her master said, "Very well." When they sat down to eat, he placed the ring she had given him beside the plate of his sweetheart, who recognized it at once, and turned pale as she concealed it. Breaking Mountain began to tell the story of their desertion of Little Man, and said he was sorry, because Little Man was so useful. Breaking Sticks laughed and said, "Well, I laughed when I heard the kettle rattling down, and the Little Man squealing." At this the Little Man jumped up and killed them all. Little Man left the house and went on his way again.

He found a small house in the forest, and on entering discovered a pretty woman in it. He asked her to marry him, but she said that she was married and her husband was away. She was afraid of her husband, and dared not run away with Little Man. He said, "I will kill him," but she declared that no one could do that. When the husband returned she asked him how any one could kill him, and he answered: "First, there is a mountain-lion; if you kill it, a bear will come from the carcass, then a wolf will come from the bear, a wolverine from the wolf, a rabbit from the wolverine, a partridge from the rabbit, an egg from the partridge: only by striking me on the forehead with that egg can you kill me." The next day, when the man was away, the woman told Little Hairy Man how he could kill her husband. He killed the mountain-lion and all the other animals, and obtained the egg, which he took to the woman. When her husband came home she wanted to hunt lice in his head; while his head was in her lap she struck him with the egg and killed him. She and Little Hairy Man were married and lived [happily] together.

II. THE RAVEN (TE-TCI^N).¹

There once lived an old couple who wished to see their only daughter married to a rich man. When any one arrived at their camp, the old man sent his son down to the landing to see if the stranger was provided with the necessary bone beads upon his clothing, in order that he might be received according to his rank. One day the boy came running in, saying that some one had come whom he would like to have for a brother-in-law, for he had a great number of fine beads. The mother went down to the river bank, and saw a richly dressed stranger, whom she also thought would make a suitable husband for her daughter. She noticed that the shore was wet and muddy, so she procured some bark and tore it into strips for the stranger to walk upon. He was invited to enter their tipi and was seated next the girl. A dog was tied in the corner of the lodge, and the visitor said, "I cannot eat while that dog is in here;" so the woman, thinking the man must be a very great personage to be so particular, took the dog away into the forest and killed it. The next morning as she went for wood, she noticed that the earth around the body of the dog was marked with bird tracks, and that its eyes had been picked out. When she returned to the camp she told what she had seen, and insisted upon having all present take off their moccasins that she might see their feet, as she had heard of the Raven deceiving people by appearing in the human form. The stranger, who was really the Raven, took his moccasins off, and slipped them on so quickly that his feet were not noticed. The girl had promised to marry him, and he insisted upon having her go away with him at once, as he feared that his true character would be discovered. He arranged to return in a few days, and took his bride down to his canoe. As soon as they set off down the river it began to rain. The Raven was seated in front of the woman, who noticed that the falling rain was washing out something white from his back; this made her suspicious, and she determined to escape from the canoe. Reaching forward, she succeeded in tying the tail of the Raven's coat to a cross-bar of the canoe. She then asked to be set ashore for a minute, saying that she would come right back. He told her not to go far, but she started to run for home as soon as she got behind the trees. The Raven also tried to get ashore, but his tail was tied, and he could not succeed in his human form; so he

¹ The common raven, *Corvus corax americanus*, is quite abundant at McPherson and throughout the Loucheux country. It is usually called the "crow" by the whites in the far north, but the true crow, *C. americanus*, is not found in the Loucheux territory, the northern limit of its distribution being the mouth of the Liard River.

resumed the form of the raven and cried out to the girl, "Once more I cheat you," then he caw-cawed and flew away.

When the girl reported this to her mother the old woman asked her what she meant, and the girl answered that the rich son-in-law was the Raven, who had come to them dressed in his own lime, which the rain had melted, and so exposed the trick.

The Raven was always cheating the people, so they took his beak away from him. After a time he went away up the river and made a raft which he loaded with moss, and came floating down to the camps upon it. He told the people that his head was sore where his beak had been torn off, and that he was lying in the moss to cool it. Then he went away for two or three days, and made several rafts ; as the people saw these coming down the river, they thought that there were a large number of people upon the rafts, who were coming to help the Raven regain his beak ; so they held a council and decided to send the beak away in the hands of a young girl, that she might take it to an old woman who lived all alone at some distance from the camp. The Raven concealed himself among them and heard their plans, so when the girl came back he went to the old woman, and told her that the girl wished to have the beak returned. The old woman suspected nothing and gave him his beak, which he put on and flew away, cawing with pleasure at his success. The supposed people that had been seen upon the rafts proved to be nothing but the tufts or hummocks of bog moss which are commonly known as *têtes de femmes*.

III. THE WOLF AND WOLVERINE.

There was once a Wolverine who married a Wolf, and for some time he was very faithful in providing beaver for food. In the course of time he stayed longer upon his hunting trips, and brought home fewer beaver for his wife to cook. She reproached him for this, and he said that he had to go farther for beaver now, and that was why he was detained so long. His wife thought there was surely something wrong, and decided to watch him. One day, as he set out on one of his hunting trips in his canoe, she followed along the river bank under cover of the forest. At length she saw her husband go ashore with a beaver which he had killed, and with which he entered a tipi that stood by the riverside. When he went away again, the wife went into the camp and saw a Wildcat sitting before the kettle in which the beaver was cooking. She saw that her husband had been unfaithful, and determined to kill the Wildcat. She told the Cat to look into the kettle and she would see herself there ; when the Wildcat looked into the kettle the Wolf pushed her in, so that her face was burned so severely that death resulted. The Wolf then dragged

the Wildcat to the top of the bank overlooking the landing-place, and hid herself in the adjoining bushes. Her husband came back with more beavers, and as he came up the bank he said to the Wildcat which he saw above him, "Are you waiting for me? What are you laughing at me for?" for the shrivelled and grinning head appeared to be laughing. But when he saw that the Cat was dead, he exclaimed, "Ah, that is what the trouble is," and he began to weep. He stayed a long time at the camp, and finally carried the Wildcat away into the forest. At last he started for home, and his wife ran back in time to be at work carrying wood when he arrived. The Wolverine asked, "Why is there no fire?" "I have been out all day gathering wood," replied his wife; "why are you back so soon to-day?" "Because I have found a new place where there are plenty of beaver," said the Wolverine. But he was very sad and unhappy for some time afterward. "Why are you so different lately?" asked the Wolf. But he would not tell her, and hunted very faithfully and brought home many beavers, so that they lived very contentedly together ever afterward.

SLAVEY TRIBE.

Told by Tenegorley. (Simpson, winter of 1897-98.)

IV. THE GREAT BEAVER (TSE-NI' TCI').

A family of very large beavers lived on the Great Slave Lake, long ago, and the lodge is still there. Well, they all started down the Mackenzie River, and when they had gone a long distance, one of them killed one of his companions and roasted the flesh, but left it hanging before the fire while he fell asleep. While he slept a wolverine came along and took the roasted beaver and left a roll of moss in its place. After a time the sleeping beaver awoke. When he found that the roasted flesh was gone he was vexed, so he took the bark dish that he had placed under the roasting meat to catch the fat and emptied it into the fire, saying, "Burn, and never go out." And so the fire burns to this day.¹

Then he went down-stream until he came to some high rocks, where he met a wolverine, with whom he wished to fight; but the wolverine said, "No, I will not fight with you, and you cannot catch me." He then tried to escape by running up the face of the cliff. Then the beaver said, "Stay there, and never come down." And the wolverine was turned into stone, and can be seen there to this day.²

¹ Beds of lignite along the banks of the Mackenzie a few miles above Bear River, have been burning for a century at least.

² Roche Carcajou, an anticlinal uplift of Devonian limestone, one thousand feet high.

As he continued his journey down the river he went so fast at one place that he created the "Sans Sault" Rapid.¹ As the beaver went on down the river he was discovered and pursued by a giant, to whom he said, "If you can clear all the rocks from the river, you may kill me, but if you cannot clear the river you will never kill me." In his efforts to clear the channel the giant overturned his canoe, which turned into stone, and to this day forms an island in the bed of the stream.² Failing to accomplish his task, the giant said, "I cannot kill you; but never mind, there will soon be plenty of men here who will always hunt you and all your tribe." The beaver replied, "Since you cannot kill me, keep still a while, and I will paint your picture." Then the beaver painted the picture of the giant on one side of the ramparts,³ where it may be seen to this day. After this the giant left the country.

V. ORIGIN OF THE PINE (TSĚ-VI).

There were a number of Indians in a camp who went away one by one and were lost. At last only one remained, and he also decided to leave the camp. He soon encountered a wolverine, which said, "I know who you are; you will have to go before me." As they went along they came out upon the river at a point where the bank was very steep. The wolverine said, "You must slide down." So the Indian slid down the bank, and the wolverine ran around through a ravine. When the man reached the bottom, he caused his nose to bleed, and put some of the blood on a spear, and then laid down and feigned death. When the wolverine reached the spot where the man lay, he took him up and carried him to his camp across the river. After placing him in the middle of the camp he began to sharpen his knife. The man soon opened his eyes and looked for a stick; when he found a stick he sprang up and killed all the wolverines except one young one which ran up a tree. The man blew his nose and threw the phlegm at the tree, and it was transformed into a pine. The wolverine then said, "That will do for your arrows; now you must leave me alone."

¹ The only rapid in the Mackenzie River of any consequence, and one that is easily passed by the steamers in any but the lowest stages of water.

² An island at the Sans Sault Rapid divides the stream into an eastern and a western channel, the latter being "the steamboat channel."

³ At the ramparts the Mackenzie, much contracted in width, flows between vertical cliffs of Devonian limestone varying from one hundred to two hundred and fifty feet in height. This gorge is but a few miles south of the Arctic circle, and is one of the most interesting features of the great river.

VI. WHY THE WOLVERINE BECAME A THIEF.

A man went out hunting with a wolverine. They were out three nights, and during the third night the wolverine rose and threw the man's shoes into the fire. In the morning the wolverine deserted the man, leaving him unable to travel. The wolverine then went out with another man, and served him in the same treacherous manner. He went hunting with a third man, and during the first and second nights he was very careful to provide for the man's wants. The third evening they took off their shoes and hung them before the fire, as is the custom of the country. The man soon rose and put on his shoes and again laid down. Later the wolverine got up, and, seeing a pair of shoes, thought they belonged to the man, and threw them into the fire. The next morning, as they rose, the wolverine said, "Where are your shoes?" "On my feet," replied the man. "I have lost mine," said the wolverine; "lend me yours, and I will go and get a pair for you." But the man refused. Just as he was leaving the camp the wolverine put his forefoot in the fire and burned it. "I will never hunt for myself again, but will always live by robbing the caches of the people." And that is why the wolverine is such a thief.

Frank Russell.

FOLK-TALES FROM GEORGIA.

I. WHEN BRER RABBIT GET BRER BEAR CHURCHED.

ONE year Brer Bear he have a pen of fine hogs just ready for the smoke-house. But just before the Christmas season come on, every morning when Brer Bear fotch out his corn to feed the hogs, Brer Bear he done count them, and he find one gone; and the next morning Brer Bear done count them, and he find one more gone; and so it go twell nigh 'bout the lastest one of Brer Bear's fine fat hogs done gone.

Now Brer Bear he 'low he bound to find out who the thief what steal his hogs; so all enduring the Christmas holidays Brer Bear he visit 'bout among his neighbors constant, and they all say, What come over Brer Bear, he getting that sociable.

But when Brer Bear visiting, Brer Bear he be a-looking, and he be a-smelling for them fine hogs.

Well, Brer Bear he go to visit Brer Fox, and he don' see nothing and he don' smell nothing; and then Brer Bear he go visit Sis Coon, but he don' smell nothing and he don' see nothing; then Brer Bear he call on Brer Wolf, but he don' see nothing and he don' smell nothing.

Then Brer Bear he call on Brer Rabbit. Brer Bear he knock on the door, and Miss Rabbit she open the door, and invite Brer Bear in. Brer Bear he say, "Where Brer Rabbit?" and Miss Rabbit she say, "Brer Rabbit gone to quarterly meeting," being as he one of the stewards of the church. Miss Rabbit say, "Brer Rabbit just feel bound to 'tend quarterly meeting."

Brer Bear he say he want a fresh drink, and he go out to the well-house, and he see where they been killing hogs. Now Brer Bear he know Brer Rabbit did n't put no hogs up in the pen. Brer Bear he walk round and round, and he say, "I smell the blood of my land."

And Brer Bear he fault Miss Rabbit with Brer Rabbit stealing all his fine hogs, and Brer Bear he say how he going straight up to quarterly meeting to church Brer Rabbit, and he a steward of the church, and Brer Bear he roll his hands and arms in the blood and he say he going take the proof.

Now Miss Rabbit certainly are a faithful wife. When Brer Bear start off down the big road towards the quarterly meeting, Miss Rabbit she take a short cut through the woods, lipity clipity. She get there before Brer Bear.

Miss Rabbit she go in and take a seat longside Brer Rabbit. She whisper in his ear, "Trouble trouble, watch out. Brer Bear he say

he smell the blood of his land, trouble trouble." Brer Rabbit he say, "Hush your mouth," and he go on with the meeting. Now Brer Bear ain't the onliest man what been losing hogs that Christmas. Brer Wolf he done lose some o' his fine shotes; somebody done take his onliest hog outen Brer Fox pen. They take it up in meeting and make it subject of inquiry. They put it on old Brer Rabbit, so the old man don' know which way he going to get to, when Brer Bear walk in, and his hands and arms covered with the blood, what he take to prove up old Brer Rabbit before the meeting.

Directly Brer Bear walk in the door with the blood on his hands, Brer Rabbit he clap his hands and he shout, "Praise the Lord, brethren! The Lord done deliver me and bring forth his witness!" and the people all that distracted they don' listen to a word poor old Brer Bear say, but they all talk, and take votes, and they church old Brer Bear right there; and that why old Brer Bear ain't no churchman. But Brer Rabbit he run the church yet, and they say how he never miss quarterly meeting.

II. WHEN BRER RABBIT WAS PRESIDIN' ELDER.

Now Brer Rabbit he never get to be no sure 'nough presidin' elder. Brer Rabbit he always been a meeting going man, but it all along of his trifling ways that he never get no higher than a steward in the church. Brer Rabbit he never get to be a preacher, not to say a sure 'nough presidin' elder.

But one year Brer Rabbit he get powerful ambitious. He see all his neighbors building fine houses, and Brer Rabbit he say to himself he going to have a fine house. So Brer Rabbit he study and he study how he going get the money for his house, and one day he say to Miss Rabbit, "You bresh up my meeting clo's."

So Miss Rabbit she get out Brer Rabbit's meeting clo's, and bresh em up, and take a few stitches, and make the buttons fast.

One Saturday Brer Rabbit he put on all his meeting clo's, and his churn hat, and take his bible and hymn-book, and cut hisself a fine walking cane, and Brer Rabbit he start off.

Brer Rabbit he take the circuit, and he preach in every church, and Brer Rabbit he say how he be the presiding elder of the district, and how he taking up a collection to build a new parsonage; and being as Brer Rabbit am a powerful preacher when he aim to try hisself, and preach in the spirit, the people they give with a free hand.

Brer Rabbit he know what he doing, Brer Rabbit do, and he ride the circuit just before Christmas, and they tells how nigh 'bout the lastest one enduring the whole circuit done rob his Christmas for Brer Rabbit's parsonage.

Well, when they see Brer Rabbit's fine house going up and hear how Brer Rabbit done used they alls money, well, there was a time, you may be sure, and they church Brer Rabbit ; but Brer Rabbit he don't trouble hisself, he just go on and build his fine house. But bless you, the last shingle ain't laid before here they come begging Brer Rabbit to come back in the church, 'cause Brer Rabbit be a good paying member. So Brer Rabbit he go back in the church and he live in his fine house and hold his head powerful high, and what the people done say they done say, but you may be sure they don' say a word when Brer Rabbit listen.

III. WHEN BRER WOLF HAVE HIS CORN SHUCKING.

Brer Wolf he make a powerful crop of corn one year, and he turn it over in his mind how he going to get all that corn shucked, cause Brer Wolf mighty unpopular man with his neighbors, and when Brer Wolf have a corn shucking the creeters don't turn out, like they do when Sis Coon have a corn shucking.

But Brer Wolf he have a powerful handsome daughter on the carpet. All the chaps about the county has their heads set to step up to Brer Wolf's daughter. So Brer Wolf he send out word how the chap what shucks the most corn at his shucking shall have his handsome daughter.

Well, the chaps they come from the fur end of Columbia County, and some come over from Richmond County, and they set to work, and they make the shucks fly, and each chap have a pile to hisself. Brer Coon he mighty set on Brer Wolf's daughter, and Brer Coon he know hisself are powerful likely corn shucker, and Brer Coon he 'low to hisself how he have a right smart chance to get the gal.

Brer Fox his head done plum turned when Miss Wolf roll her handsome eyes at hisself ; and so Brer Fox he get a pile to hisself and fall to work.

Now old Brer Rabbit his heart set on the gal, but Brer Rabbit he are a mighty poor corn shucker. Brer Rabbit he jest naterally know he don' stand no chance shucking a pile of corn and making time against Brer Coon.

So Brer Rabbit he don' waste hisself, Brer Rabbit don', but Brer Rabbit he take his hat off and he go up to Brer Wolf, and he make his bow, and he ask Brer Wolf, If he learn his daughter to dance, can he have her ? But Brer Wolf he say, "What I said I said." Well, Brer Rabbit he feel terrible put down, but he fall to, and he act most survigorous. He sing and he dance, and he dance and he sing, and he amuse the company most 'greeable like ; and he sing before the gals, and he dance before the gals, and he show them the new step and the new shuffle, Brer Rabbit do. Brer Coon he just

turn his eye on Brer Rabbit 'casionly, but he don't pay no 'tention to his acting and frolicking. Brer Coon he just make time with his corn shucking, twell Brer Coon's pile it make three times the pile of the other chaps.

When it come time for Brer Wolf to come round and count his piles, Brer Rabbit he set down long side Brer Coon, and he fall to shucking corn to beat all. When Brer Wolf come round, Brer Rabbit he certainly do make the shucks fly powerful, 'cause the old rascal just been cutting up and acting all the evening, and he ain't tired like the other chaps.

When Brer Wolf see the great pile so much bigger than what all the other chaps got, Brer Wolf he say, "What for both you chaps shuck on one pile?" Brer Coon he 'low that all his pile. He 'low, Brer Coon do, how Brer Rabbit been cutting up and frolicking all the evening, and he just now come and set down 'longside his pile.

Brer Rabbit he say he swear and kiss the book, this my pile. Brer Coon he just been frolickin and going on all the evening to beat all; he make us laugh nigh 'bout fit to kill ourselves, while I done work my hands plum to the bone. Now he set hisself down here and say it his pile.

Brer Wolf he say he leave it out to the company. But the chaps they don't want Brer Rabbit to have the gal, and they don't want Brer Coon to have the gal, so they won't take sides; they 'low they been working so powerful hard, they don't take noticement of Brer Coon or Brer Rabbit. Then Brer Wolf he 'low he leave it out to the gals.

Now Miss Wolf she been favoring Brer Rabbit all the evening. Brer Rabbit dancing and singing plum turned Miss Wolf's head, so Miss Wolf she say, "It most surely are Brer Rabbit's pile." Miss Wolf she say she "plum 'stonished how Brer Coon can story so." Brer Rabbit he take the gal and go off home clipity, lipity. Poor old Brer Coon he take hisself off home, he so tired he can scarcely hold hisself together.

IV. BRER RABBIT'S COOL AIR SWING.

Mr. Man he have a fine garden.

Brer Rabbit he visit Mr. Man's garden every day and destroy the lastest thing in it, twell Mr. Man plum wore out with old Brer Rabbit.

Mr. Man he set a trap for old Brer Rabbit down 'longside the big road.

One day when Mr. Man going down to the cross-roads, he look in his trap, and sure 'nough, there old Brer Rabbit.

Mr. Man he say, "Oh, so old man, here you is. Now I'll have you for my dinner."

Mr. Man he take a cord from his pocket, and tie Brer Rabbit high on a limb of a sweet gum tree, and he leave Brer Rabbit swinging there twell he come back from the cross-roads, when he aim to fotch Brer Rabbit home and cook him for his dinner.

Brer Rabbit he swing thisaway in the wind and thataway in the wind, and he swing thisaway in the wind and thataway in the wind, and he think he time done come. Poor old Brer Rabbit don't know where he's at.

Presently here come Brer Wolf loping down the big road. When Brer Wolf see old Brer Rabbit swinging thisaway and thataway in the wind, Brer Wolf he stop short and he say, "God a'mighty, man! what you doing up there?" Brer Rabbit he say, "This just my cool air swing. I just taking a swing this morning."

But Brer Rabbit he just know Brer Wolf going to make way with him. Brer Rabbit he just turn it over in his mind which way he going to get to. The wind it swing poor Brer Rabbit way out thisaway and way out thataway. While Brer Rabbit swinging, he work his brain, too.

Brer Wolf he say, "Brer Rabbit, I got you fast; now I going eat you up." Brer Rabbit he say, "Brer Wolf, open your mouth and shut your eyes, and I'll jump plum in your mouth." So Brer Wolf turn his head up and shut his eyes. Brer Rabbit he feel in his pocket and take out some pepper, and Brer Rabbit he throw it plum down Brer Wolf's throat. Brer Wolf he nigh 'bout 'stracted with the misery. He cough and he roll in the dirt, and he get up and he strike out for home, coughing to beat all. And Brer Rabbit he swing thisaway and thataway in the wind.

Presently here come Brer Squirrel. When Brer Squirrel he see the wind swing Brer Rabbit way out thisaway and way out thataway, Brer Squirrel he that 'stonished, he stop short. Brer Squirrel he say, "Fore the Lord, Brer Rabbit, what you done done to yourself this yer time?"

Brer Rabbit he say, "This yer my cool air swing, Brer Squirrel. I taking a fine swing this morning." And the wind it swing Brer Rabbit way out thisaway and way back thataway.

Brer Rabbit he fold his hands, and look mighty restful and happy, like he settin' back fanning hisself on his front porch.

Brer Squirrel he say, "Please sir, Brer Rabbit, let me try your swing one time."

Brer Rabbit he say, "Certainly, Brer Squirrel, you do me proud," and Brer Rabbit he make like he make haste to turn hisself loose.

Presently Brer Rabbit he say, "Come up here, Brer Squirrel, and

give me a hand with this knot," and Brer Squirrel he make haste to go up and turn Brer Rabbit loose, and Brer Rabbit he make Brer Squirrel fast to the cord. The wind it swing Brer Squirrel way out thisaway and way out thataway, and Brer Squirrel he think it fine.

Brer Rabbit he say, "I go down to the spring to get a fresh drink. You can swing twell I come back."

Brer Squirrel he say, "Take your time, Brer Rabbit, take your time." Brer Rabbit he take his time, and scratch out for home fast as he can go, and he ain't caring how long Brer Squirrel swing.

Brer Squirrel he swing thisaway and he swing thataway, and he think it fine.

Presently here come Mr. Man. When Mr. Man he see Brer Squirrel, he plum 'stonished. He say, "Oh, so old man, I done hear of many and many your fine tricks, but I never done hear you turn yourself into a squirrel before. Powerful kind of you, Brer Rabbit, to give me fine squirrel dinner."

Mr. Man he take Brer Squirrel home and cook him for dinner.

V. WHEN BRER FOX DON'T FOOL BRER RABBIT.

Brer Rabbit and Brer Fox was courting the Possum gal. Brer Rabbit were a mighty taking chap among the gals, and he have the gals nigh 'bout all to hisself. It Mr. Rabbit this, and Mr. Rabbit that, and the balance of the chaps have to stand back.

One night Brer Fox he go up to pay his respects to the Possum gal, and the servant fotch down word Miss Possum have an engagement, and Brer Fox he just naterally know Brer Rabbit am sitting up in the parlor with Miss Possum, and Brer Fox he jes' can't stand it, and he study, Brer Fox do, how he going fotch Brer Rabbit home. Now Brer Rabbit are a doctor. Brer Rabbit are a right smart of a doctor, sure 'nough.

Brer Fox he go home and he make like he have a fit and die, and he stretch hisself out on the floor like he plum dead, and Miss Fox and the little Foxes they rush round and cry and they say, "Send for the doctor! send for the doctor!" So the little Fox boy he put out hard as he can run for the doctor. He knock at Miss Possum's door; he say, "Where the doctor? A man dead and done send for the doctor." And Brer Rabbit he ask, "Who dead?" And when he say it Brer Fox, Brer Rabbit he don' want to go, but Miss Possum she take on, and call Brer Rabbit a cruel man, so Brer Rabbit he put on his hat and put out for Brer Fox house.

When Brer Rabbit get to Brer Fox house, sure 'nough he fines Brer Fox stretched out plum dead, but Brer Rabbit he have his s'picions. He feel of Brer Fox heart, it right warm. Brer Rabbit he

say, "I never believe nobody dead twell I hear em give a big groan." Brer Fox he give a monstrous powerful groan "Ounk!" Then Brer Rabbit he just kick Brer Fox, and call him "a deceitful old man," and Brer Rabbit he put out back to Miss Possum's house. Brer Rabbit he tell Miss Possum 'bout Brer Fox mean deceitful ways. From that time, when Miss Possum meet Brer Fox on the big road, she make like she don' know him, and she favor Brer Rabbit more constant.

VI. WHEN BRER FROG GIVE A BIG DINING.

Brer Frog he think he give a big dining to all his friends, so he send out invitations to all his friends to come down and eat fried fish with him.

Brer Frog he invite Brer Fox and his wife, and Brer Wolf and his wife, and Brer Coon and his wife, and Brer Possum and his wife, but he don' invite Brer Rabbit, Brer Frog don', 'cause there be hard feelings between Brer Frog and Brer Rabbit from way back.

When the creeters all went past Brer Rabbit's house on their way to the dining, they ask Brer Rabbit, "why he don't go to Brer Frog's dining?" Brer Rabbit he say, "he ain' invited," and he 'low "he ain' powerful fond of fried fish nohow." So they pass on, and when they come to the branch, they find Brer Frog frying fish over twenty little fires. Brer Frog he hop round from one frying-pan to the other, like a spry old man like he is.

Tereckly Brer Rabbit he smell the fish frying where he set on the porch. It smell so powerful good, Brer Rabbit he just can't stand it. He take his way down to the branch, and he see Brer Frog taking off the fish from his twenty little fires, and set it on the table. Brer Rabbit he slip into the swamp and make a big noise. The creeters they say, "What that!" Brer Rabbit he make er big noise. Once more Brer Fox he say, "Where we going fly to?" Brer Frog he say, "I know the best place for me to get at." He just give one jump over all the creeters' heads and go plunk into the water. Brer Tarrapin he go slippin' and slidin' one side, then the other, and he go splash in the water; the other creeters, they just strike out for home.

Brer Rabbit he go up to the table and he eat his fill of fried fish.

Now Brer Frog are a mighty cold-blooded kind of a man; nobody ever see Brer Frog in a passion. Brer Frog's eyes on the top of his head. All the time while Brer Rabbit was eating that fried fish, Brer Frog he set down in the water looking straight up at Brer Rabbit, and Brer Frog he was studying; but Brer Rabbit he don't know that.

Brer Frog he take it mighty hard, 'case Brer Rabbit break up his dining, and he study to hisself how he going punish Brer Rabbit.

Sure enough, that day week, Brer Frog he send out invitations to all the other creeters to another dining.

So the creeters all set out, and as they go past Brer Rabbit's house they stop, and ask Brer Rabbit "why he don' go to Brer Frog's dining?" Brer Rabbit he say his mouth ain' set for fried fish, and he 'low he powerful busy anyhow, and can' leave home.

The creeters they make haste, and when they get to the branch they see the bank all covered with little fires, and a pan of fish frying on every fire, and Brer Frog hopping from one frying-pan to the other, and turning the fish; and Brer Frog he hop up and whisper in the ear of each one of his guests. Then Brer Frog he set the table.

Brer Rabbit he set upon his porch smoking his pipe, and the smell of the fish frying come up on the wind, and Brer Rabbit he just can't stand it. He say he bound to set a tooth in that fish. So Brer Rabbit he go clipity clipity down to the branch, and he find the table done set, and it certainly do look powerful tempting.

Brer Rabbit he go in the edge of the swamp and make a big noise; the creeters they just strike out and fly for home. Brer Frog he say, "I know the nighest place for me to get," and he jumped plum over the table and go in the water kersplash.

Then Brer Rabbit he jump on the table. Now that just what Brer Frog know Brer Rabbit going do, and Brer Frog he done set the table on a plank, on the edge of the water, and he done put leaves and bresh all round the plank, so Brer Rabbit ain' see how it done set on the water; and when Brer Rabbit jump on the plank, over it go, and Brer Rabbit and all the fishes go kersplash down to the bottom.

Brer Frog he right down there, and Brer Frog he say, "Oho, Brer Rabbit, you is mighty kind to fotch my dinner down to me," and Brer Frog he say, "You is my master many a day on land, Brer Rabbit, but I is your master in the water." And Brer Frog he kill old Brer Rabbit and eat him up.

VII. WHEN SIS COON PUT DOWN BRER BEAR.

Brer Coon and Sis Coon they have a mighty fine house up in the big woods. They mighty good livers; poor, industrious people. They have right smart of chillens, and they leave the chillens every day, Brer Coon and Sis Coon do, and go to work soon in the morning.

Brer Bear he know how Brer Coon and Sis Coon done leave the chillens, and go to work soon every morning; and when Brer Bear's way lay past Brer Coon's house, Brer Bear he smell the good cooked victuals.

Now Brer Bear he know nobody ain't to home exceptin' the chillens, so Brer Bear he go knocking on the door, and the chillens they

say, "Who there?" Brer Bear he say in a heavy voice, "Revenue, Revenue, where my hole? Revenue, Revenue, where my hole?" And the little coon chillens, they all that frightened, they run up in the loft and hide, and Brer Bear he go in and eat up the lastest one of the victuals.

When Brer Coon and Sis Coon come home, they find the chillens frightened nigh 'bout outer their senses, and all the victuals done gone, and they fault the chillens, and the chillens done tell them how a big black thing done come and knock on the door and say, "Revenue, Revenue, where my hole? Revenue, Revenue, where my hole?" and how he done eat up all the victuals.

Next day Brer Bear he come just the same, and the chillens run and hide, and Brer Bear he eat up all the victuals.

That night Brer Coon and Sis Coon they talk what they going do. Sis Coon she say how she "going stay home and watch with the axe;" and Brer Coon he say, Sis Coon go to work, and he going stay home hisself and watch with the axe. Sis Coon she hold to how she going stay home; and Brer Coon he say, "Ain' you my wife? Well, you do like I tells you." So Sis Coon she 'bliged to go to work, and Brer Coon he stay home and watch with the axe.

Just as they get the table set for dinner, sure 'nough here come a great black thing knocking at the door. Brer Coon he powerful scared, but he call out, "Who there?" Brer Bear he say in a mighty heavy voice, "Revenue, Revenue, where my hole? Revenue, Revenue, where my hole?" Brer Coon he give one look at him and he drop the axe right where he's at, and Brer Coon he just fly up in the loft, and the little coon chillens they all fly up in the loft with their paw, and Brer Bear he go in and eat up all the victuals.

When Sis Coon get home she find the family all hiding in the loft, and nothing in the house to eat; and when Brer Coon tell her how the big black thing frighten hisself, Miss Coon she scared, and she say she don't want to stay home and watch.

Next morning Brer Coon he say he go way to work, and Sis Coon she say she don' want to stay home and watch. Brer Coon he say, "Ain't you my wife? Then you do like I tells you." So Brer Coon he go off to work, and he leave Sis Coon to watch with the axe.

Sure 'nough, just soon as they get the table set for dinner, here come a great black thing knocking at the door. Sis Coon she say, "Who there?" Brer Bear he say in powerful grum tone, "Revenue, Revenue, where my hole? Revenue Revenue, where my hole?" Sis Coon she crack the door, and when Brer Bear he step in, Sis Coon take the axe and split his head open. And so Brer Coon he don't order Miss Coon round these days, but from that day Brer Coon he done been a plum henpecked man.

VIII. HOW COME THE MOOLY COW DON' HAVE NO HORNS.

Sis Cow, Switch, and Mooly have a fine grazing patch of rye down by the branch, but Brer Rabbit he go down soon every morning before Sis Cow and Switch and Mooly get up, and Brer Rabbit he feed it plum clean, so when Sis Cow and Switch and Mooly gets down there they don't have no breakfast.

Brer Rabbit he do that every day, twell Sis Cow and Switch and Mooly mighty nigh perished.

One day Brer Tarrapin he say if Sis Cow will give him a ride for twelve months on her alls horns, Brer Tarrapin he say he will give Brer Rabbit such a fright as he won't trouble the rye patch no more.

So Sis Cow say she'll give Brer Tarrapin a ride on her horns for twelve months.

Brer Tarrapin he talk with Brer Frog, and Brer Tarrapin he ask Brer Frog how he going frighten Brer Rabbit.

Brer Frog he tell Brer Tarrapin to just watch out and see how Brer Frog frighten Brer Rabbit.

Well, the next morning, 'bout a hour to day, Brer Frog he call all his family together. The frogs they gather from up the branch, from the lower creek, and they tells how they done come from the mill-dam pond; but I don't make sure of that myself, seeing as how they have to cross dry land to get there from the mill-dam pond. But if they don't come from the mill-dam pond they was there, — they surely was there, — and just about the time Brer Rabbit come down in the rye patch, Mr. Frog and Miss Frog and the little frogs done set up such a fuss, the peoples say they could hear them a mile. They say, "Brer Rabbit! Brer Rabbit! Cut his head off! Cut his head off!"

Brer Rabbit be that 'stonished he look thisaway, and he look that-away. Brer Rabbit he don' see nothing. The frogs they keep on, "Brer Rabbit! Brer Rabbit! Cut his head off! Cut his head off!" But Brer Rabbit he don't stop; he just turn and fly for home.

Directly when Sis Cow and Switch and Mooly come down to feed, Brer Tarrapin come up out the water, and he tell 'em how he done frighten Brer Rabbit off, and Brer Tarrapin he ask Sis Cow for his ride; but Sis Cow she sorry she done promise, and so Sis Cow she 'low she have a powerful headache.

But Mooly say she give Brer Tarrapin a ride on her alls horns for twelve months, and Mooly she hold down her head for Brer Tarrapin to get on; but Brer Tarrapin he can't hold on, and he fall off.

Brer Frog he right jealous of Brer Tarrapin, and Brer Frog he

say he fix Brer Tarrapin so he can hold on. So Brer Frog he take a pebble, and he break two little holes in Brer Tarrapin's shell, so Mooly can stick her horns through, and make Brer Tarrapin fast. And Brer Tarrapin he ride off and he feel mighty proud.

Presently Brer Tarrapin he feel powerful hungry, and he feel powerful thirsty, and he tell Mooly he bound to get down and get a fresh drink.

But when Brer Tarrapin set out to get down he find he done fast and can't get down.

Well, poor old Brer Tarrapin he ride, and he ride, but he can't eat, and he can't drink, and he ride twell he done starve to death, and the twelve months done past, and old Brer Tarrapin still done fast to Mooly's horns twell she done wore out with toting old Brer Tarrapin, and Mr. Man he tired of seeing Mooly toting Brer Tarrapin about the place. And one day Mr. Man he cut Mooly's horns off close to her alls head, and she never have no horns no more to this day, and all along of that old Brer Tarrapin riding twelve months on her horns.

IX. WHEN MR. PINE-TREE AND MR. OAK-TREE FALL OUT.

Mr. Pine-tree and Mr. Oak-tree used to be great friends and live in peace side by side, twell Mr. Oak-tree he get jealous of Mr. Pine-tree 'cause Mr. Pine-tree he keep his fine green clothes on all winter; but jest as sure as cold weather come Mr. Oak-tree's clothes they fade out a most ugly sort of color and fall off, and that make Mr. Oak-tree jealous to see hisself and his family with just few faded old clothes on their backs, while his neighbor, Mr. Pine-tree and his family, stand up proudful with all their fine green clothes on.

Mr. Oak-tree he grow more jealous year by year, but he keep it all to hisself, 'case Mr. Oak-tree he don't know just what he going do about it.

One year the people was looking for a place to have the camp-meeting. Now they always have the camp-meeting on big grove hill, where Mr. Oak-tree and Mr. Pine-tree grow side by side, and Mr. Oak-tree and Mr. Pine-tree, both powerful prideful, 'case they have the camp-meeting there.

But one time the people come, and instead of placing round the seats and breshin' up the grounds, they go 'bout tearing everything up and toting them over in the big pine grove, where Mr. Pine-tree live all by hisself.

Mr. Oak-tree he hear the people talking, and they say it am much nicer in Mr. Pine-tree's house, 'case he have a nice carpet on the ground, while Mr. Oak-tree's house all covered with dirty old leaves.

Well, it nigh 'bout break Mr. Oak-tree's heart, that it do, 'deed and double 'deed it do; and Mr. Wind, he done see how Mr. Oak-tree drooping and mourning, and Mr. Wind he ask Mr. Oak-tree what his trouble.

Mr. Oak-tree he tell Mr. Wind all 'bout it, and Mr. Wind he say to Mr. Oak-tree, "Cheer up, cheer up!" and Mr. Wind he tell Mr. Oak-tree how he going help him get the best of Mr. Pine-tree. So all winter Mr. Wind, every day, and all enduring the night, he take the dirty old leaves from Mr. Oak-tree's floor and carry them all over and spread them all over Mr. Pine-tree's fine carpet. Mr. Pine-tree he don't like it, but he can't help hisself: 'cause what Mr. Wind want to do he going to do it, Mr. Wind is.

But when camp-meeting time come, Mr. Oak-tree he stand there, and he see the people come and rake off all his leaves, what Mr. Wind done carry on Mr. Pine-tree's carpet.

Then Mr. Oak-tree he say he can't bear it no more, and Mr. Oak-tree he tell Mr. Pine-tree how they can't live together no more; and Mr. Oak-tree he say, he will go to the plains and Mr. Pine-tree can go to the mountain; or he say, Will Mr. Pine-tree take the plains and let Mr. Oak-tree go to the mountains? Mr. Pine-tree he 'low how he will take the plains and let Mr. Oak-tree go to the mountains; and Mr. Pine-tree he go to the plains, and Mr. Oak-tree he take the up country, and they don' live together no more. But they still on the watch-out; for when Mr. Oak-tree leave a field, directly here come Mr. Pine-tree, and when Mr. Pine-tree leave a field, sure enough up come Mr. Oak-tree; but they don't live together friendly like no more.

X. HOW THE LITTLE BOY WENT TO HEAVEN.

A little boy's father died, and went to heaven. Little boy wanted to go to heaven too. He wandered round in the woods and wanted all the birds to take him to heaven, but the birds all laughed at the little boy. He keep on begging the birds to please take him to heaven. At last the little red-bird she take pity on the little boy. She say she "take him to heaven as high as she can go;" she say "she can't take him clean up to heaven, 'cause she can't fly high enough."

The little boy think if the red-bird get started, he can beg her to keep on twell she get clean to heaven.

So the little boy he get on the red-bird's back, and little red-bird fly very high, and little boy feel happy. Presently the little red-bird say she can't go no higher. The little boy he look and he look, but he don't see no heaven. The little boy he beg, he cry and cry, and he beg the little red-bird to go higher; but the little red-bird she

say she can't go no higher, and she fly round and round. Presently Sis Crow come sailing along and she hear a great fuss, and she ask little red-bird, "What the matter?" Little red-bird tell Sis Crow how the little boy crying for her to take him to heaven, and she beg Sis Crow to take him on.

Sis Crow say she take him far as she can go, but she can't take him clean to heaven. Little red-bird say, Sis Crow might fall in with King Eagle, and King Eagle can take him to heaven. Sis Crow she say, "Yes, King Eagle can take him to heaven, 'case King Eagle am the onliest bird what can look in the face of the Lord without winking."

So the little boy get on Sis Crow's back, and he feel very happy, 'case he get started again. Presently Sis Crow say she can't go no higher. The little boy he look and look, but he can't see no heaven. He cry and cry, and beg Sis Crow to go higher; but Sis Crow she say she can't go no higher, and she sail round and round, while she watch out for King Eagle. Presently King Eagle come sailing along and he hear a mighty fuss up there, and he ask Sis Crow, "What the matter?" Sis Crow she tell King Eagle how the little boy crying 'case he want to go to heaven to see his daddy, and she beg King Eagle to take him to heaven.

King Eagle he say he take him, but he can't fotch him back. He tell the little boy he "will take him to heaven, if he won't ask him to fotch him back."

Then the little boy he get on King Eagle's back, and they go higher and higher, twell they get in the glory of the Lord, when the little boy have to shut his eyes, it shines so bright. But King Eagle never shut his eyes at all, and he put the little boy inside the pearly gates, and the little boy was very happy.

But after a little bit the little boy begin to grieve mighty for his mammy. He cry and he cry, and when the Angel ask him what the matter, he beg him to take a message to his mammy.

He beg the Angel to tell his mammy to spin him a cord long enough so he can tie it on the gate-post and come down to her. So the Angel she came down to earth, and she take the little boy's message to his mammy, and when she enter the house, she fill it with a great white light. And the little boy's mammy she say when the cotton done picked she surely spin the cord for him, but his mammy she say "she have to work in the field by day, and she can only spin by night, and she have no light."

And the Angel she feel so sorry for the little boy crying, she tell his mammy "she stand in the door for a light to spin by."

So Mammy Carline all that season she keep her place in the field with the hands by day, and by night the people hear her spinning-wheel all night long, and a bright light in her cabin.

And all that season the people going along the big road, they hear her spinning-wheel going all night long, and see a bright light in her cabin, look like her house on fire.

So Mammy Carline she spin every night along night after night by the light the Angel make, twell the Angel tell her the cord long enough. Then the Angel take the cord up to the little boy, and he tie it to the gate-post, and slide down to his mammy.

Emma M. Backus.

EDITOR'S NOTE. — With regard to these tales, inquiries suggested themselves, which have been answered substantially as follows: In regard to titles, these have been supplied by the recorder; few of the reciters would be able to give such, and further inquiry will be needed to show if the pieces are commonly distinguished by titles. As to manner of recitation, the grown people are usually so diffident that they tell the adventures with little more expression than is shown by the printed text. When, however, a narrator is found who is willing to present the tales in their proper delivery, the presentation is extremely amusing. A man will seldom forget his bashfulness, but a woman will sometimes do so. "I don't know how they do it, but they will say 'lipity clipity, lipity clipity,' so you can almost hear a rabbit coming through the woods. They talk animatedly, especially in the dialogues, and change the voice to represent the different animals, but not in a chanting tone. Before me they do not use many gestures; but when a woman tells a story in this way, she becomes so animated as to be somehow 'going all over.'" It is an especially important point, as to whether tales are ever made up for the benefit of a collector. In the majority of cases, the character of the narratives is sufficient to settle the genuineness and popularity of the story. "One little girl of about twelve years old came to 'tell a tale,' but it was only a rabble of words. I said, 'Who told you this?' She replied, 'Nobody; I just thunk it up.'" Usually, however, after they have declared their ignorance of more stories, no amount of coaxing will induce the reciters to continue, even though they may be willing. It is seldom that more than four or five tales can be obtained from one narrator.

In some cases the tales have been obtained in a number of different versions, varied in every conceivable way. The divergence lies in the detail, and in the expansion of the narrative, the actions being identical. In reply to the question "Who told you this?" they always answer, usually saying: "My father," or "My grandfather." The collector is of opinion that the men tell the tales to one another much more than do the women.

ANIMAL MYTHS AND THEIR ORIGIN.¹

THE embryonic stages of man sketch his race origin with impressionistic truthfulness in regard to the chief outlines, if not with photographic accuracy as to all the details. So in the development of the individual mind appear the hereditary vestiges left from the past mental evolution of the race. Since we no longer divorce the mind from the body in working out the descent of man, but recognize the common brotherhood of protoplasm in whatever form it may exist, we know to-day even better than our primitive ancestors guessed our kinship to the plants and animals about us.

The child holds communion with every living thing in his backyard world. The same voices speak to him in the dawn of the twentieth century A. D., as spoke to his cave-dwelling ancestors in the twilight of the twentieth century B. C. To the child the sympathetic wind moans with anguish over some painful cut or bruise or sighs its sad life away in unison with the sobs from his broken heart. The lily gives him its perfume distilled by the fairies who work deep down under the golden dusted anthers, and the song of the wood thrush bears to him a message which no one else may hear or know. When as a child I lay stretched out on the ground watching the ants of my own particular colony in their endless marching to and fro, their varied industries in times of peace, and their remarkable valor and extraordinary strategy in times of war, these insects became to me the ant-people.

If in those days I had read Ovid I should have believed him implicitly when he tells us² that in days of old Jupiter transformed the ants in an old oak-tree into the Myrmidons,—that “thrifty race, patient of toil.” As Ovid relates, the ants “suddenly grew, and seemed greater and greater, and raised themselves from the ground, and stood with their bodies upright; and laid aside their leanness, and the former number of their feet, and their sable hue, and assumed in their limbs the human shape.”

So after all these centuries, in the broad sunlight of modern life, the miracles of transformation believed by the ancients are effected again in the imagination of childhood. In order to test this well-known phenomenon in a surer way than through memory, which so soon grows old, I asked my boy John to tell me what he sees in the clouds and trees, and these are the words of his answer: “Once in a while I imagine that I see forms in the clouds and trees.

¹ Address delivered at the Eleventh Annual Meeting of the American Folk-Lore Society, New Haven, Conn., December 28, 1899.

² Book vii. fable 6.

Once I imagined that I saw a man driving a flock of sheep in the clouds. Then when I was sick I thought I saw a baby in a cradle in a tree, and a mother was sitting over the baby. Then on my way to school I thought that a long pile of leaves was a snake. Once when I looked at a tree a long way off, it seemed to be a castle with two birds on the top of it. One night when I was out by a bonfire I saw two bushes that looked like a yak with long hair. One night coming home I saw a tree that seemed to be a man with a horse beside him. That same night I saw a big stone that was the shape of a turtle. At another time when I was sick, every morning I saw some trees close together; they looked like a lot of fairies dancing. Then once in a while I look up at the sky and try to find a wagon with twenty horses. Once I imagined I saw it, but every other time I could not make it out." So we see in the child, as in primitive people, the projection of his own fancies born of fear, or love, or desire, into the things about him which then become personified.

Before trying to unravel the origin of animal myths, it would be well to consider briefly the theories accounting for the origin of the animals themselves. The doctrine of spontaneous generation has been accepted in every age, including our own. From old meat maggots are born, and from the gall the gall-fly springs forth like armed Minerva from the head of Zeus. Anaximander,¹ the first great teacher of abiogenesis, held that eels and other aquatic animals arise in such equivocal manner. Anaximenes, the pupil of Anaximander, gave a much more extended theory, when he taught that the sunlight streaming upon a slime, made up of earth and water, generates organisms. Aristotle also advanced the opinion that frogs, snakes, eels, and smaller organisms are automatically developed from the mud, while Lucretius says, "Plants and trees arise directly out of the earth in the same manner that feathers and hair grow from the bodies of animals. Living beings certainly have not fallen down from heaven, nor, as Anaxagoras supposed, have land animals arisen from the sea. But as even now many animals under the influence of rain, and the heat of the sun, arise from the earth, so under the fresh youthful productive forces of the younger earth they were spontaneously produced in larger numbers."

Ovid says in his Tenth Fable, "And although fire is the antagonist of heat, yet a moist vapor creates all things, and the discordant concord is suited for generation; when, therefore, the Earth, covered with mud by the late deluge, was thoroughly heated by the ætherial sunshine and a penetrating warmth, it produced species of creatures

¹ This, and the three following citations from Osborn, *From the Greeks to Darwin*.

innumerable; and partly restored their former shapes, and partly gave birth to new monsters."

Coming down to more modern times, we find that Mons. Duret in 1609 published the conceit that many aquatic birds and insects are generated from rotten wood. Myths often lead to science and frequently science becomes mythic. The latter happened when such distinguished zoölogists as Needham and Buffon advanced the theory that an organism may die as an individual, but its constituent molecules reappear as infusorial animalcules. Such organic molecules are on the authority of Buffon the indestructible elements which, now in one form, now in another, pass in endless transmigration through the manifold forms of living things. Moved by such a spirit the natives of Tahiti planted iron nails given them by Captain Cook, in the hope of raising young nails.¹

Sir Thomas Browne² accepted the abiogenesis of animals from "the putrefying juices of bodies," and conceived a scale of more and more noxious generation; "the putrefying materials producing animals of higher mischiefs, according to the advance and higher strain of corruption." At the present time as reflected in Mrs. Bergen's³ very complete collections of animal and plant lore, there are eleven items concerning the transformation of hairs into either worms or snakes.

So this fancy, which has come to us from ancient days, is still held in all parts of the United States as well as in other countries. Even within the last two or three years, people have asked the editor of the "Scientific American" if the horsehair makes an eel, and the editor has solemnly assured them that it does not. It is an easy step from the conception of the origin of organisms by abiogenesis to their origin from one another by heterogenesis. This is shown in the primitive ideas concerning the gods as represented in the strange Metamorphoses of Ovid. How vivid the picture when Latona, going to drink from a pool, and finding that some rustics have muddied the water, in revenge transforms them into frogs. "Their voice too is now hoarse, and their bloated necks swell out; and their very abuse dilates their extended jaws. Their backs are united to their heads; their necks seem as though cut off; their back-bone is green; their belly, the greatest part of their body, is white; and, as new-made frogs, they leap about in the muddy streams."⁴ Equally striking are the lines when jealous Pallas changes her rival Arachne, victorious in the weaving contest, into

¹ Clodd, *Myths and Dreams*.

² Ed. Simon Wilkin, book ii. chapter vii. 1836.

³ *Op. cit.*, *Memoirs of the American Folk-Lore Society*, vol. vii. 1899.

⁴ Book vi. fable 3.

the ugly spider, in which body she is destined to work on at her beautiful web forever,¹ or in that instance where the Father of the Gods, abhorring the fraudulent Cercopians, transforms them into monkeys.²

Each race, as De Gubernatis emphasizes, uses the animals most familiar in imputing to the gods their transformations. Thus in India it is the serpent, or perhaps the elephant or ape that plays the title rôle. While in Europe the hero is the fox,³ in Japan the cat,⁴ in the United States the rabbit, and among the American Indians⁵ the bird, particularly the American eagle and the serpent. Primitively these disguised gods acted their parts among the clouds, while the arch enemy lived in some foul subterranean cavern.

It is natural that the pastoral Aryans should conceive of the vast all-producing vault of heaven as a cow, the wind as the omnipotent fecundating bull, and the stars as cows which are driven off in flight by the sun's rays.⁶ Not only the gods but, as Apuleius⁷ relates, the minor spirits, like witches, may by the use of ointments assume the forms of owls, wolves, and other animals. Here must be placed the phenomena of *lycanthropy*, that terrible aberration in which men suppose themselves transformed into wolves or other animals, and as such do violence to their fellows. Not only in the Middle Ages did these werewolves run riot during bloody lycanthropic epidemics, but the disease still exists with occasional outbreaks.

From the minor mythic creations and men, as subjects of transformation, to the animals and plants themselves in such a rôle is a natural step. The oft-quoted famous trees of Scotland and the Orkney Islands, whose remarkable fruit, resembling geese, would upon touching the water become feathered and swim off, and the marvellous Tartarian shrub upon whose top grows a lamb, were testified to by many eyewitnesses in the credulous days of Pope Pius II. of the last half of the fifteenth century. In Japan⁸ when a tree attains the age of one thousand years, its spirit takes on the human form.

In 1678 Father Kircher⁹ demonstrated the transformation of orchids into birds, apes, and men, and in 1749 De Maillet¹⁰ published his belief that all the animals on land and the birds of the air are born of creatures who live in the sea. In the mind of this philosopher there must be a likeness between parent and offspring, so the birds arise from flying-fishes, lions from sea-lions, and man himself

¹ Book vi. fable 1.

³ *Zoölogical Mythology*, New York, 1872.

⁵ Brinton, *The Myths of the New World*.

⁷ Bohn's ed. pp. 62, 63.

⁹ *Mundus Subterraneus*, Amsterdam, 1678.

² Book xiv. fable 2.

⁴ Mrs. Etsu I. Sugimoto.

⁶ De Gubernatis *l. c.*

⁸ From Mrs. Etsu I. Sugimoto.

¹⁰ *Telliamed*, Basle, 1749.

from the husband of the mermaid. There is a myth in Japan,¹ founded upon history, that a princess went into the mountains to care for the silk-worms, and finally her body itself became metamorphosed into such larvæ. In Japan it is supposed that the snake and the tortoise are converted into one another.

Through eleven learned chapters, Sir Thomas Browne² discourses on the causes of common errors, from "the common infirmity of human nature, and the erroneous disposition of the people," "false deduction," "credulity and supinity," "obstinate adherence unto antiquity" and "unto authority," to "the last and great promoter of false opinions, the endeavours of Satan." All folk-lorists will agree with the sagacious author of the *Pseudodoxia epidemica* in the terms of his diagnosis except, perhaps, as to the last one. Three centuries of growth have for the most of us placed his Satanic Majesty within the mythic shades so congenial to his soul, where his chief occupation, whatever else it may be, is scarcely the promotion of "false opinions" among the descendants of *Pithecanthropus*. Even among modern zoölogists, discoveries amounting to veritable cases of heterogenesis have been gravely recorded. As an example of caution to such enthusiasts is the procedure of Dallinger,³ who once observed a totally different infusorian *Amphileptus* emerge from the bell of a *Vorticella*, and swim away. In a few years this zoölogist happened to see the first-mentioned infusorian eat up a bell-animalcule and then encyst itself within the bell. Thus a hasty theory upon the first observation would have created a case of heterogenesis from a phenomenon which later discovery showed to be perfectly natural and easily explained.

Let us turn now to some zoölogical myths which, while possibly to be regarded as twigs from the wide-branching Aryan tree, still have the appearance, at least of rebirth, in our own times, in answer to that human curiosity which would wrest from every natural phenomenon the secret cause of its being. The fishermen of the west coast of Sweden fancy that the "jelly-fish" are the mothers of the herring. The late Dr. A. W. Malon,⁴ superintendent of the fisheries of that coast, decided to find out what had suggested to them such a quaint idea. Allowing his boat to float among the jelly-fish when the water was perfectly quiet, he saw several fishes of the species *Motella argenteola* swimming among the Medusæ. Often one of the fish would dart into the stomach of a jelly-fish, where it seemed to feel perfectly at home, while the temporary host was not in the least disturbed by this visitor going in and out of its stomach at will.

¹ Mrs. Etsu I. Sugimoto.

² *L. c.*

³ Parker, *Elementary Biology*, p. 103, 1891.

⁴ From Dr. Josua Lindahl.

Another item of zoölogical folk-lore still extant is the hibernation of swallows in the dark recesses of caves, or at the bottom of ponds and pools. Pliny¹ recognized the fact of the migration of swallows, and does not mention a belief on the part of any one in their hibernation. Following those classic letters constituting the "Natural History of Selborne," we find that Gilbert White, who united the imagination of the poet with the patience and accuracy of the naturalist, was troubled for twenty years with the question of the hibernation of swallows. At one time he believes in migration, but then a report from "a man of great veracity" comes in, and White's mind is turned toward hibernation. So back and forth sways belief until finally he is convinced in favor of hibernation by the following argument: "There is a circumstance respecting the color of swifts which seems not to be unworthy our attention. When they arrive in spring they are all over of a glossy, dark, soot-color, except their chins, which are white; but by being all day long in the sun and air, they become quite weather-beaten and bleached before they depart, and yet they turn glossy again in the spring. Now; if they pursue the sun into lower latitudes, as some suppose, in order to enjoy a perpetual summer, why do they not return bleached? Do they not rather perhaps retire to rest for a season, and at that juncture molt and change their feathers, since all other birds are known to molt soon after the season of breeding?" In Sweden² the swallows remain until late in the fall, when they become gregarious, often appearing in countless numbers near some body of water. In the dead of the night they all disappear, and so the folk believe they are at the bottom of the water, to remain under the ice during the cold weather.

The swallow as the harbinger of spring has been regarded as a propitious omen from Aryan times up to the present. But in the gloom of winter this bird disappears, and then, like all forms of the evil one, works in darkness. It is the old antithesis of the Veda, which has reappeared in Hellenic myths, the sagas of the Northmen, and the folk-lore of the present. The powers of day are in eternally recurrent warfare against those of night. The solar hero, bold, strong, and beautiful, at dawn breaks away from the foul hosts who, having captured him in the evening twilight, have kept him imprisoned in the dungeons of the nether world. Under the spell of this myth the folk have given erroneous interpretations of many natural phenomena. The belief in the hibernation of the swallows may be the atavistic reappearance of the ancestral Aryan conception of this swallowing up of the light by darkness.

¹ *Natural History*, book x. chap. 34. Bohn's ed. 1855.

² From Dr. Josua Lindahl.

Besides Jonah, with his adventures in the belly of the whale, another instance of such atavism may be that of the viper temporarily swallowing its young in times of danger. Sir Thomas Browne¹ relates this ancient supposition, while Cuvier² denies that the viper has such a habit. However, Cuvier quotes M. Palisot de Beauvois as having seen a rattlesnake,³ in Martinique, when about to be struck, open its mouth and receive its young, and then later, when the danger had passed, disgorge them unharmed. There is a current superstition in Japan⁴ that the harmless snake Uwavami thus protects its young. Most zoölogical authorities conclude that none of the snakes have this power. In the Bahaman story of De Big Worrum,⁵ this dragon-like animal swallows many people, including at the last two boys, whose father follows them and cuts open "de worrum" with his lance, thus liberating all the people, who made "a big city right dere."

In line with the temporary disappearance of animals is this item from Swedish folk-lore.⁶ The birds of the crow family, particularly the raven⁷ and the magpie,⁸ are "Odin's birds." Since Odin was deposed as the God "Allfather," upon the introduction of the Christian religion, he became gradually identified with the biblical Satan. So the crows are now consecrated to the Devil, though still often called "Odin's birds." It is the popular impression that these birds visit "Blokulla,"⁹ the headquarters of Satan Odin, one week in every year, when they must appear before this potentate to be inspected and to give him their tribute in feathers. The fattest bird must remain as a choice piece for Satan's broth, and the others return deprived of a considerable portion of their feathers. This visit to Blokulla coincides with the regular molting season in the summer. While the members of the crow family are vociferous and active during the other weeks of the year, they keep silent in their retreats during the first days of their molting. When again showing themselves they have only partially developed the new growth of feathers and look much worse than before the molting took place. The week of their retirement is thus noticed by the people, who explain it in accordance with tradition.

Considering again the transformations of ancient mythology, we find the toad an animal famous in the lore of the folk. The toad

¹ *L. c.*, book iii. chap. xvi.

² Transl. by Griffith, vol. ix. pp. 344, 356.

³ *Crotalus horridus*.

⁴ Mrs. Etsu I. Sugimoto.

⁵ Edwards, C. L., "Bahama Songs and Stories," *Memoirs of the American Folk-Lore Society*, vol. iii. p. 72, 1895.

⁶ Dr. Josua Lindahl.

⁷ *Corvus corax*.

⁸ *Pica candata*.

⁹ Blokulla — in Swedish spelled Blakulla and pronounced Blow-kullah — is equivalent to the German Hartz, the rendezvous of the witches in Easter week.

was at times a beautiful maiden resting under a curse, only to be released by marriage. At other times in the forbidding shape of this animal some good and powerful fairy would do deeds of love, or again Satan would transfer his foul spirit therein, to lay a spell on people, and do them other evil. However bad a name this devil's host has been given, there are some who appreciate his good qualities, for the people of Jersey and of various parts of France believe that the toad absorbs the poisonous gases from the air.¹ The live body, the different parts of the body, the secretions and various "oils" from this amphibian constitute items in folk-medicine.² In Japan³ the oil of toads is considered a poison. Pliny⁴ says that "authors quite vie with one another in relating marvellous stories about these poisonous animals; such, for instance, as that if they are brought into the midst of a concourse of people, silence will instantly prevail; as also that by throwing into boiling water a small bone that is found in their right side, the vessel will immediately cool, and the water refuse to boil again until the bone has been removed." So the toad has been feared and despised, and used as a synonym of contempt; or on the other hand venerated, and the killing of it considered wicked and unlucky.

In Mexico it is believed that if a toad jumps on one's stomach it so chills the person that he dies, and if a toad spits on people it poisons them. With regard to the toad's venom Gilbert White said "that it is a strange matter that the venom of toads has not been settled. That they are not noxious to some animals is plain, for ducks, buzzards, owls, stone curlews, and snakes eat them with impunity." In 1825 Dr. John Davy affirmed and tried to prove before the Royal Society that the toad is venomous. Even at the present time it is a current superstition that this animal is poisonous, either through its saliva or its urine. While neither of these secretions is harmful, yet the toad, in common with other Amphibia, secretes from cutaneous glands a milk-white, mucilaginous, foul-smelling fluid of a toxic nature. Injected subcutaneously into an animal, this secretion, like strychnine, affects the nerve centres, causing convulsions, and when applied to the surface of a tender skin it may produce erysipelas.⁵ Although innoxious to members of its own species, it is fatal to closely related forms. The poison from a toad kills the frog, and *vice versa*. In the toad these toxic glands are particularly aggregated along the neck to form the parotoids, and they are also found

¹ Rolland, *Faune Populaire de la France*, tome iii. p. 51, Paris, 1881.

² In Gilbert White's time the toad was a specific for cancer.

³ *L. c.*

⁴ *Natural History*, book xxxii. chap. 18.

⁵ Wiedersheim *Lehrb. d. Vergleich Anat. d. Wirbelthiere*, p. 25, Jena, 1886; Packard, *Zoölogy*, p. 475, New York, 1883.

upon the anterior and posterior limbs. That there is any causal connection between toads and warts is doubtful. Victims of the poisonous secretions of this animal coincidentally may have developed warts, or perhaps only the suggestion of its warty skin, on the law of like begetting like, may have given rise to the notion. Since a knowledge of cutaneous glands is not widely distributed, the natural inference would be, once the idea is entertained, that either the saliva or urine of the toad is the cause of the warts, or other misfortunes suffered.

Another curious myth concerning toads, along with frogs, earth-worms, and other animals, is that they come down in showers. After larval development, the young toads leave the water in large numbers and migrate, hiding by day and usually only at night hopping from place to place. At this time, if rain fall, the toads come out from concealment, and thus being seen by the people in such large numbers in a locality where but few, if any, had been observed previously, the supposition of the toad-shower naturally arose.¹ In spite of this zoölogical explanation the mythologist may turn to Ovid and read that the Curetes, the ancient inhabitants of Crete, sprang from earth after a shower, and thus interpret these animal showers as but other instances of the release of the imprisoned light from its enemy darkness.

The origin of myths of spontaneous generation, or of transformation, either comes from erroneous observation or as a result of imperfect induction from phenomena carefully and properly observed. In the history of zoölogy before the days of careful dissection and microscopic analysis, it was the general custom to relate any wonderful story about animals with the expectation of unquestioned acceptance of the tale. Then later on as skeptics arose and expressed their doubts, it became essential to collect the animal itself in proof of the statements. With the animal or its principle parts as a voucher, the narrative necessarily must be believed, just as the picture of this morning's battle in South Africa, printed in the last edition of to-day's paper, is given to a credulous public as incontestable evidence of the truthfulness of everything depicted !

The field of animal myths is so large that in the short time at my disposal only a few cases within one section have been considered. A large province of our general territory, that of totemism, must be dismissed with but a word. The totem, as the sign manual of the clan, is generally taken to indicate a descent from the animal or plant referred to,² and the friendly ghost of the ancestor hovers

¹ E. D. Cope, in *Standard Natural History*, vol. iii. p. 328, Boston, 1885. See, also, Gilbert White, *Natural History of Selborne*.

² J. G. Frazer, *Encyc. Brit.* xxiii. 471.

about the tepee, to guard the faithful clansman who has kept the vows of respect for the spirit of the totem and total abstinence from its body. Tylor¹ has shown that at least among the Haidas and the Tlingit of the Pacific coast totemism is chiefly social, having to do only with hospitality and the prohibition of marriage between members of the same clan, and does not imply the hypothesis of the totem as an ancestor, but rather alludes to the totemic species as having been so closely associated with the real human ancestor that ever afterwards it should be just as closely associated with his descendants. So according to Tylor the theory of Lang, Frazer, and others that the totems represent the gods themselves therein incarnated is erroneous.

All of the fascinating fiction in which the characters are animals cleverly endowed by the story-teller with human attributes must also be left aside. Regarding the various familiar theories for the origin of these tales, we may believe that they are derived as a common heritage from our cave-dwelling and perhaps arboreal ancestors; that they were first expressed as literature of which we have record, in the Aryan Veda, then handed down from generation to generation, modified ever and anon in adaptation to new environment and often taking short cuts from one race to another through borrowing. On the other hand, we may accept the independent origin of the stories in widely separated regions and that the striking resemblances one to another are the natural results of the common inventiveness of the human mind. Indeed, it is an easy and sensible conclusion to these much discussed doctrines to accept both theories as not necessarily antagonistic and as working together in the development of folk-lore. At the base of any of these hypotheses there is a common human ancestry and an evolution of the myths concomitantly with that of the mind and body of man.

We must remember that the origin of myth was in the pliocene, when the ancestors of the races of apes and of the races of men were one and the same race. Individuals then had common needs, common hunger, and the consequent thirst for blood. When in the struggle for existence they held one another throat by throat, it was possible to read each other's simple thoughts. So these ape-men instinctively realized their intimate relationship not only with one another but with the animals and plants and other elements of nature surrounding them. It was the easiest explanation of any manifestation of force in whatever form it appeared to project their own impulses and powers into that form.

Then when all men were animals, and all animals were climbing through forests, or roaming over plains, their mental pictures were

¹ *Journ. of the Anthropological Inst.* Aug.-Nov. 1898.

mainly concrete. In outwitting his foes, instead of throttling them the diverging elementary man began to make plans of strategy. From the concrete face to face expression of cause he began to project the force concerned farther and farther away, until, many ages after the genesis of reason, these forces took form in the gods who dwelt beyond the clouds, and the myths of cosmogony and transformation arose. Then love was born and faith and hope. Figments of the imagination gave birth to legends, and these grew into myths, which were told to the children in the starlight. Ideals were conceived worthy the ages of intense effort required for their later attainment. Civilization had begun and the first men with their first notions had faded away into the unremembered and undreamed of past.

Charles L. Edwards.

IN MEMORIAM: WALTER JAMES HOFFMAN.

By the death of Dr. W. J. Hoffman, which occurred at Reading, Pa., November 8, 1899, folk-lore in America lost an able and scholarly investigator. He was born May 30, 1846, at Weidasville, Pa. Studying medicine with his father, the late Dr. W. F. Hoffman, of Reading, he followed in his footsteps as a physician. After graduating (in 1866) from Jefferson Medical College, Philadelphia, he devoted himself to the practice of his profession in Reading. At the outbreak of the Franco-Prussian war he was commissioned surgeon in the Seventh Army Corps, and at the close was decorated by the Emperor for distinguished services. In 1871, upon his return to America, Dr. Hoffman was appointed acting assistant surgeon in the U. S. Army, and naturalist to the expedition for the exploration of Arizona, Nevada, etc. From August, 1872, till the spring of 1873, he was post surgeon at Grand River Agency (N. Dak.). After a short service with General Custer and Colonel Stanley he returned to Reading in November, 1873, and resumed the practice of medicine, which he kept up for four years. Late in 1877 he was given charge of the ethnological and mineralogical collections of the U. S. Geological Survey; and in 1879, when the Bureau of Ethnology was created, he was made assistant ethnologist, which position he held for many years, a goodly portion of his time being devoted to field-work among the Mandans, Hidatsa, and Arikara, in 1881; the tribes of California and Nevada, 1882; the Algonkian Indians of Michigan, 1883; the Indian tribes of Vancouver Island, Washington, Oregon, California, and Nevada, 1884; the Ojibwa of Minnesota, 1887-1890; the Menomoni of Wisconsin and Ojibwa of Minnesota, 1890-1891. Dr. Hoffman's special studies were largely concerned with sign language, pictography, secret societies, primitive ritual and primitive art, in all of which subjects he contributed notable papers to governmental and other scientific publications. Since his retirement (1895) from the Bureau of Ethnology Dr. Hoffman served as United States consul at Mannheim, Germany, which position he held at his death. The cause of death is stated to be lung disease.

A list of Dr. Hoffman's principal publications having to do with folk-lore subjects, with appreciations of some of them, follows:—

1. Notes on the Migrations of the Dakotas. *Proc. Amer. Philol. Assoc.*, 1877, pp. 15-17.
2. Comparison of Eskimo Pictographs with those of other American Aborigines. *Trans. Anthropol. Soc. of Washington*, vol. ii. (1883) pp. 128-146.

3. Ein Beitrag zu dem Studium der Bilderschrift. *Das Ausland* (Stuttgart u. München), 1883, pp. 646-651, 666-669.
4. Selish Myths. *Bull. Essex Inst.* (Salem, Mass.), vol. xv. (1884) pp. 23-40.
5. Bird Names of the Selish, Pa Uta, and Shoshoni Indians. *Auk* (Boston), vol. ii. (1885) pp. 7-10.
6. Pictography and Shamanistic Rites of the Ojibwa. *Amer. Anthropol.*, vol. i. (1888) pp. 209-229.
7. Folk-Lore of the Pennsylvania Germans. I. *Journ. Amer. Folk-Lore*, vol. i. (1888) pp. 125-135.
8. Folk-Lore of the Pennsylvania Germans. II. *Ibid.*, vol. ii. (1889) pp. 23-35.
9. Folk-Lore of the Pennsylvania Germans. III. *Ibid.*, pp. 191-202.
10. Notes on Ojibwa Folk-Lore. *Amer. Anthropol.*, vol. ii. (1889) pp. 215-223.
11. Grammatical Notes and Vocabulary of the Pennsylvania Germans. *Proc. Amer. Philos. Soc.* (Phila.), vol. xxvi. (1889) pp. 187-285.
12. Folk-Medicine of the Pennsylvania Germans. *Ibid.*, pp. 329-353.
13. Remarks on Ojibwa Ball-Play. *Amer. Anthropol.*, vol. iii. (1890) pp. 133-135.
14. Mythology of the Menomoni Indians. *Ibid.*, pp. 243-258.
15. Poisoned Arrows. *Ibid.*, vol. iv. (1891) pp. 67-71.
16. Shamanistic Practices. *Univ. Med. Mag.* (Phila.), vol. iii. (1890-1891) pp. 73-79.
17. Shamanentum bei den Ojibwa und Menomoni. *Globus* (Braunschweig), vol. lxi. (1892) pp. 92-95.
18. The Midēwiwin, or "Grand Medicine Society" of the Ojibwa. *Seventh Ann. Rep. Bur. Ethnol.*, 1891 (Washington, 1892), pp. 143-300. Plates ii.-xxiii. Figs. 1-39.
19. Notes on Pennsylvania German Folk-Medicine. *Science* (N. Y.), vol. xxi. (1893) p. 355.
20. The Beginnings of Writing. N. Y., 1895.
21. The Menomoni Indians. *Fourteenth Ann. Rep. Bur. of Ethnol.*, 1892-1893 (Washington, 1896), pp. 1-328. With plates i.-xxxvii. Figs. 1-55.
22. The Graphic Art of the Eskimos. *Rep. U. S. Nat. Mus.*, 1895 (Washington, 1897), pp. 739-968. With 82 plates and 154 figures in text.

Dr. Hoffman's German ancestry and residence in Pennsylvania make his studies (Nos. 7-9, 11, 12, 19) of the speech, folk-lore, and

folk-medicine of the Pennsylvania Germans of particular interest and value. His "Comparison of Eskimo Pictographs with those of other American Aborigines" (No. 2), together with the much more elaborate and extended "Graphic Art of the Eskimo" (No. 22), are scientific studies of the highest importance, the last being a perfect mine of information about and reproduction of aboriginal graphic art. The author's studies of the folk-lore and shamanism of the Ojibwa (Nos. 6, 10, 13) naturally led to the publication of his comprehensive and authoritative account of the "Grand Medicine Society" of the Ojibwa (No. 18), perhaps his *magnum opus*, a work of great research and acumen. A valuable study of the mythology of the Menomonis (No. 14), another Algonkian tribe, was followed by the remarkably complete and connected account of these Indians appearing in the Fourteenth Annual Report of the Bureau of Ethnology, — the chief part is devoted to folk-lore and mythology. The "Beginnings of Writing," published in 1895, is an excellent study of the development of pictography and the graphic art, chiefly among the aborigines of America.

Besides the works noted above, Dr. Hoffman was also the author of several papers on aboriginal linguistics, archæology, etc. He was an active or an honorary member of many learned societies in America and in Europe.

Alex. F. Chamberlain.

ELEVENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Eleventh Annual Meeting was held in rooms of Yale University, New Haven, Conn., on Thursday and Friday, December 28 and 29, at the same time with other affiliated societies, namely, the American Society of Naturalists, the Association of American Anatomists, the American Physiological Society, the American Psychological Association, the Society for Plant Morphology and Physiology, Section H, Anthropology, of the American Association for the Advancement of Science.

The Society met for business on Thursday, at 11 A. M., the President, Prof. Charles L. Edwards, in the chair. The Permanent Secretary presented the Annual Report of the Council, which was adopted.

REPORT OF THE COUNCIL.

At the conclusion of the twelfth year of the organization of the American Folk-Lore Society, the usual duty devolves upon the Council, to point out the inadequacy of the means of recording primitive tradition as compared with the magnitude of the opportunity now rapidly vanishing. The number of qualified workers in this field is all too few, while every year has brought the loss of some eminent collector or investigator, whose place remains unfilled. On this occasion we have to lament the absence of one of those who have been most prominently identified with the Society from its origin, the honored Daniel Garrison Brinton. The advance of anthropological research, and its rapid extension in the universities, will indeed supply a number of qualified and enthusiastic young students; but a few brief years will end the chance which still exists, to observe aboriginal life in its survivals, and to obtain new material for solving the most important facts of mental history, problems which are difficult only on account of the lack of adequate information, and which in the absence of such record will forever remain the uncertainties of philosophical conjecture.

Even in the closing years of the century, a rich gleanings remains for the collector; but the value of such gathering depends upon its accomplishment by capable and trained workers, possessed of linguistic knowledge. On the other hand, the remnants of the Indian tribes have now arrived at the point where contributions to ethnography may be expected from educated members of those tribes. The Council would suggest, that in view of the importance to local history of proper acquaintance with the races that our forefathers

found on the continent, it is not too much to ask that, in view of the deficiency of means of enlightenment, the legislatures of the States in which remnants of the aboriginal population still exist, should make special appropriations for examination into the languages, history, place-names, ethnology, art, and folk-lore of these interesting peoples. If such sums were expended under the supervision of the universities, and in accordance with sound anthropological theory, it is not to be doubted that the results would not only be adequate to justify the expenditure, but would give occasion for gratitude on the part of future citizens of these States, who must of necessity find no small part of their romance and historical interest in memories of the various aboriginal stocks now fast disappearing. The Eastern States would be thankful for the opportunity still open to California, Oregon, and Colorado; but even as regards eastern tribes, there is still the possibility of enlarging knowledge from the descendants of the original population, now far removed from their old homes. It cannot be too forcibly impressed on the people of the United States and the Dominion of Canada, that small sums of money properly applied may bring results which posterity will consider inestimable. If young students can be shown that at least a temporary support can be provided for investigators, competent persons can be found who will pursue such researches in the true spirit of scientific self-sacrifice.

With regard to the negroes of the Southern States, the Council earnestly urge that immediate means be provided to make a proper collection and study of negro music, which, to the reproach of musical science in the United States, is perishing without proper record or study.

During the year 1899, the Society has added to the number of its memoirs a seventh volume, namely, "Animal and Plant Lore," by Mrs. Fanny D. Bergen, being a sequel to the collection of "Current Superstitions," already made by Mrs. Bergen, and published as the fourth volume of the Memoirs of the American Folk-Lore Society.

To accomplish the important duties, which in regard to collection as well as publication ought to devolve on a folk-lore society in America, the means at the disposal of the Society are altogether insufficient. The total membership does not exceed four hundred, while during the current year the number of withdrawals has exceeded that of additions. There seems to be no way in which the comprehension of the importance of the task can be brought home to the American people, save by the formation of local societies. It is therefore recommended that some sort of organization be effected in each State, with a view of completing local record.

The Council continued the Committee, appointed at the previous

Annual Meeting, for the Collection and Study of Folk-Lore and Folk-music, namely, Dr. Franz Boas, Prof. C. L. Edwards, Miss Alice C. Fletcher, Mr. H. E. Krehbiel.

The following is the substance of the Treasurer's Report :—

RECEIPTS.

Balance from last Report	\$1207.75
Subscriptions to Publication Fund	290.00
Sales through Houghton, Mifflin & Co. (Journal and Memoirs) .	338.74
Sales through the Secretary	6.00
Annual dues	957.00
	<hr/>
	\$2799.49

DISBURSEMENTS.

Houghton, Mifflin & Co., for manufacturing Journal of American Folk-Lore, five numbers (Nos. 42-46)	\$1252.38
Houghton, Mifflin & Co., for manufacturing vol. vii. of Memoirs	451.66
Houghton, Mifflin & Co., volumes supplied to Secretary . .	6.00
W. W. Newell, Secretary, salary of clerk	150.00
W. W. Newell, Secretary, postage and printing	42.50
G. A. McLeod, Treasurer of Cincinnati Branch	12.50
M. A. Fernald, Treasurer of Cincinnati Branch	16.00
M. Chamberlain, Treasurer of Boston Branch	30.00
F. Boas, postage and printing, expenses of Tenth Annual Meeting	23.80
Stamped envelopes, and other expenses of Treasurer . . .	17.95
	<hr/>
	\$2002.79
Balance to new account	796.70
	<hr/>
	\$2799.49

Note. The payments to local Treasurers are in accordance with a rule adopted by the Council, allowing to local Branches for necessary expenses a rebate of twenty-five cents on each membership fee.

In the course of the meeting, the Permanent Secretary announced that he had received no independent nominations as provided for by the rules. The nominations of the Council were therefore announced :—

PRESIDENT, Dr. Franz Boas, American Museum of Natural History, New York, N. Y.

FIRST VICE-PRESIDENT, Dr. Frank Russell, Harvard University, Cambridge, Mass.

SECOND VICE-PRESIDENT, Mr. Stansbury Hagar, Brooklyn, N. Y.

COUNCILLORS (to serve three years), Dr. Robert Bell, Director of

Geological Survey, Ottawa, Can.; Miss Alice C. Fletcher, Fellow of Harvard University, Washington, D. C.; Mr. Gardner P. Stickney, Milwaukee, Wis.; Dr. G. J. Engelmann, Boston, Mass.; Prof. Frederick Starr, University of Chicago, Chicago, Ill.

The Permanent Secretary and Treasurer hold over.

The Permanent Secretary was instructed to cast a ballot for the officers as nominated.

The business being concluded, the Society listened to an Address of the President, Prof. C. L. Edwards, concerning "Animal Myths and their Origin."

Other papers on the programme for Thursday were read by title.

Onondaga tale of the Pleiades, DR. W. M. BEAUCHAMP, Baldwinsville, N. Y.

The Cherokee River Cult, JAMES MOONEY, Washington, D. C.

Early American Ballads, MR. W. W. NEWELL, Cambridge, Mass.

In the afternoon, the affiliated societies held a joint discussion, the subject being "The Position that Universities should take in regard to Investigation."

At seven o'clock the Annual Dinner of the societies was held at the New Haven House.

On Friday, December 29, the Society held a Joint Meeting with Section H, Anthropology, of the American Association for the Advancement of Science. Papers were read as follows:—

The Counting-Out Rhymes of Children, WILLIAM S. MONROE.

Fly-Leaf Rhymes and Decorations, MRS. FANNY D. BERGEN, Cambridge, Mass.

American Sun-Myths, FRANZ BOAS, New York, N. Y.

Star-Lore of the Micmacs, MR. STANSBURY HAGAR, Brooklyn, N. Y.

An Arapaho Creation Myth, MR. A. L. KROEBER, New York, N. Y.

Negro Song, illustrated by phonographic cylinders, MISS ALICE M. BACON, Hampton, Va.

Taboos of Tale-Telling, ALEXANDER F. CHAMBERLAIN, Worcester, Mass.

The Devil's Grandmother, MRS. ISABEL C. CHAMBERLAIN, Worcester, Mass.

The Society adjourned, the Permanent Secretary having received authority to arrange the time and place of the next Annual Meeting.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Cree*. Dr. Frank Russell's "Explorations in the Far North," published by the Iowa University (Iowa City, 1898, ix+290 pp. 8vo), the record of explorations carried out during the years 1892-94 in the Arctic region of northwestern Canada, contains much of interest to the folk-lorist and the ethnologist. Among other things a chapter on the mythology of the Wood Crees.

Onomatology. In the "American Anthropologist" (vol. i. N. S. pp. 586, 587) for July, Mr. W. R. Gerard criticises some of the statements of Mr. Tooker, in the January number of the same periodical, concerning the etymology of *poquosin* and its cognates and derivatives.

CADDOAN. In the "American Anthropologist" (vol. i. N. S. pp. 592-594) for July, F. F. Hilder publishes from the MS. of a Franciscan friar, dating *circa* 1781, a myth of "the Tasinais or Texas Indians," concerning the origin of their supreme being, *Caddi-Ayo*. The legend is one of the hero-child variety, and some of the incidents recall the Bloodclots Boy myth of the Sioux and Blackfeet, others the birth of Manabozho. The *Caddaja*, or "Devil," also figures prominently in the story.

ESKIMO. In a paper on "Southern Visits of the Eskimo," which appears in the "American Antiquarian" (vol. xxi. pp. 201-203) for July-August, 1899, Rev. W. M. Beauchamp finds "a suggestive resemblance to northern articles in the modern wampum belts of the Iroquois." Other evidences of Eskimo-Iroquois contact are "the broad wooden spoons still found in Iroquois houses," and certain stone implements.

HAIDA. In the "Journ. Anthr. Inst." (vol. i. N. S.), of London, Dr. E. B. Tylor publishes three brief articles, "On the Totem-Post, from the Haida Village of Masset, Queen Charlotte Islands, now erected in the grounds of Fox Warren, near Weybridge" (pp. 133-135), "On two British Columbian House-Posts with Totemic Carvings, in the Pitt-Rivers Museum, Oxford" (p. 136), and "Remarks on Totemism, with especial reference to some modern theories respecting it" (pp. 138-149). The articles are illustrated by two plates. The first totem-pole discussed represents the "totemic myth" of an individual of the Bear clan, Raven tribe — the prominent figure in the others is that of the killer whale. In the third article, Dr. Tylor discusses the totemic theories of MacLennan, Frazer, Robertson Smith, Jevons, Wilken, etc. He objects to classifying all theromorphic gods as totems, holding to the essential

independence of totems and gods as shown by the instances of *Yetl* and *Kanuk* in Haida mythology. Nor are all the gods and divine animals of sacrifice totems. Dr. Tylor favors Wilken's connection of totemism with the ancestral cult, in favor of which view he cites data from Melanesia and Australia. — In the "American Antiquarian" (vol. xxi. pp. 309-314) for September-October, 1899, Ellen R. C. Webber writes of "An old Kwanthum Village — its People and its Fall." Concerning a mound on the north bank of the Frazer River, about 25 miles from its mouth, an old Indian tells the story embodied in the article. Their enemies, the Haidas, and the small-pox ("the breath of a fearful dragon"), were the cause of the extermination of the inhabitants of the ancient village now represented only by the mound.

PUEBLOS. Dr. F. C. Spencer's "Education of the Pueblo Child: A Study in Arrested Development" (N. Y., 1899, pp. 97), which forms vol. vii. No. 1 of the "Columbia University Contributions to Philosophy, Psychology, and Education," is one of the few recent valuable essays in pedagogical anthropology. It is based largely on personal investigation, and the four chapters treat of the following topics respectively: Geography and History of the Land of the Pueblos, Social and Industrial Life of the Pueblos, Institutional and Religious Life of the Pueblos, Education of the Pueblo Child. A bibliography for each chapter terminates the essay. Dr. Spencer considers that the Pueblos "represent a true type of arrested development," and that the civilization they have produced is the natural and necessary result of their environmental conditions, which have been: (1.) An arid climate, a fertile soil, and a scarcity of food plants and animals, which forced them to turn to the soil for livelihood; (2.) A human environment of savages whose continued attacks led them to segregate and construct fortress dwellings to protect themselves when their agricultural life had more or less unfitted them to cope successfully in battle with their savage foes; (3.) A sedentary agricultural and village life necessitated coöperation, a long train of social relations, and more systematic organization. In so far as education is concerned, it is held that "the methods employed by the Pueblos are exactly suited to perpetuate a static condition," the apprentice method obtaining "in both their industrial and religious instruction, and being reinforced by their superstitious beliefs to such an extent that variation is practically impossible." Trained to follow in the footsteps of their ancestors, the Pueblo children never leave the beaten path. The power of the priesthood and their manipulation of rite and ceremony are emphasized. Dr. Spencer's essay is of a great interest to the folk-lorist, and it is to be hoped that he will some time give us a more elaborate study of

the question involved in the statement on page 71: "The transfer of all this lore and power from the ancient wisecracks of the tribe to the keeping of the priest societies must have been a very gradual process, which was made possible only by the close community life adopted by the people, but the transfer was completed centuries ago, and since that time the priesthood has been in control." — To the "American Anthropologist" (vol. i. N. S. pp. 251-276) for April, 1899, Dr. J. Walter Fewkes contributes an illustrated article on "The Winter Solstice Altars at Hano Pueblo." The people in question are immigrants (among the most recent arrivals in Tuzigoot), who "have not yet, as the others, lost their language, nor been merged into the Hopi people, but still preserve intact many of their ancient customs." The object of the Hano *Tuñtai* rites or Winter Solstice ceremony seems to be, like that of the *Soyaluña* of the Hopis, "to draw back the sun in its southern declination, and to fertilize the corn and other seeds and increase all worldly possessions." Dr. Fewkes also informs us that "the *Tuñtai* at Hano differs more widely from the Winter Solstice ceremony at Walpi, a gunshot away, than the Walpi observance differs from that at Oraibi, twenty miles distant." In the course of the article the author gives a list of the Tewa names for months current at Hano (p. 261), also the names (pp. 255-256) of the 136 individuals (men, women, children) belonging to Hano Pueblo. We learn, besides, that at Hano almost every one has a Hopi and a Tewa name. — In the "American Anthropologist" (vol. i. N. S. pp. 523-544) for July, 1899, Dr. J. Walter Fewkes discusses "The Alósaka Cult of the Hopi Indians." The Alósakas, as their name reveals to us, are "horned beings" whose worship still survives in Hopi ritual. The Alósaka cult is "a highly modified form of animal totemism," the Alósaka really representing the mountain-sheep. The purpose of the cult-rites seems to be "to cause seeds, especially corn, to germinate and grow, and to bring rain to water the farms." Dr. Fewkes's article is illustrated, and much interesting information concerning the sun-symbolism of the Hopi Indians is given. — To the July-August number of the "American Antiquarian" (vol. xxi. pp. 209-232) Rev. S. D. Peet contributes an interesting illustrated article on "Agriculture among the Pueblos and Cliff-Dwellers." The author believes that the key to the culture of these peoples lies in the fact that they were agriculturalists, improved by long-continued sedentary life. — In the March-April number of the same journal (pp. 99-123) Dr. Peet has another illustrated article on "Relics of the Cliff-Dwellers." He emphasizes the "uniqueness" of the stone relics in question, their pottery and other implements. — The November-December number also contains (pp. 349-368) an illustrated article by

Dr. Peet on "The Cliff-Dwellers and the Wild Tribes." The author concludes that "at the very outset of their history a very great difference between the location and social condition of the wild tribes and the Pueblos existed, and still exists." The peaceable character, industry, and high regard for women which now mark the Pueblos distinguished them from the beginning. In their art (basketry, pottery, etc.), architecture (houses, tents, etc.), their dress and their physical appearance, the Cliff-Dwellers and the Pueblos differ from the wild tribes, and with the former distinct advance and progress can be shown to have occurred.

SALISHAN. *Bella Coola.* As vol. ii., Anthropology I, of the "Memoirs of the American Museum of Natural History" (N. Y. 1898, pp. 25-177, plates vii.-xii.), Dr. Franz Boas publishes "The Mythology of the Bella Coola Indians," — the treatise forming part of the series of memoirs whose publication is made possible by the Jesup Fund. The Bella Coola, or Bilqūla, are a mixed people of Salishan stock, and their mythology is here characteristically summarized by Dr. Boas. The five worlds, the supreme deity, the solar, lunar, and other divinities of lesser sort, the thunder-bird, family traditions, crests, and ceremonial masks are all considered, and the philological and psychological acumen of the author appears to advantage in his attempts at interpretation. — In the "American Antiquarian" (vol. xxi. pp. 146-149) for May-June, 1899, Mr. C. H. Tout reviews briefly Dr. Boas's volume on the mythology of the Bella Coolas, and prints under the title "Tradition of Aijultala — a Legend of the Bella Coola Indians," a fuller and longer version of the myth of Se'lia, in which the number four plays an important rôle. The Kwakiutl element in the proper names of this and other myths points to the source of the borrowing that has taken place.

UTO-AZTECAN. *Mexican.* With a commentary by Dr. E. T. Hamy, there has recently been published the "Codex Borbonicus. Manuscrit mexicain de la Bibliothèque du Palais-Bourbon" (Paris, 1899), — the production of this valuable addition to the working-materials of the Americanist being due to the munificence of the Duc de Loubat and the Mexican government. This divinatory and sacerdotal record as now printed can hardly be told from the original. The *tonalamatl* or horoscopic book of the Codex resembles a good deal the MS. of Boturini. — In the "Verh. d. Berl. Ges. f. Anthr." for 1898 (pp. 164-177), Dr. E. Seler discusses "Das Tonalamatl der alten Mexikaner," and in "Globus" (vol. lxxiv. pp. 297, 315) the "Codex Borgia." — To the generosity of the Duc de Loubat is due also a new edition, with an introduction by Dr. E. T. Hamy, of the "Codex Telleriano-Remensis," imperfect reproductions of which had already appeared in the works of Kingsborough and de

ROSNY. This Codex, resembling (but less perfect than) the "Codex Vaticanus," contains a ritual calendar, a *tonalamatl* or astrological part, and a historical section treating of the events in the Mexican empire during the period 1197-1561 A. D. The MS. itself seems to be a copy of the native paintings dating (to judge by the paper and other evidences) from about 1562.

CENTRAL AMERICA.

MAYAN. In the "Verhandlungen der Berliner Gesellschaft für Anthropologie" (Jahrgang, 1898, pp. 346-383), Dr. E. Seler discusses "Die Venusperiode in den Bildschriften der Codex Borgia-Gruppe." — Part x. ("Archæology," text 31-38 pp., plates 74-93) of the "Biologia Centrali-Americana," by A. P. Maudslay, published in London in the month of January, 1899, is devoted to the consideration of the Temple of the Cross, the Temples of the Sun and the Foliated Cross. Previous numbers dealt with other Palenque remains and with the sculptures at Copan. The plates and drawings are most welcome to the archæologist and enable comparisons to be made between the two series of hieroglyphic and architectural remains. Satisfactory interpretation of the inscriptions is, however, very far from achievement. — In the "American Anthropologist" (vol. i. N. S. pp. 552-561) for July, 1899, Prof. Cyrus Thomas discusses "Maudslay's Archæological Work in Central America," or rather that portion of it relating to Copan. It is interesting to learn that "at neither Copan nor Palenque are there any indications of war or military achievements," the cities being evidently "sacred centres." It appears, also, that we must "give a still higher estimate of the culture of the Mayas than heretofore." — In the "Zeitschrift für Ethnologie" (vol. xxx. p. 377) Dr. E. Seler has an illustrated article on "Quetzalcoatl-Kukulcan in Yucatan." The author holds, and supports his thesis with great skill, that Kukulcan represents the influence of Mexico in the Maya country, that he is, in fact, neither more nor less than the Mexican Quetzalcoatl transplanted into Yucatan. Dr. Seler detects much evidence of Mexican influence in the architecture and sculptures of Chichenitza and Mayapan.

SOUTH AMERICA.

ARAUCANIAN. As a reprint from the "Añales de la Universidad de Chile," Dr. Rodolfo Lenz publishes "Critica de la Lengua Auca del Señor Raoul de la Grasserie" (Santiago, 1898, pp. 21, 8vo), the same article appearing as "Kritik der Lengua Auca des Herrn Dr. jur. Raoul de la Grasserie," reprinted from the "Verh. des Deutschen wissensch. Vereins in Santiago, Bd. IV." (Valparaiso, 1898, pp. 53, 8vo). These articles are a scathing criticism of the

Auca linguistic labors of the distinguished French philologist. — To the "Añales," Tomas Guevara is contributing a series of articles on the "Historia de la Civilizacion de Araucanía," which are of considerable value and interest. The articles which have already appeared (from November 1898 to June 1899) occupy vol. ci. (1898) pp. 615-653, 865-908; vol. cii.-ciii. (1899), pp. 279-317, 499-560, 691-698, 753-782, 1025-1040, and treat of geography, — a long list of place-names, with their signification, is given at pp. 875-908, besides many native names of trees (pp. 868-872), — archæology and physical anthropology (pp. 279-317), language and literature (pp. 499-543), ethnology (pp. 544-560), political and social organization (pp. 691-698, 753-782), mythology and religion (pp. 1025-1040). An excellent map of the Araucanian region and many engravings accompany the essay. Besides the list of geographical names, there are given a sketch of Araucanian phonology and morphology, based on missionary data, with some references to Dr. Lenz's studies, from which the author also transcribes (p. 517) a Pehuenche story; several specimens of Araucanian in prose and verse, with translations (pp. 522-536); a list of words of Araucanian origin in more or less use among the population of Spanish stock (pp. 538-543), — in this respect the Araucanian is in northern Chile a more important element in Castilian speech than the Quechua; a list of relationship-terms, male and female (pp. 771-775), forms of address, etc. The Araucanians, besides erotic poetry, war-songs, satires, funeral songs and verse of the common sort, possess innumerable brief ballads of a historical nature, inspired by the lives of famous caciques, like Lorenzo Colipì, Mariluan, Mañil and Quilipan, Namincura, etc. Following is the translation of one of these ballads telling how a cacique made war on Colipì, boasting that he would marry his favorite wife: —

1. I am going to kill Colipì, you said, to take away from him his property, and his best wife.
2. Why do you sleep all the time?
You were going to marry the wife of Colipì.
3. The sun is high.
Why do you not wake?
4. Your red hair is scattered on the ground.
5. The couch of the woman is very soft.
Why do you not wake?

The irony at the expense of the chief, who fell in battle, is very noticeable here. Among the chief figures in the mythology of the Araucanians, according to the old chroniclers, are *Pillan* (the god of thunder) and his malign imps the *Huccuvus*; a maleficent deity called *Epunamun*, a sort of goblin, apparently; *Cherruve*, a deity of

fire, originator of the comets and of meteors; *Mculen*, a personification of the whirlwind; *Anchimallen*, wife of the sun, an amiable and protecting deity, — a deification of the moon. The sun himself seems not to be worshipped by these Indians. *Anchimallen*, it is believed, still appears to travellers in the form of an evasive llama. Besides, there is quite a modern deity, *Ngune mapun*, "lord of the earth," a sort of Fortunatus for invisibility, and probably a making over of missionary ideas about God. Other creatures of a mythological nature are *Huitranalhue*, a protective deity of flocks and herds; *Perimontum*, a sort of surrogate deity, who appears in the villages to announce great events; *Alhue*, a goblin-phantom; *Am*, the ghosts of the dead; *Colcolo*, a subterranean lizard, whose germ is found in bad or very small hen's eggs, or "cock's eggs" as they are called; *Nguruvilu*, a cat-like monster of the deep waters; *Trelquehuecuve*, a cuttlefish, whose arms have claws — the word means "skin of the *Huccuvu*;" *Huaillepeñ*, a water-monster with the head of a calf and the body of a sheep; *Chonchoñ*, a human-head monster, that uses its ears to fly by night. Indeed, these Indians' imagination is very fertile in goblins, sprites, and monsters of all sorts, and their beast-mythology is very extensive. The oldest caste of priests among the Araucanians seem to have been the *huecurvuyes*, evidently connected with the belief in *huecuvu*. It was these whose opinion decided war, peace, etc. They seem also to have led a solitary or hermit life.

BRAZIL. Under the title "Nei dentorni della sorgente dello Schingù: Paesaggi e popoli del Brasile centrale," Dr. Herrmann Meyer publishes in the "Arch. per l' Antrop. e la Etnol." (vol. xxix. pp. 41-53) a brief account of the region about the source of the Xingù in Central Brazil and the people inhabiting it. The author notes the great diversity of peoples and languages in the region in question, and the way in which they have adapted themselves to local environment; also the generally pacific relations which seem to exist between the tribes. It is interesting to learn that with the Indians on the Xingù "hunting is considered neither more nor less than a *sport*, for, by reason of their very defective weapons, these savages cannot count upon a constant and certain booty, sufficient to keep them in food." Not so, however, with fishing, for they all were supplied with instruments. Nevertheless, the mandioca root forms the staple of their subsistence. In one of the villages of the Kamayura Dr. Meyer met an Akuku-Yamarikuma man, who had travelled five days away from his home after *urucu*, the well-known body-dye. Noteworthy, also, are the friendly flute-concerts given in honor of strangers and other visitors, and the inter-tribal festivals, songs, dances, etc. The art of these people bears unmistakable evi-

dence of local environmental influence, — aquatic animals, not beautiful flowers, or noble trees, are the chief *motif*.

CATUQUINARÙ. In the "Archivio per l' Antropologia e la Etnologia" (vol. xxviii. pp. 381-386) Dr. Giglioli gives an account (after that of G. E. Church in the London "Geographical Journal," for 1898) of the remarkable primitive telephone discovered by Dr. Bach among the Catuquinarù, a nomadic Indian tribe of the northeast frontier of Bolivia and Peru. These Indians are the Katukina of Ehrenreich and the Catoquina of Brinton. The *cambarysà*, as this instrument is called, is of a very ingenious construction, the details of which must be read in the two articles referred to. It is said that every house among these Indians possesses one of the instruments, by the beating of which, in various ways, signals are given, and that the sound is transferred subterraneously for more than a mile. This remarkable invention certainly deserves the most thorough investigation. Dr. Giglioli gives a plan of its construction.

GUARANO. In the Parisian "Journal d'Hygiène" (vol. xxiii. pp. 505-508), M. H. Chastrey writes of "L'hygiène et la médecine chez les Indiens Guaranos."

PATAGONIA. Domenico Melanesio's "La Patagonia. Lingua, industria, costumi e religioni del Patagonia" (Buenos Aires, 1898, 8vo) is another evidence of the activity of Italian ethnographers and writers in the meridional countries of South America.

PERU. In the "American Antiquarian" (vol. xxi. pp. 271-277) for Sept.-Oct., 1899, Mr. A. F. Berlin writes briefly of "Terra-cotta Antiquities from the Land of the Incas," describing certain specimens in the collection of the late Dr. T. W. Detwiller, of Bethlehem, Pa. The pottery of Peru representing human and animal forms is of great interest. The author notes the occurrence of the *swastika* on one of the clay stamps.

GENERAL.

ANTHROPOPHAGY. In the "Internationales Archiv für Ethnographie" (vol. xii. 1899, pp. 78-110), Theodor Koch publishes a thoroughgoing study on "Die Anthropophagie der Südamerikanischen Indianer." After a general discussion of allied customs and the belief in the transference of the qualities of an animal or a human being to another by the eating of his flesh, or a part of it, the author discusses in detail the past and present cannibalism of the various tribes of South American Indians. The author distinguishes eating one's enemies and eating one's own people. The spirit of revenge, heightened by the shedding of blood and the hand to hand combat, incites to the use of the old-time natural weapons of man, his teeth, and lust and revenge are satiated by cannibalism.

Later on, however, psychological motives prevail. The savage eats his enemy, or some part of him, to gain his prowess, or to assimilate to himself his soul or souls. The dead are eaten in order that their spirits may not wander about to the disadvantage of the living. The psychological motive also is at the basis of the eating of one's own fellow-tribesman or relative, the drinking of their pulverized bones, and many other like customs, which, as Mr. Koch points out, are often very closely connected with the food-regulations before and after birth. Dr. Koch also emphasizes the ceremonial-element in cannibalism. The article is a most valuable contribution to the limited scientific literature of the subject.

7. MEDICINE. In the "Medical Magazine," London (vol. viii. N. S. pp. 79, 346), G. Sharp treats of "The Civilization and Medicine of the less advanced American Indian Races."

MUSIC. A valuable paper on "The Harmonic Structure of Indian Music," prepared by the late Prof. J. C. Fillmore for the Boston meeting of the American Association for the Advancement of Science, appears in the "American Anthropologist" (vol. i. N. S. pp. 297-318) for April, 1899, having been edited by Miss Alice C. Fletcher. The author gives the musical notation of several Navaho, Kwakiutl, Yaqui, Tigna, Omaha, Fiji, Dahomey, and Arab songs. Professor Fillmore's general conclusion is of great interest (p. 318): "In short, there is only one kind of music in the world, but there are vast differences between the stages of development represented by the savage and by the modern musician; and there are also ethnological differences resulting from the physical and mental peculiarities of the races; yet, essentially and fundamentally, music is precisely the same phenomenon for the savage as it is for the most advanced representative of modern culture." The author's extended investigations in primitive music enable him to declare: "I have yet to find a single song of our aboriginal peoples which is not as plainly diatonic and harmonic as our own." Between these aboriginal musical compositions, the children's play-songs ("This is the way we wash our clothes"), and the old hymn-tunes ("When I can read my title clear"), the differences are "merely of an ethnological character, that is, they are differences of style and manner, not differences in essential structure." It is evident, according to Professor Fillmore, that "the forms assumed by primitive songs are determined (unconsciously to those who make them) by a latent sense of harmony," and that the "question of the *scale* on which any given song is built is a wholly subordinate matter, and really resolves itself into the question of *what is the natural harmony* implied or embodied in the song." — In "Globus" (Braunschweig), vol. lxxv. (1899), pp. 14-16, Dr. Richard Andree writes of "Alte Trommeln indianischer Medizinmänner."

RELIGION. In the "Monist" for April, 1899 (vol. ix. pp. 381-415), Dr. Paul Carus has an illustrated article on "Yahveh and Manitou," in which are discussed the resemblances between the Jahveh of the ancient Israelites and the "Great Spirit" of the Indians. Mr. Mooney's account of the "Ghost Dance Religion," in the Report of the Bureau of Ethnology for 1892-93, is drawn upon for many interesting details.

TECHNOLOGY. Under the title "Amerindian Arrow Feathering," Prof. O. T. Mason writes in the "American Anthropologist" (vol. i. N. S. pp. 583-585) for July, of the various methods of arrow-feathering in use among the aborigines of America.

TOBACCO. To the "Rep. U. S. Nat. Mus." for 1897 (Washington, 1899), Mr. Joseph D. McGuire contributes (pp. 351-645) an extended and profusely illustrated account of the "Pipes and Smoking Customs of the American Aborigines, based on Material in the U. S. National Museum." This essay is of value to the student of folk-lore, on account of the numerous items of folk-lore and folk-custom which it contains *passim*. According to Mr. McGuire, in Europe, Asia, and America, "up to a period probably as recent as the first half of the seventeenth century, the employment of smoke appears to have been chiefly, if not entirely, due to its supposed medicinal properties, added to which the Indians used it in their functions of every kind, attaching at times mysterious properties to the plants from which the smoke was produced" (p. 623). Its supposed power to allay hunger or fatigue added to these alleged medicinal properties led the Spanish, French, and English in turn to acquire the habit of drinking or smoking tobacco. Smoking "as a pastime," Mr. McGuire thinks, is a creation of the white race, the successor of the panacea-idea. Smoking tobacco in pre-Columbian times in America seems to have been less widespread than commonly supposed, for the leaves of many other plants were employed, then as now, for the same purpose. It is only through commerce and trade with the Russians, French, and English that the use of tobacco has come to prevail among certain North American Indian tribes at all.

A. F. C. and I. C. C.

READINGS.

ASHANTI FETISHES AND ORACLES. In the "Bulletin de la Société Neuchateloise de Géographie," vol. xi. 1899, E. Perregaux, missionary at Abetifi in Ashanti-land, under the head of "Le fétichisme," gives an instructive account of Ashanti belief. The idea of a creative deity, he says, is found among all peoples of the Gold Coast, the same name, Onyame, or the Superior Being, being applied to the heaven. It has been maintained that the conception has been borrowed from Europeans; the writer, on the contrary, thinks that the locutions in which the name is employed show it to have an ancient origin.

"The Ashantis recognize the existence of a Superior Being whom they adore, but in a vague manner. They commonly consecrate to him the trunk of a tree which they have cut down in the forest and transported to the inner court of their huts; they call it *Onyame dua*, tree of God, place at its summit a sort of earthen pan in which they pour their offerings, consisting of palm wine, eggs, feathers of hens, and like objects. Whenever they drink palm wine, they pour on the ground some drops before carrying it to their lips, and do the same thing when they eat their fufu. If you inquire the significance of this action, they answer that they are thanking God. They have, for the rest, singular traditions to explain the origin of the cult offered to fetishes.

"At the commencement of the world, in the night of time, Onyame (God) was in daily relations with men. He came on the earth, conversed with mankind, and all went well; but one day the women, in pounding their fufu, used too long pestles and struck God, who in anger retired from the world, leaving its management to subaltern divinities. These are spirits (fetishes), who dwell everywhere, in waters, woods, rocks, and it is necessary to conciliate them, unless one is willing to encounter their displeasure. Hence the worship rendered to fetishes. . . .

"Every native has his personal god, his *sumãvi*, which might also be called amulet, talisman, or charm. Anything may serve the purpose, — feathers of different birds, pearls, a piece of wood, a stone, a piece of leather bought at a high price from a priest of fetishes. And you will see him offer to his fetish libations of palm-wine or brandy, palm-oil, maize, fowls, or anoint his fetish with the blood of a ram or a sheep. He invokes it in all the circumstances of his life, and always expects to see his prayer granted. He devotes himself also to rites and customs of all sorts which have no connection with the object of his prayer. For example, in order to obtain the cure of a beloved personage, or success in any enterprise, you will see him, according to his own account, under the influence of the fetish, surround his huts with a palisade of twigs, stretch lianas from one hut to another, suspend rags to boughs, surround two pieces of wood with a bit of cloth and fix them in the ground, crucify birds in earth, rub with eggs the door-posts of his house, and accomplish every kind of similar ceremonies."

In order to show the confidence entertained in the *sumâvi*, M. Perregaux cites the case of a woman who had destroyed many lives by witchcraft through the aid of her fetish, which in consequence was ordered to be burned. The woman preferred to keep her *sumâvi*, and abandon to slavery her daughter and four little children.

"Beside the *sumâvi* there is also the *bosoum*, the tutelar god of a city or family. This is either a river, as the *Afram* in *Okwaou*, or the *Tano* in *Ashanti*, or a rock, as the *Buraka*, or only a heap of clayey earth whitened with chalk, as the *Deute*. This *bosoum* is served by a qualified priest, the *osofo*. Recourse is had to him in the serious circumstances of life. When everything goes well, when existence follows its usual course, they are content with the *sumâvi*, but in the event of an extraordinary emergency, an epidemic, a war, a grave malady, it is to the *bosoum* that they resort. They then address the priest, the *osofo*, who consults the fetish. Offerings are brought to him, which he places before his fetish, then, after ceremonies one more absurd than another, intended to attract the attention of the fetish, the priest pretends to receive directions which he transmits to his solicitors.

"Let us take a concrete example, and see how things pass when one goes to consult the fetish *Deute*, at *Krakyé*, the most known and most powerful on the Gold Coast.

"This fetish is served by two priests. One lives in public and is well known, while the other remains concealed, is known to nobody, and considered as the great priest of the fetish. For the rest, all the inhabitants of *Krakyé* are affiliated to the fetish and labor to augment his prestige and renown. If a stranger arrives in the town to consult the fetish, he is made to talk, interrogated, information is obtained concerning the object of his journey, his family circumstance, all this without display, and these details, it is unnecessary to say, are carefully communicated to the priest, who derives from them all possible profit. In the night, when all the world is asleep, he goes to find his secret companion, relates to him all he knows, and prepares with him the *séance* of the morrow. In fact, it is not possible to interrogate the fetish every day; *monsieur* has his hours of consultation, and that but once a week. He inhabits a great cavern, in which, during the day, is kept his secret priest, and thither come the people to consult him, under the direction of the public priest.

"The procession arrives with the priest at the head, to the sound of *tambourines* and horns, and places itself at the entrance of the cave, but turning the back to it; none dares gaze. I relate this verbally after the report of a native. Then in the cavern is heard something like the sound of a bell, — *wuui-wuui-wuui*, — and every one feels as if a pail of cold water were poured down his back! Then come salutations, the throng presents to the fetish its homages, crying out the most flattering epithets: *Nana è*, *nana è* (grandfather), *ape-ade-ahû* (seer), *opam-boy* (stone-uniter), and the like. The entry of the cave is closed by a great curtain; then stands the public priest and transmits to the multitude the answers of the fetish. The latter, utilizing the details which he has found means to collect during

the week, unveils to his astonished listeners their antecedents, their family secrets, and gives them thus a high idea of his science.

"Finally the solicitors bring their offerings, which consist of palm-wine, couries, fowls, or sheep; the fetish fixes a day when he will receive them to give his response. Remarkable answers are cited, which denote much finesse and judgment.

"I will also mention Atia-Yaw, the most important fetish of Okwaou. He was known and feared for leagues about. Up to the time of the arrival of the missionaries, none contested his power, none had the idea of doubting his existence and potency.

"Some affirmed that he was a spirit, others saw in him an animal. These last, for a period, were right; it is said that during several successive years a gorilla played the part of the fetish. In fact, no one had seen him, none had touched him, except the king or the chiefs, to whom at times he extended a little hand, hairy and unrecognizable, without revealing himself."

This divinity also lived in a cage, where he gave responses, after the manner of Virgil's Sibyl.

"He made, for example, great use of leaves from trees, the different properties of which he had recognized. Sometimes he chewed them, and contrived to produce with them as much smoke as the most furious smoker; at other times he threw them into a calabash full of water, passed and repassed a leaf of white paper on a burning brazier, soaked it in a calabash, and drew it forth covered with signs which resembled Chinese or Japanese characters, all accompanied with mimicry intended to deceive the public. These characters, professing to be printed, were supposed to give the answer of the fetish to the questions which had been put to him."

The writer shows that the arts of the juggler are employed, that the priest is put to death and brought to life again, that poison is used, and that it is the habit of the fetish to emerge at night.

"Atia-Yaw, however, did not remain confined in his cavern: he allowed himself promenades. Preceded by a forerunner, who announced his approach by means of a shrill whistle, and cried, 'Here is the father!' he traversed the town in every direction, and woe to those who encountered him! A stab, a shot, made them comprehend that it is never well to be curious. He generally arrived at the fall of night, between six and a half and seven in the evening. At such times every one fled into his house and put out his fire, for it was supposed that the fetish could not bear fire. At other times he took malignant pleasure in chasing the inhabitants out of the city to dung-heaps, where they became the victims of the ants constantly found there. He presented himself under all sorts of forms. Sometimes he came furious and made every one tremble; sometimes he tranquilly promenaded the streets, even presented himself before the king and discussed politics, naturally always through the medium of his priest."

M. Perregaux gives an account of the initiation of a candidate to the secret society formed by the priests. This rite, according to the account, includes transfusion of blood, and is supposed to give the power of giving

life to the dead. Priestesses also are found who take part in the dances, and appear possessed by the demon.

M. Perregaux's account throws light not only on African but also on ancient European oracles.

YAQUI WITCHCRAFT. — In "The Land of Sunshine" (Los Angeles) for July, 1899, in an account of a visit to the Yaqui Indians by V. Granville, mention is made of the manner in which a widow, for the sake of the support of herself and her children, deliberately becomes a witch by profession : —

"That witchcraft and idol worship are not yet dead among the Yaquis I soon discovered while wandering among the people of the small villages along the river. At an Indian hut I was shown a 'bruja,' or witch doll, by an unusually intelligent Yaqui woman, the mother of seven children, whose husband had been put to death, she averred, on the accusation of having the 'evil eye.' The doll was ten inches long, made of black cloth and stuffed with wool. It was stuck full of the sharp thorns of the maguëy plant, and it was believed that the enemies of the family suffered excruciating pain so long as the thorns remained in the doll. The story that the mother told me was pathetic. She said, in excellent Spanish : 'My husband was a good man, a miner at the placer diggings on the Rio Aros. He was away from home most of the time, and came to see us only two or three times a year. I lived at the village with the little ones, so that they could go to the padre to learn to read. It cost almost all my husband earned at the mines to buy us food and clothes and pay the padre. But there were those in the village who were jealous of me and the little ones because we had more than they, and the reason was that we drank no tequila, and they, our enemies, spent all their money for drink. One day when my husband came to see us and brought money, old Pedro and some of the other men came and asked him to join them at the cantina, where other miners were drinking and spending the money that should have gone to the wives and little ones. My Diego refused to go, and the men went out and one of them fell down on the ground and declared that he was hurt in his head, and that my Diego and I and all the little ones had the evil eye ; that we were all as the people that they used to burn as witches. And that night, when Diego went to the corral after dark to look after the burros and cow, some men seized him and dragged him to the river, where they tied rocks to him and threw him into the river to drown. And when I and the little ones tried to save him, the men beat us and drove us back to the house. After that they made us leave our house in the village and come here, half a mile away. And then it was that I made the bruja to protect us, and the people are now afraid of us, and each one in the village gives us so much of his corn and frijoles not to name the bruja for him ; for when it is named for any one and the thorns stuck in, the person suffers great pain and soon dies. They killed my Diego, and they must support his wife and little ones, so I scare them all the time with the witch doll.'

"I wished to purchase the witch doll, but nothing would tempt her to part with it, as she said it would bring me bad luck."

The writer observes that at Onovas she saw two Mayo Indians with fair hair, red beards, and light blue eyes, resembling Swedes, and found that they were descendants from the survivors of a Danish ship wrecked on the coast, who had been kept as captives.

TRADITIONAL AMERICAN LOCAL DISHES. — In the "American Kitchen Magazine," November, 1899, Mrs. F. D. Bergen takes occasion to give an account of peculiar dishes confined to a limited territory, and in popular use here and there in the United States. After making mention of "apple-butter" and "peach-butter," as made in Ohio, she adds: "Many years ago, while living in that part of the country, I was familiar with pear, plum, grape, quince, and tomato butter, and most of these were very palatable, As a rule, all were sweetened with sugar, though occasionally, for economy's sake, sweet cider was substituted.

"An uncanny substitute for butter, where garden and orchard fruits were far from plentiful, was a dark, smooth sauce made of common field pumpkins. . . . I do not know whether elderberry-butter still holds its place in the larder in Ohio and westward, but twenty years ago many families, by no means poor, during every year consumed gallons of this unsavory sauce, made by boiling elderberries in sorghum molasses. Jelly, too, made from elderberries and flavored with lemon, was accounted a delicacy.

"The 'pie-belt' is generally supposed to be best developed in New England, but I doubt if in quantity or kinds of pies any State therein can quite equal some of the Middle States. Marvellous ingenuity has been shown in the invention of certain pies that are more or less local, and that in a few more years will doubtless have become absolutely unknown. It is only in localities too remote from railroads to have a variety of foreign fruits brought at all seasons of the year, that such recipes as some I am about to describe will survive. In farming districts, where pie is considered a necessary article of diet in at least two out of three meals, when the season of small fruits has passed, housewives have only apples and dried fruits to fall back upon with which to make pies. So it is not strange that some recipes quite unknown to urban families should have been devised. There, too, in pies as in preserves, variety is counted of consequence. In localities where elderberries are made into jelly and marmalade, they are also used for pies. Even in the summer, when other more palatable fruits abound, quantities are stewed for this purpose. They are also dried or canned to use in the same way in winter and spring. The odor of the fruit was to me always nauseous, and I knew without tasting that I should dislike the flavor.

"Pies made of dried apples, stewed and mashed, are common in spring-time in various parts of the United States, but, as far as I can learn, it is less customary to make them of a mixture of dried-apple sauce and green currants. As a little girl, many a quart of green currants have I picked and stemmed, some for plain currant-pie, others to sprinkle in the dried-apple pie filling, and others to stew for sauce. Where fresh fruits, save apples, are rare or unknown, any acid flavor, I suppose, is grateful after a long winter. I have been told that the sour leaves of both wood and field

sorrel (*Oxalis* and *Rumex*) are sometimes pressed into service in pie-making in some of the Canadian provinces. In parts of the West, farmers' wives gather the green fruit of the wild frost-grape for pies, though I think this is more 'to make a change,' as they say, since the grapes blossom and mature so late that in most places there must be other fruits before the grapes are large enough to cook.

"Speaking of these wild grapes, I wonder if country housewives still preserve them according to a fashion I well knew a generation and more ago. It was always called 'laying down.' You would hear one neighbor say to another, 'I've been laying down my grapes.' One or two frosts were considered necessary to ripen the fragrant clusters hanging from the wild vines that gracefully clambered over our Virginia rail fences, or festooned tall tree trunks on the edge of the woods. A stone jar or milk crock was filled with fine bunches of the wild fruit, which was then almost covered with molasses and put away in some cool closet or down cellar. After some weeks, or even months, both fruit and liquid had a sweet-sour, spicy tang that was very pleasant. The grapes, with a little of the rich juice, were served as a sweet pickle, or in some families the grapes were removed from the stems, and, covered with the juice, used to make pies.

"Another dessert I remember in Ohio was vinegar-pie. A pie-pan was lined with crust as for custard-pie. This was filled with a mixture of cold water, richly sweetened, slightly thickened with flour, to which was added sufficient vinegar to give a strongly acid flavor. A pinch of cinnamon was sprinkled over the liquid after it was poured into the crust, then slender strips of pie dough were fastened across to make a tart. If baked in a properly heated oven, the liquid, as it cooked, thickened into a sticky paste.

"The cream-pies of my day, still surviving in the part of Ohio where I was reared, were very different from the cream-cakes of the bakeries. The pie-pan was lined with crust, then it was filled with rich cream that had been well sweetened. Into this was sifted very slowly from a dredging-box a little flour, — perhaps a dessert-spoonful to one pie. About a dessert-spoonful of butter was cut up into small bits and scattered over the cream. A pinch of cinnamon was added. This made an indigestibly rich but delicious dessert. Another queer northern Ohio dish is known as cheese-pie. A cup of the curd obtained from sour milk by draining off its whey is beaten with two eggs, a little sweet milk and 'sugar to taste.' Then flavor with cinnamon and bake in a crust in a deep pie-plate."

NOTES AND QUERIES.

CURE FOR AN ACHING TOOTH. — About twenty years ago, when spending the winter in Virginia, I suffered torments from an aching tooth. No trustworthy dentist being accessible, I determined to await the action of simple remedies which had often afforded relief, but which this time completely failed. While enduring the pain as best I could, I was visited by one of the old colored servants, who had come, as she said, expressly to cure my ailment. When I asked how she expected to accomplish the

result, she replied: "You jes' wrap yer head up in a warm shawl, honey, an' follow me 'cross de ole fiel' to de ole cem'tery yonder 'mong de pines an' de oaks, an' ole Sylvy will show you how. Youm jes' trus' me, honey, an' come right 'long." Now, the cemetery, or old family burying-ground, such as belonged to all Southern plantations, was about half a mile distant from the "house," that is, the family residence. The weather was cold, and the ground covered with light snow. Now for a week past I had not dared to let any air breathe on me. My friends showed amused smiles, and the children laughed openly. However, I determined to brave the ridicule, and, putting on a stout pair of walking boots, we went together "'cross de ole fiel'," and reached the ground in time to see the setting sun cast red lights on the snow. I was told to kneel down at the foot of a slender pine, facing the blazing sunset. My dusky friend took a sharp knife from her pocket. I began to wish for a companion, but this had been refused, on the ground that it would break the "spell" if any third person were present or aware. I watched with surprise as she quickly made in the tree three deep incisions on the northern side. My guide then bade me drop the shawl and throw back the head. "Now open your mouf, quick, honey! De blessed sun's gone down." She cut round the tooth, and deftly transferred the blood from the knife to the tree into the three incisions already made. The bark was then replaced, leaving the trunk apparently unscarred. Then she turned to me, with injunctions to tell no soul of what had been done, and especially to cultivate faith. From that time, I was relieved of the pain, and the tooth has never ached since.

Mrs. L. H. C. Packwood.

MAITLAND, FLA.

SOL LOCKHEART'S CALL. — A few words in regard to Sol Lockheart may not be amiss. He is well known in Grovetown, Ga., and its vicinity. He has been in my employ for many years, and during his long term of service I have never had cause for any complaint. He attends to feeding a large number of mules, horses, and cattle, carries the keys, and has never abused my confidence. He is regarded by all, white and black, as a man of integrity; is sober, honest, truthful, attentive to his duties, courteous and obliging in manner, and charitable as far as his limited means will admit. Nevertheless he is very superstitious, believes in ghosts, the signs of the moon and stars, does not believe in cunjer. He has odd remedies for diseases; to wit, having an attack of chills and fever, he took a cotton string, and, after he had three chills, tied three knots in the string, went to the woods, and fastened the string around a persimmon-tree, then turned and walked away; he has not had a return of the disease. He is a licensed preacher, not an ordained one; that is, he can preach when no ordained minister is present. He is always attired in his purple gown and with bare feet when he preaches at his church, Mt. Pleasant, near Grovetown, Ga. Every year he goes off preaching when the ladder appears to him, and always goes in the direction the ladder points. I have written out his case as he gave it to me; it is free from what is known as the "negro dialect": —

"When a man starts to pray, he has a conscience to tell him when and where; then he has at the same time a conscience to tell him not to go and pray. The first is a good spirit, the last is a bad spirit. Maybe you may be lying in bed at midnight, eating breakfast or dinner, or between meals. The good spirit may say, 'Go in the swamp to pray,' night or day. If you follow the good one, you will receive good; if the bad one, you will get nothing.

"I have to work out and find the difference between the two spirits. I felt sometimes like obeying the good spirit and sometimes the bad, and I continued to live to obey it better, and was one morning, just at daylight, called out by it into a gully; and when I got there and sat down, I lost my sight, and I heard a voice at my head saying: 'When a child learns to read it don't forget for seventy-five or eighty years; write and send your mistress word and give her thanks for teaching your lips to pray, and tell her to get right, if she ain't right;' and then there rose a dead head before me, with rotten teeth; the head seemed all torn up, a terrible sight; the sight made me sick and blind for three days. A woman in the presence of me said, 'Give me a pipe of tobacco;' another one said, 'You don't use tobacco, just use at it;' a voice said, 'Go and set you out a tobacco plant, and let it grow to about one and a half feet, and there is a little worm on the plant.' And he showed me the plant, a pretty green plant, and I never saw as pretty a tobacco plant—the worm eats it and lives on it. Methodists live by the power of God, the Baptists live off of grace; go and tell all the Methodists they are wrong.

"Three days after that I was in the field ploughing, a sunshiny morning; there came a west wind as a fire and lifted me up, and showed me a ladder from the northwest, that passed right along by me, about two miles from me; the voice told me to go to it and be baptized. I saw the church, and in it twelve people, and in the pulpit a colored man preaching. I could see half his body; the twelve people were in front of him, and I saw myself sitting behind him in the pulpit, and by that spirit and that sign I was showed I was called to preach. The end of the ladder at the church was light and bright; the end away from the church ran up into the sky and was dark; if it had a been bright I would have seen into heaven.

"I told my experience in April eleven years ago, and was baptized the third Sunday in May. As my experience I told the three deacons and our minister what I had seen and heard. When they carried me to the water I lost my sight again, got into the water about waist deep; my breath left me; a voice spoke at my right ear, 'Brother Lockheart, I baptize you.' I was sick all the time from the time I saw the head till I was baptized. Tuesday night, after I was baptized, I fell from my chair dead, and when I fell back a cloud passed over me darker than any black night, and from that I got well; that night was the best night's rest I ever had.

"Two days after that I was ploughing in the field, turned my mule round and sat on my plough-stock; a voice spoke in midday, 'What makes me a nigger?' 'The skin and hair shows it; if you look upon a hill and see two black men standing, you say there stands two niggers; if you see two white

men, you say there stands two white men ; that is to show the difference between the two, skin and hair. I saw the master and servant walk out one day ; the master got snake-bit, but by the help of God he got well, and he found the servant, the nigger, knew the snake was there before it bit him, but would not tell him. The master would never like the nigger no more for not telling him.

“The nigger wants the master to tell him the terror that is in death and hell, but he won’t tell him on account of the snake. Now you can see clearly to pull the mote out of your brother’s eye.

“Two days after that I saw the heavens open and a white cloud come out about the size of a man’s hand ; it spread to the size of a table-cloth, closed to the size of a man’s hand again, then again spread out to the size of a table-cloth and then closed out of sight, like a door closing in the heavens : then the next day, early in the morning, I saw the spirit of God, like a bird, like a rain-crow in shape, but the color of a dove : it had wide wings ; as it passed by on the right side, it burnt inside of me like a flame of fire, and run me nearly crazy for about five minutes, and then I was all right again. About a week after that I was walking along from the field, when the horn blew for dinner. I walked right up to a coffin on two little benches ; it was painted a dark red, and on each side were silver handles, and when I first saw it I was badly frightened and stopped and looked in it, till when I got quiet, it was empty, but lined, with a pillow at the head. When I got over my fear a voice spoke at the head of the coffin and said, ‘Your body shall lie in that and rest in the shade,’ and then, as soon as the voice ceased speaking, the coffin disappeared, and then I began preaching.

“About a year after I was called, I went on a journey preaching. I walked all the way for about forty miles. I walked, for the commandment says you must not use your critter on the Sabbath day. When I was coming home, I felt great pain, as if some one was driving nails in me. It was nine o’clock Saturday morning. Sunday morning about the same time, I saw in the road before me the likeness of a man, clothed in a long white gown ; he turned my mind round, just like a wheel turning round. The next day, at the same time, I saw the same spirit again, who said to me, ‘You have a purple gown made like mine.’ The spirit looked like a young white man, clean-faced ; his hair was kinder straw-colored, and hung down to his shoulders. For three days he kept after me till I had one made, and on a Friday I felt something in my shoes. I could n’t keep them on, until Saturday evening, and then a voice spoke and said, ‘Take off those shoes and go to Cermonia church to-morrow barefoot and preach.’ I now preach like the Apostles, with my purple gown on and barefoot, at my own church, Mt. Pleasant, near Grovetown, Ga.

“One night I prayed to the Lord to let me visit Heaven, and then fell into a deep sleep, and then I began a journey up in the sky. I soon came to a fine building, and it was paled round with white palings. I walked up in front of the gate ; the gate was shut. I looked through the gate, and saw a white man standing in the door of the house. The house was built round,

of white stone, and the house was full of windows, as high as I could see. I could not see to the top of the house. All the windows were full of little children. I didn't see any grown folks there I expect, what I see and know in this world, they are powerful scarce up there in Heaven."

Roland Steiner.

GROVETOWN, GA.

THE BALLAD OF SPRINGFIELD MOUNTAIN. — In reply to the request for further information regarding this ballad, of which two verses were given in an article on "Early American Ballads," printed in No. 47 of this Journal (vol. xii. p. 242), a number of versions have been communicated the printing of which is of necessity deferred until the next number. Transcripts of the melody are particularly desired.

LOCAL MEETINGS AND OTHER NOTICES.

CINCINNATI. — *December, 1899.* The Cincinnati Branch of the American Folk-Lore Society met at the house of Prof. Charles L. Edwards on the evening of December 13. The secretary being absent, the President appointed Mr. Hahn as secretary *pro tem*. The minutes of the previous meeting were read and accepted. The programme for the evening consisted in a presentation of Japanese melodies, ceremonies, and folk-lore.

Japanese airs were rendered on the violin by Miss Thral, with piano accompaniment by Mrs. Edwards. The consecration ceremony customarily performed over the hearth of a new home in Japan was carried out by Mrs. Sugimoto over the hearth of the house. The paper, also by Mrs. Sugimoto, was devoted to Japanese mythology.

In the ceremonies of house-consecration, the man of the house, whose place the celebrant took, kneels before a very low table, after the Japanese pattern, on which are placed three bowls, one of wine, two of salt. The wine is sprinkled on the hearth, the breath of the performer being purified by sacred paper. After this, the master of the house, followed by a priest of the temple and by the other members of the family, whose breath has been made pure in a similar manner, in succession throw a pinch of salt over each shoulder twice, clap their hands three times, and withdraw to another part of the room.

The paper on mythology set forth that, according to Japanese myth, there are in the highest heaven five gods. The first is called the Centre God; the second, the High Spirit God; the third, the Heavenly Spirit God; the fourth, the Evermore God; the fifth, the Beautiful Reed God. These seem to symbolize periods of time in the material development of the people.

There are seven gods of Heaven; namely, the Beginning-Nature God, the Hammering-Nation God, the Marsh God, the Boiling-Earth-and-Sun God, the Great-Gateway God, the Reverent God, the Izanagi God and Izanini Goddess. The first three or four are thought to represent stages in the history of men; the others are associated with conditions of the earth, or with mythical characters and events.

There are five gods who are forefathers of the emperors, whose names by interpretation signify the Rich Rice Ear God, the Pestle God, the Fire God, the Not-yet-thatched God, the Jinimy God, who was the first Mikado, said to have reigned 2559 years ago.

The stories of these gods and goddesses resemble in great part the Greek myths, both in their close portrayal of human life and in the nature of the superhuman feats they accomplish.

The effect of such a presentation as that of Mrs. Sugimoto could not but be to create a broader judgment of human affairs, and to enforce a perception of the common end and purpose of the religions of humanity.

January 10, 1900. The Cincinnati Branch assembled at the rooms of the Woman's Club. The meeting, which was open to visitors, was well attended. After the business session had been concluded, the President introduced the speaker of the evening, Miss Alice C. Fletcher, of Washington, whose subject was "The Relation between Indian Story and Song." The musical illustrations of each emotion and sentiment were played on the piano by Mrs. Edwards. Miss Fletcher showed how the ear of the people corresponds to the complex harmony of overtones when they sing in unison, and explained that worship and rehearsal of heroic or pathetic events by accurately reproduced story and song, often handed down from generation to generation, permeate their life, speech, and custom. It was shown that they sing on the hunt, when in danger, when seeking healing herbs, and when planting. The permanence of the songs is proved by comparing records taken at long intervals. Each type of song was illustrated, with the assistance of Mrs. Edwards; namely, songs of heroes, of tribal prayer, of the maturing child, of women on behalf of the fighting warriors, and descriptive of events.

C. W. Hahn, Secretary pro tem.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, SECTION H, ANTHROPOLOGY. — The forty-ninth meeting of this association will be held in New York, N. Y., June 25-30, 1900. Mr. Amos W. Butler will preside over the section of Anthropology. Titles of papers should be sent to the secretary of the section, Mr. Frank Russell, Cambridge, Mass., at an early date, in order that they may be included in the provisional programme to be issued in May.

AMERICAN FOLK-LORE SOCIETY. — An opportunity will be given to members to present papers in joint session with Section H, A. A. A. S. Titles of papers may be sent to the Permanent Secretary, W. W. Newell, Cambridge, Mass.

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BOOKS.

THE NATIVE TRIBES OF CENTRAL AUSTRALIA. By BALDWIN SPENCER and F. J. GILLEN. London: Macmillan & Co. 1899. Pp. x, 671.

With this remarkable and epoch-making work comes a flood of long-desired illumination. Both authors are members of the important Arunta tribe, and one has spent the greater part of the last twenty years in the centre of the continent. In 1896-97 they witnessed at Alice Springs a series of ceremonies which occupied more than three months. The desert country is inhabited by tribes distributed into small local groups, each of which takes its name from some one animal or plant, and each of which has its sacred storehouse in a cleft or cave, where are concealed the sacred objects. At intervals of time are performed ceremonies designed to multiply the animal or plant of the group to which the performers belong. It is with regard to the philosophy connected with these groups that the book is especially instructive.

As with North American Indians, traditional history begins with a period at which the land is supposed to be inhabited by mythical ancestors conceived as animal or plant men, more powerful than their living descendants, and who are conceived as inconsistently fluctuating between human and animal characteristics. To this age is given the name of Alcheringa. The ancestors, in course of migrations, carried with them amulets, sacred stones called Churinga; where they went into the ground, at the term of their activity, the spirit part remained in these amulets, while a rock or plant also rose to replace the body; in the shrine so formed, a number of other Churinga were deposited. The spirits present in these holy places are disposed to take second birth, and, the idea of natural conception being unknown, it is conceived that the first perception by a woman of the future birth of a child is due to the entrance into her person of a spirit, whose totem is determined by the spot; for if the Oknanikilla belongs, for instance, to spirits of emu men, then the child will be an emu, without regard to the totem of its mother. The tribe being divided into two exogamous groups, the child, among the Arunta, will follow the class of its father; but the Alcheringa men of the totem will have belonged mainly to one or other of the two groups, and the class chiefly represented will have the first chance in the choice of headman. The child is therefore the reincarnation of an ancestor who was also animal, plant, cloud, water, or fire, the native mind having no difficulty in conceiving that the spirit embodied in any of these may be incarnated in a human body. (On the other hand, as may be observed, the essence of the beast or element is thought of as human, and may and does appear and act in human form, this being the mental root of polytheism, a method of imagination reverting to the most primitive mental conditions.)

When the spirit is born as a babe, he has no further use for the Churinga

stone, which accordingly is dropped in the locality; this is searched for, and becomes the amulet or Churinga of the babe. If not found, then another is made from the Nanja, that is, the tree or stone in which the spirit formerly resided. The Nanja tree is connected with the life of the child; if it were cut down, some evil would befall him: any creature on the tree is sacred. The Churinga of the child is deposited in the cave or crevice called the Ertnatulunga, which belongs to each totem centre, along with the other Churinga of members of the totem, and is called the Churinga nanja; no woman may approach the place, or even take a path passing in the neighborhood. The Ertnatulunga become havens for wild animals, which in their locality may not be injured. The spot is also the rudiment of a city of refuge, for a person pursued by others may not be touched while he remains near. A resemblance to modern European usage may be noted, in that the scrapings of the Churinga, mixed with water, are used for medicine (as in Ireland is grave-dirt from the resting-place of a holy man). Robbery of an Ertnatulunga is a rare occurrence; where such removal has taken place, mourning ensues as if for the dead.

With the totems are associated certain sacred ceremonies called Intichiuma, performed at the season associated with the multiplication of the totem animals or plants, and having for their object the promotion of such increase.

In connection with the rites of the kangaroo totem it is made clear that, according to native conception, in the Alcheringa existed animals as well as men: an aged man of the Okira totem is taken to be the reincarnation of a famous kangaroo of the ancient time, who was hunted by wild dogs, killed, and reanimated; in the rites this event is celebrated. Two blocks of stone supposed to represent kangaroos are rubbed, and a rock-painting made to indicate the fur and bones of the animal. Veins are opened in the arms of young persons, and the blood made to spirt on the ceremonial stone.

Each totemic group, say the authors, is supposed to have a direct control over the numbers of the animal or plant the name of which it bears, and in theory at least have the first right to the animal or plant. But eating of the totemic animal is done sparingly, and as a rite calculated to confer power rather than with the purpose of giving sensual pleasure. The authors, however, conceive that originally there was no tabu against consumption of the totem, such freedom being indicated by the traditions.

An elaborate account is given of initiation ceremonies, which include circumcision. In these may be noted that the candidate is instructed in the events of his totem in the Alcheringa; thus, in a kangaroo ceremony, the youth was informed of the manner in which, in a given place, the ancestral kangaroo man died, his spirit at a later time passed into the body of a woman, and was born again as a man of the totem having the ancestral name; it is for the old men to decide what particular spirit is embodied in any given individual, and has the secret and sacred name corresponding. These Alcheringa histories are represented in the sacred pole or cross-framework, by decoration thoroughly conventional, and changing meaning according to the ideas to be represented, as also by dramatic action and

costume. At Alice Springs, the evening star is considered to descend into the earth at a particular spot where went down a woman of the Alcheringa; and a child born near that stone will belong to the evening star totem, and be a reincarnation of the original evening star woman, and accordingly receive the same name.

Accounts of the Alcheringa traditions are furnished, by which it appears that these include, as usual with primitive faiths, narrations respecting the chaotic period, the transformations by which the earth was made habitable, effected by beings who are described as "self-existing," the interference of demonic beings, and the defeat and slaughter of the latter. The marital relations in this period seem not to have been restricted by totem. Long migration legends are related, and no doubt contain intermingled historical elements.

In Arunta burial customs, the habit of feeding the ghost does not appear. Speaking generally, nothing except the Churinga amulets are interred with the dead. The camp in which death occurred is burned and the contents destroyed. During the period of mourning, the name of the dead is not mentioned, or only in a whisper, lest the spirit, which walks abroad, should consider that his relatives fail in respect. The spirit, however, is supposed to pass the greater part of the time in the cave which is the Alcheringa birthplace, and here, underground, is a region closely answering to a paradise. From the Nanja, that is, stone or tree marking the abode of any Alcheringa ancestor, arises a double called Arumburinga, which serves to watch over the spirit tenanted the Churinga, and which becomes the guardian spirit of the human personage who is the reincarnation of the ancestor (we have thus both a counterpart and an explanation of the Roman genius); these doubles, together with the spirits, form collectively a group, Iruntarinia, the nearest approach to an Australian pantheon. With these Iruntarinia medicine-men may communicate; the like privilege is bestowed on certain children, who have the "open eye," and who must be serious and sedate. The Iruntarinia are in appearance youthful and smooth-faced; their bodies are shadowy, and they decorate themselves with a precious down. They have no fires, but kill game and eat it uncooked. They may carry off women, and are in general beneficent, though frequently cruel; they destroy by shooting pointed sticks into the body, which can be removed only by a skilled medicine-man. Sometimes they play pranks on wandering travellers. They make medicine-men by communicating new organs to such persons as sleep in certain caves.

The mythology includes nature-myths; thus it is conceived that the sun issued from the earth in the form of sisters, one carrying a newly-born child. The race of the sun-women is alive, being reincarnated in descendants who dramatically represent the original advent. The account is far from clear; it would seem that the visible sun is formed by the headdress of the younger sister.

The authors do not find in the beliefs or ceremonies invocation of superior beings; yet certain of the acts they describe, such as the cleansing of the Churinga and the use of blood in ritual, appear to be acts of worship; also, with

reference to the spirits who animate and direct medicine-men, it would seem that there must be performances of expressions which reflect the reverence with which they are regarded. If certain of these ancestral spirits should be found to resemble veritable deities, it would be no more than is indicated by the accounts obtained from other parts of Australia, and would be in no way inconsistent with the theory of origins as set forth by the writers. At any rate, the dramatic presentations of myths constitute a form of worship, and the writer of this notice ventures to regard such relation as corroborating views previously expressed by him in regard to the place in ritual of myth-representation.

W. W. Newell.

DIE ZEUGUNG IN SITTE, BRAUCH UND GLAUBEN DER SÜDSLAVEN (vol. vi. of *Κρυπτάδια*, pp. 193-381). Paris, 1899.

Folk-lore is a serious science, but unfortunately it has become the fad and pastime of society. Callow youths and gentle maidens assume an air of seriousness and dabble in matters that often ought to be left only to the ripe scholar who is devoid of all pruriency, and who can approach his subject in the spirit of an alienist and medical practitioner. The result of this society interest in folk-lore is that, while no case of psychopathy and degeneracy is ever excluded from medical works, the student of popular customs and beliefs has to betake himself to secret publications, that cannot be procured through the ordinary channels of trade, when he wants to study a subject such as the present book contains. The author, F. S. Krauss, justly remarks in the introduction that "the title *Κρυπτάδια* is incorrect for this collection, for texts are given that are sung in public, generally during the performance of the round dance. The facts that are offered here are no secrets." Above all, it must be noticed that the philologist will find here a valuable vocabulary of words for which he will in vain look in any of the dictionaries of the southern Slavs. The texts themselves with their explanations throw a light on many dark points in the marriage ceremonies of various nations, particularly on the common custom of stealing the bride. For a common understanding of similar matters contained in Krauss's *Sitte und Brauch der Südslaven*, the present little volume is indispensable; it also clears up some doubtful facts in Krafft-Ebing's "Psychopathia Sexualis." Probably the most interesting part is that which treats on the songs and ballads of the round dance; the sexual nature of these is incontrovertibly proved, and one can understand why anathemas should have been pronounced against them in the Middle Ages, as for example in Iceland. In conclusion, the author says a few sympathetic words for the Croats, or rather for the country population of Croatia and Slavonia that is being rapidly Serbianized by a coterie of learned men at Agram.

Leo Wiener.

ALLGEMEINE METHODIK DER VOLKSKUNDE. Berichte über erscheinungen in den jahren 1890-1897. By L. SCHERMAN and FREDERICH S. KRAUSS. (Reprinted from *Kritisches Jahresbericht über die Fortschritte der Romanischen Philologie*, vol. iv., No. 3). Erlangen: F. Junge. 1899. Pp. 134.

The part of L. Scherman in this report consists in a notice of the contributions made during the year 1890 (pp. 1-21), and is largely occupied with discussions concerning the scope and use of the words "folk-lore" and "volkskunde," which have now terminated in favor of a wide definition of such terms. The remainder of the report has been prepared by F. S. Krauss, who has undertaken not so much to give an account of the important publications of the period as to indicate the ideas which have animated the researches of this time. As the fundamental principle of modern scientific theory, he recommends the doctrine of Bastian, as summed up by Steinmeitz, that humanity is to be considered as a single species unequally developed and living under different environments. He refuses to admit the existence of any distinction between folk and nation, as if, in treating the ethnographic material, modern institutions ought to be left out of view; as to likening folk-lore to a branch of ethnography, he remarks that it ought rather to be called a jungle. He agrees with A. H. Post that, according to a new discovery of the last few years, like morals and ideas arise independently under like conditions, and that the individuality of ethnic groups is annihilated, mankind moving in lines of development little affected by historical occurrences, while all psychic activities fall into the frame of natural laws; the national genius, formerly held regulative for each separate people, disappears together with those formerly supposed to regulate the courses of the stars. Folk-lore, therefore, is a detailed account of the life of one people, as included in the frame supplied by the life of all peoples.

Krauss does not attach much value to question-books as a means of obtaining a record of folk-lore; in his experience, the invention of new customs, as well as explanations of custom, constitutes an amusement for the imaginative narrator. On distinctions once made between races in a state of nature and civilized he lays small stress; the former are no more "primitive," or immediately related to nature, than the latter, and the latter only in a degree less "fetishistic" than the former. Of the accuracy of folk-memory he has a poor opinion, opining that its retentiveness is limited to a few centuries. As to the theory of folk-tales, he assents to the opinion according to which such are viewed as a complex of tale-elements arranged by one narrator and propagated in innumerable variants from one centre; but he holds that a free exchange takes place between cultured and uncultured races.

The last forty pages are devoted to a mention of publications sent for review to the *Jahresbericht*, under the following heads: Introductions to folk-lore, mythology, funeral customs, theory of numbers, popular medicine, folk-songs, games of children, riddles, proverbs, general and special monographs, societies and journals of folk-lore. In the course of his work, the author makes frequent and kindly mention of the *Journal of American Folk-Lore*.

CATALOGUE OF A COLLECTION OF OBJECTS ILLUSTRATING THE FOLK-LORE OF MEXICO. BY FREDERICK STARR. With thirty-two figures. (Published for the Folk-Lore Society.) D. Nutt : London, 1899. Pp. ix, 132.

Notice has already been taken in this Journal (vol. xii, p. 230) of the generous contribution of illustrative objects made to the Folk-Lore Society by Professor Starr, whose assiduity in the investigation of Mexican folklore is well-known; the catalogue before us carries out a condition of the gift. In a preface Professor Starr enforces the wide field of study and collection offered to the folk-lorist in Mexico: "Here are dialect developments; here are proverbs, witty and wise; here are folk-songs, sweet and touching; here are folk-tales untouched by skepticism; here are charms and formulæ; here are witches and fairies in the full height of their power; here are popular street celebrations and dramas; here are a hundred Oberammergau, with passion-plays and miracle-plays unspoiled by the crowds of visitors; here are a thousand strange survivals of pagan barbarism in the midst of Christian civilization." The first section, on "Local Industries," illustrates this richness of custom and conservatism of usage. Such diversity exists even in modes of work. At Aguas Calientes, a missionary, building a schoolhouse, had workmen from the locality and others from a neighboring town. The two parties had to be kept at labor on different walls, as they did their work in different manners, and each considered the other's method inferior. Water-carriers in different cities have characteristic water-jars, differing in form, size, and mode of carrying. The evidence of archæology goes to show that analogous local differences marked the pre-Conquest Mexican life. In the collection, such peculiar industries are illustrated by toys of horsehair, drawn-work, silver figures, inlaid iron, lusted pottery, straw pictures, rag and pottery figures. Among toys for children, the most curious are the *naguales*. These represent a four-legged animal with no tail, a woolly fleece, and a human face. It is usually supplied with some sort of a cap, and bears upon its back the booty which it has stolen from some house. Children are frightened into good behavior by threats of *naguales*. From examples of common belief, cited by Professor Starr, it results that these figures are often used as masks by actual robbers, who profit by the superstition. (As the word is known to be connected with ancient ideas of sorcery, it may here be suggested that the practice may be the survival of a habit of masking on the part of ancient medicine-men, who were taken for spirits, and who might thus extend their own influence and inspire terror.) In one section, on children's games, the words are given in detail, the sketch occupying thirty pages. In many cases the formulas recorded correspond to those employed elsewhere in similar amusements. It can hardly be said that they are characterized by extraordinary antiquity of phrase or idea; often the vigor of the survival has itself occasioned a more complicated development. Thus, in the game answering to our Hopscotch, the diagrams employed are more various and intricate than usual in the European game; one figure represents a snail-shell, another the body of a giant. Among the games we find, as in English, one representing different kinds of work,

another the struggle of angels and devils. It is natural that Mexican children perform mimic bull-fights. Popular celebrations furnish a valuable and curious series of illustrations. The day of the three kings is generally celebrated; these personages are believed to represent three races, Caucasian, Negro, and Mongolian. *Cascarones*, made of empty eggshells, often filled with square bits of bright-colored paper called "amores," are broken, and masked figures promenade with all sorts of antics. During Holy Week, from Thursday to Saturday, *matracas*, or rattles, where a cogged wheel is made to strike against a narrow projecting strip by whirling in such manner as to produce a loud rattling sound, are employed; the church bells cease ringing, and great *matracas* take their place. The figures of Judas sold at this season are illustrated in the catalogue. The Feast of the Dead survives in full vigor; at Tezontepec, for example, offerings are set out, consisting of an abundance of bread, fruit, dulces, wax candles, flowers, and liquors for grown persons, the doors being left open to give admittance to spirits. On the last day of the feast, the family and neighbors meet, and eat and drink the offerings. Popular medicine survives in the fullest force; the stock of the woman who sells *remedios* may include two hundred remedies, embracing materials from the animal, vegetable, and mineral kingdoms. The illustrations show an interesting collection of votive offerings in silver and wax. Under the head of religious pictures is exhibited the manner in which old pagan shrines have been adopted by the new religion; thus Our Lady of Guadalupe, the patron saint of Mexico, takes the place of the Mother of the Gods, the Aztec Tonantzin. Professor Starr has shown how excellent an idea of the richness of Mexican folk-life may be given by a collection of objects representing, not the pure Indians of the South, but only the Mestizos of northern and central Mexico.

Professor Karl Knortz, an industrious collator of traditional material, has gathered a number of discursive essays in a volume called "Folkloristische Streifzüge" (G. Maske: Oppeln and Leipzig, 1900, pp. 431). The subjects of the several papers exhibit a wide range of literary as well as traditional themes, such as Low-German American literature, American proverbs and expressions, usages of the New Year and of first of April, together with notes on saliva, salt, games, the evil eye, and signs. In a paper on the schoolmaster in literature and folk-lore, the writer shows, from popular rhyme as well as literary allusion, how generally our fathers believed that the principal ability required in a teacher was a talent for wielding the rod. In an account of the White Stag, offered as commentary on a song of Uhland's, Dr. Knortz explains the fabulous creature, supposed to be single in his kind and supernatural, as a survival of a solar myth setting forth the uninterrupted course of the sun. A notice of surnames and nicknames (Bei- und Spitznamen) offers for the amusement of Germans a number of American epithets applied to nationalities or to political parties.

The "Maliseet Vocabulary" of Mr. Montague Chamberlain (Harvard Coöperative Society: Cambridge, Mass., 1900, pp. 94), being entirely linguistic, lies outside of the province of this Journal, and can here be mentioned only as a contribution to knowledge made by a student who is deeply interested in the preservation of legendary lore. An introduction is contributed by Professor W. F. Ganong.

JOURNALS.

1. **American Oriental Society.** Section for the historical study of religions. II. 1899. Economics of primitive religion. W. HOPKINS. — Psychology of the Vedanta and Sankhya philosophies. C. C. EVERETT. — Historical study of religions in universities and colleges. M. JASTROW. — Relation between magic and religion. C. H. TOY.

2. **The International Monthly.** (Burlington, Vt.; by the Macmillan Co., New York and London.) Vol. I. No. 2, February, 1900. Recent work in the science of religion. C. H. TOY.

3. **The Land of Sunshine.** (Los Angeles.) No. 2, July, 1899. Among the Yaqui Indians in Sonora. V. GRANVILLE. — Vol. XII. No. 2, January, 1900. A mission saints' day in 1868. — A fiesta at Mesa Grande. C. G. DUBOIS.

4. **Folk-Lore.** (London.) Vol. X. No. 4, December, 1899. The place of totemism in the evolution of religion. F. B. JEVONS. — The folk-lore in the legends of the Panjab. R. C. TEMPLE. — Reviews: works of M. H. Kingsley, West African studies; S. Bugge, The home of the Eddic poems; R. M. Lawrence, The magic of the horseshoe; P. Sébillot, Légendes locales de la Haute Bretagne, and La Veillée de Noël; W. A. Craigie, Scandinavian folk-lore; N. Marr, Fables of Wardan; T. F. Thistleton-Dyer, Old English social life; M. Höfer, Deutsches krankheitsnamenbuch. — Correspondence. The Niebelung treasure in English. Burial customs. — Miscellanea. Dorset folk-lore collected in 1897. A crown of thorns. Australian religion. Folk-tales from the Greek islands. — Bibliography.

5. **Mélusine.** (Paris.) Vol. IX. No. 2, September-October, 1899. Les superstitions populaires et la sorcellerie en Alsace au XVII^e siècle. R. REUSS. — La fascination. (Continued in No. 3.) J. TUEHMANN. — Dictons et proverbes bretons. E. ERNAULT. — No. 3, November-December. Renaud le tueur de femmes, chanson populaire. G. DONCIEUX. — Dictons et proverbes bretons, VII. E. ERNAULT.

6. **Revue des Traditions Populaires.** (Paris.) Vol. XIV. No. 10, October, 1899. Notes sur le culte de la terre. P. SÉBILLOT. — Contes et légendes de l'Extrême-Orient. R. BASSET. — Folk-lore des romains de la Hongrie. Enchantements ou incantations. O. MAILAND. — No. 11, November. Le culte des fontaines. P. SÉBILLOT. — Contes et légendes arabes. R. BASSET. — Les mois en Franche-Comté. Novembre. C. BEAUQUIER. — No. 12, December. Les mois en Franche-Comté. Décembre. C. BEAUQUIER. — Le conte et la fée, le roi Renaud. E. ERNAULT. — Devinettes du Poitou. R. M. LACUVE. — Contes et légendes arabes. CCLXVII.-CCLXXVI. R. BASSET.

7. **Mittheilungen der Schlesischen Gesellschaft für Volkskunde.** (Breslau.) Vol. VI. No. 2, 1899. Eine aufführung schlesischer weihnachtsspiele. F. VOGT. — Schlesische legenden. G. WAPNARSCH. — Archidotenhafte sagen. A. EICHNER. — Besprechungsformeln. O. SCHOLZ. — No. 3. Dritter bericht über oberschlesische erzählungen. W. NEHRING. — Buntas aus der südosteecke Oberschlesiens. E. OLDRICH. — Schlesische redensarten. W. PAISCHOWSKY.

8. Wallonia. (Liège.) Vol. VII. No. 11, November, 1899. Le pèlerinage de St-Marcoul. C. J. SCHEPERS. — Le folk-lore de Spa. IX. Les fêtes populaires. A. BODY. — No. 12, December. Hameaux et lieux-dits wallons. L. DELATTRE. — Les trairies de Noël. R. DUSÉPULCHRE.

9. Archives Suisses des Traditions Populaires. (Zurich.) Vol. III. No. 4, 1899. Chants patois jurassiens. A. ROSSAT. — Luzerner akten zum hexen- und zauberwesen. IV. E. HOFFMANN-KRAVER. — Gebräuche im Birseck. II. G. SÜTTERLIN. — Sagen aus dem Sassthal im Wallis. B. REBER.

10. Archivio per lo Studio Delle Tradizioni Popolari. (Palermo.) Vol. VIII. No. 3, July-September, 1899. Esopo, ovvero della rappresentanza allegorica della favola. G. LIGNANA. — Antiche leggende sul diavolo. M. DI MARTINO. — Le antiche feste di Sa. Rosalia in Palermo. M. PITRÈ. — Usi e costumi di Avellino. G. AMALFI. — Leggende popolari senesi. G. B. CORSI. — Novelline toscane raccolte a Lucca. R. NERUCCI. — Indovinelli-aneddoti veronesi. A. BALLADORO. — Feste, canti sacri, preghiere in Sardegna. G. FERRARO. — Leggende chiusine. M. OSTERMANN. — Impronte maravigliose in Italia. A. RACUGLIA. — Usi e costumi africani in Massaua. C. ROSSI.

11. A Tradição. (Serpa, Portugal.) Nos. 1-11, January-November, 1899. This journal is devoted to the collection of ethnographical materials from Portugal, including language, folk-lore of all kinds, songs, tales, jests, customs, and superstitions: also costume, methods of labor, furniture, habitations, in short everything that belongs to the ethnography of a race. The first year of the publication, which is issued monthly and will form a volume of about 200 pages, shows the unlimited supply of material open to a collector in Portugal. The numbers contain noted music, and are illustrated. The editors are Ladislau Picarra and M. Dias Nunes. Price 60 reis a number; 600 reis the volume. The collection particularly concerns the province of Alemtejo. Following is the table of contents of No. 11: Estatinga Estantiga? C. M. DE VASCONCELLOS. — Modas-estribilhos alemtejanas. D. NUNES. — Danças populares do Baixo-Alemtejo. D. NUNES. — Therapeutica mystica: Benzeduras. A. D'OLIVEIRA. — Jogos populares: Esconderêcos. L. PICARRA. — Festas do sacramento em Beja. A. TAVARES.

12. Zeitschrift des Vereins für Volkskunde. (Berlin.) Vol. IX. No. 4, 1899. Volkskundliches aus J. W. Wols kölnen jugenderinnerungen. L. FRÉNIER. Tiroler Teufelsgläub. A. F. DÖRLER. — Kriegs und Schlachten-sagen aus dem Marchfeld. H. SCHÖNBACH. — Uckermarkische kinderspiele. M. GERHARDT and K. PETSCH. — Mährische märtern und rumänische errigerungskreuze. R. F. KAINEL. — Alter deutsche weihnachtslieder aus dem Lungau. A. PETAK. — Kleine mittheilungen. — Bücheranzeigen. (Among the notices, reviews of Scherman and Krauss, Berichte über erscheinungen, Robertson Smith; Religion der Semiten (translation), Max-Müller; Nouvelles études der mythologie, Sophus Bugge (translated by W. H. SCHOFIELD), Home of the Eddic poems.)

13. Nyare Bidrag till kännedom om de Svenska Länsmöten och Svenskt Folklif. (Stockholm.) Vol. XV. No. 1, 1899. Norska Stev samlade och utgivna av RICHARD STEFFEN, pp. 3-204. Melodies, pp. 203, 204.

THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. XIII. — APRIL-JUNE, 1900. — No. XLIX.

IROQUOIS WOMEN.

THERE are many incidental references to the social and political standing of women among the Iroquoian nations. The summary here to be presented will embrace only those in New York, Canada, and near Lake Erie. In this territory were included the Eries, Hurons, Neutrals, Petuns, and the Five Nations or Iroquois proper.

Although of the same stock, these differed greatly in many ways. In the opinion of the French, Huron and thief might well be convertible terms, such dexterous thieves were they. As among the Spartans, it was disgraceful only to be detected, and this was often thought a good joke. On the contrary, the Iroquois were and are scrupulously honest in this way. Both sexes of the Hurons were notoriously licentious, but Charlevoix says in his journal, "The Iroquois in particular had the reputation of chastity before they had any commerce with the Illinois and other nations in the neighborhood of Louisiana." Somewhat corrupted by these as they were, there is no instance on record of assault on any female captive. In political rights and social influence the women had everywhere much the same high standing.

As in civilized communities, there was a division of work between men and women, and the women's work was often assigned to men who had become slaves of the Iroquois. They had lost their rank as warriors, unless adopted by some family or clan. The work of the women was to collect fuel, usually only dry sticks gathered in the woods; to cultivate the ground, a very light and rather jolly task; to carry the necessary baggage on the trails, while their husbands held axe and bow ready for defence against any sudden assault; to prepare clothing from the hides and furs the men brought in from the weary hunt; to cook the meat that had been found in the woods. There was lighter and tasteful employment in weaving and embroidery, but the Iroquois woman's daily lot was by no means hard. It was considered light by them. With the use of iron axes, fuel was more easily obtained, but the primitive mode was not very laborious.

When large pickets were required for a palisade, David Cusick said, "They set fire against several trees as required to make a fort and the stone axes are used to rub off the coals, as to burn quicker; when the tree burns down they put fires to it about three paces apart and burns it down in half a day." With a host of people this became a frolic, and such it is yet. I was recently on the Onondaga reservation on a winter day. The men were busy getting in the year's supply of wood. First they chopped for one family, and then for another. When the logs were drawn home—for they do not cut it in short lengths in the woods—the men met from house to house, and cut it up for the stove. In the woods and at home they had a merry time.

The women carried the burdens, but not in all cases. When Chaumonot and Menard went from Onondaga to Oneida in 1656, at night-fall in the forest the chief addressed his band as usual. "He also made a speech complimentary to the women, who were carrying the provisions of the journey, praising their courage and constancy." On many occasions the men carried quite as much. This depended on circumstances. When the town of Onondaga was removed six miles in 1682, Jean de Lamberville said, "This is not done without difficulty; for inasmuch as carts are not used here and the country is very hilly, the labor of the men and women, who carry their goods on their backs, is consequently harder and of longer duration. To supply the lack of horses the inhabitants of these forests render reciprocal aid to one another, so that a single family will hire sometimes eighty or one hundred persons." The burden strap across the forehead, the basket or back frame behind, all aided much.

While wives often accompanied their husbands on the war party or in embassies, this was only when the journey was much of it by water. Ordinarily they were at home, though sometimes helping in the hunting camps. Thus the care of the fields naturally fell to them. Corn, pumpkins, and beans were easily raised, and required no great care at any time. The ears of corn were neatly braided and hung in long festoons, within and without the cabins, as is done to this day. Rushes and corn-husks formed mats, the customary resting-places. "On my mat" was a well known hospitable phrase. Pumpkins were dried, and thus were ready for use at any time. Beans entered into many things, and are yet an ingredient of Indian corn bread. All these gave origin to various phrases applicable to female industry, indoors and out. In the old Mohawk tongue, *Asennonte* was a little sack attached to the girdle, in which the women carried their seed corn. *Onérate* was the wooden hoe, to which the poorer Indians long adhered. The native weeds were not hard to subdue, and of many modern pests they knew nothing.

There are terms for various dishes and their preparation, and the men were cooks when occasion required. The probability is that they often lent a hand in household work.

Women dressed sumptuously when they could afford it, and they naturally had the first choice of materials. Our early chronicles often speak of the beauty and costly nature of their apparel. Colonel Thomas Proctor visited the Onondagas at Buffalo, in 1791, and said that some of the women were "dressed so richly with silken stroud, etc., and ornamented with so many silver trappings, that one suit must have been of the value of at least thirty pounds." Quite as costly were their earlier dresses, though made of native materials. One is tempted to enlarge on this, so curious and beautiful was their holiday attire.

It must be remembered that all were not equally rich, nor did all women rank alike. Some were brought up delicately. In the Relation for 1670 we have an account of the recent death of a young Seneca woman of high rank who had been baptized. To the comforting words of the missionary the mother replied, "Thou wast not acquainted with her; she was mistress here, and commanded more than twenty slaves who are still with me. She knew not what it was to go to the forest to bring in wood, or to the river there to draw up water. She was not able to trouble herself with all that which concerns housekeeping. Now I doubt not but that being now the only one of our family in Paradise, she may have much trouble to accustom herself to it; for she will be obliged to do her cooking herself, to go to the wood and the water, and to prepare all with her own hands for eating and drinking." If only one of her slaves could go to the same place it would be all right.

Colden said the Iroquois had no slaves, but they not only frequently appear but are classified in the Relation for 1657. There were three kinds. The first were admitted into families, and sometimes became chiefs, though still considered slaves. The second were given to the richer Indians, and had food and shelter, but nothing more. The third were young women and girls, continually exposed to every danger. Often, however, they were saved from death to become wives. As slaves the treatment of these girls depended on the temper of their mistress, and this was often cruel. In 1656 an Erie girl displeased her Onondaga mistress, who hired a young man to kill her. The life of the slave was absolutely in the power of the owner.

Mr. Horatio Hale rather strangely says in his "Iroquois Book of Rites," page 9; "The Iroquois never burnt women at the stake," and considers this but an occasional death for their male prisoners. He looked at their character through his own benevolent eyes. The

† instances of their both burning and eating women in the seventeenth century are so many that it is hardly worth while to discuss this. Four Andastes women were burned at Oneida alone in 1668, and another was burned and eaten at Cayuga the same year. Jogues' account of the burning and eating of a female prisoner in sacrifice, by the Mohawks, is well known. She was first burned all over the body, then thrown into a great fire, taken out in due season, and then "her body was cut up, sent to the various villages and devoured." † Similar things were common.

I do not now remember any instance of polygamy among the Iroquois, though it was common among other races. Marriages could be dissolved at pleasure as they yet are, but in early days this seems to have been rarely done. Informal as Indian marriages usually were, there were some points more definitely observed by the Iroquois. Among the Mohawks *Gakwarinna* was the portion of the woman who gets married; *Gakwarinnionton* the ceremony of carrying her into the cabin at this time. For the time being, at least, she then had reserved rights. The union was arranged by mutual friends, and wife and husband lodged together at his home. During the day they were with their respective relatives, the husband not daring to enter his wife's cabin until she had children. At Onondaga, in 1657, it was observed that for the time being "the only community of goods there is between the one and the other is that the husband gives all the fruits of the chase to his wife, who renders him some services in recompense, and is obliged to cultivate his fields and make his harvest."

Men and women of the same clan might not marry, all these being esteemed near relations. For a long time clan burial prevailed, so that husband and wife were not interred together but in the grounds of their respective clans. The children were of the mother's clan and nation. Thus the noted Logan was a Cayuga because his mother was one, though his father was a distinguished Oneida chief. This feature of Iroquois life is a great bar to the division of their lands in severalty. Marriage into another clan or nation might bring personal advantages to a man if he desired them. Two of the leading framers of the Iroquois League were reputed Onondagas by birth, but Dekanawidah or his father and Hiawatha married Mohawk wives and became chiefs of that nation. In 1637 a young Seneca was displeased because his people had made peace with the Hurons. He "married among the Onondagas, in order always to have liberty to bear arms against them."

Men might change their nationality in order to build up a nation or clan. This is sometimes done now by both men and women. In the Relation for 1643 it appears that nearly all the Oneida men were

at one time slain by the Hurons. The Oneidas had made peace with the Mohawks, and sent to them "for some men to be married to the girls and women who had remained without husbands, that the nation should not perish. This is why the Iroquois name that village their child."

Charlevoix said, "Among the Iroquois the woman never leaves her cabin, she being deemed the mistress, or at least the heiress of it; in other nations she goes at the expiration of a year or two after her marriage to live with her mother-in-law." This must be understood with some reservation, but in all marriages the woman was the principal person concerned, the one after whom the cabin was usually named.

In Canada the Hurons had an annual custom of marrying two young girls to their fishing nets, or rather to the genius of the nets. The reason for this custom was by no means creditable to the character of the Huron women, and it was found nowhere else. The girls were but six or seven years old, and the ceremony is described in the Relation for 1636. "The seine is placed between these two virgins; this is to make it lucky in taking fish." In general the women had less to do with the unseen world than the men, but they sometimes were given to magic arts, and have some share in medicine societies yet.

If they had no great prominence in magical arts at an early day it was not because they were undervalued. They might belong to the Iroquois *Agoianders*, or nobility. In 1671 a Christian Mohawk woman left her country to live in Canada. On this her family "degraded her from the nobility, in an assembly of the chiefs of the town, and took away the name and title of *Oiander*, that is to say, esteemed, a quality which they much esteem and which she had inherited from her ancestors, and deserved by her own good spirit, her prudence and wise conduct, and at the same time they installed another in her place. These women are much respected; they hold council, and the Ancients complete no affair of consequence without their advice."

Lafitau said, "There is nothing more real than this superiority of the women. It is they who constitute the tribe, keep up the genealogical tree and the order of inheritance, and perpetuate the family. They possess all real authority; own the land and the fields, and their harvests; they are the soul of all councils, the arbiters of peace and war: they have care of the public treasury; slaves are given to them: they arrange marriages; the children belong to them, and to them and their blood is confined the line of descent and the order of inheritance." He believed that the council simply aided women in matters in which it was not becoming for them to act.

Charlevoix expresses a much more moderate opinion. In speaking of the right of the Huron women to name counsellors, who were sometimes women, he adds, "The women have the chief authority amongst all the nations of the Huron language, if we except the Iroquois canton of Oneida, in which it is in both sexes alternately. But if this be their lawful constitution, their practice is seldom agreeable to it. In fact, the men never tell the women anything they would have to be kept secret; and rarely any affair of consequence is communicated to them, though all is done in their name, and the chiefs are no more than their lieutenants." He mentioned an instance to show "that the real authority of the women is very small. I have been assured, however, that they always deliberate first on whatever is proposed in council, and that they afterwards give the result of this to the chiefs, who report it as a matter of form. On some occasions the women have an orator, who speaks in their name, or rather acts as their interpreter."

The story of the peculiar Oneida government was a fable told the French by the Neutrals in 1640. They said, "The men and the women there manage affairs alternately; so that if there is a man who governs them now, after his death it will be a woman who, during her lifetime, will govern them in her turn, except in what pertains to war; and after the death of the woman it will be a man who will take anew the management of affairs."

One woman of rank has been mentioned, and in the Relation for 1656 another several times appears. Teotonharason was an Onondaga woman who went with the ambassadors to Quebec, and was highly esteemed for her nobleness and wealth. She may have been the one mentioned in the Relation for 1671. "It was one of these principal persons who formerly first brought the Iroquois of Onondaga, and then the other nations, to make peace with the French. She descended to Quebec for this purpose, accompanied by some of her slaves." The influence of the Iroquois women was of great use to the missionaries. In the Relation for 1657 we read, "The women having much authority among these people, their virtue produces as much fruit as anything else, and their example finds as many more imitators."

If the women could not or would not always prevent war they often caused it to stop. At a conference at Niagara in 1757, the commissary "was informed that the old women of the Senecas had stopt their young men from going to war." They are credited with more power of this kind than they probably had, but they always claimed a share in public affairs. At a council in Albany in 1788, Good Peter an Oneida chief, after speaking for the men, delivered the women's message. "You have heard our voice; we now entreat

you to open your ears and hear a speech from our sisters, the governesses.

"Brother, our ancestors considered it a great offence to reject the counsels of their women, particularly of the female governesses. They were esteemed the mistresses of the soil. *Who*, said our forefathers, bring us into being? *Who* cultivate our lands, kindle our fires and boil our pots, but the women? . . . They entreat that the veneration of their ancestors, in favor of women, be not disregarded, and that they may not be despised; the Great Spirit is their Maker. The female governesses beg leave to speak with the freedom allowed to women, and agreeably to the spirit of our ancestors. They entreat the great chief to put forth his strength and preserve them in peace, for they are the life of the nation."

A later instance occurred in May, 1802, which is described in Stone's "Life of Brant." The Mohawk women held a council, called the chiefs to it, and spoke by strings of wampum. They said, "Uncles, some time ago the women of this place spoke to you, but you did not answer them, as you considered their meeting not sufficient." They remonstrated against the use of ardent drinks, and also against domestic feuds and dissensions. Brant's reply to the latter refers to woman's influence in the past: "Nieces, with respect to your request to bury all differences, we heartily comply with it, and thank you for the wisdom you showed in here interfering. It was the custom of our ancestors for the women, by their moderation, to heal up all animosities."

At a council at Grand River, June 30, 1804, "the sachems and principal war chiefs, warriors and principal women of the Six Nations," carefully considered some matters, and signed a report. Four of the signers were women, out of twenty-four in all. Names of the governesses and principal women appear in some New York land sales, but not in all alike.

At Canajoharie, in 1753, the chief women came to Sir William Johnson with a belt of wampum, the principal chiefs saying they had a message for him, apparently delivered by the chiefs. They wished him not to risk his life in going to Onondaga, and said, "We flatter ourselves you will look upon this our speech, and take the same notice of it as all our men do, who, when they are addressed by the women, and desired to desist from any rash enterprise, they immediately give-way, where, before, everybody else tried to dissuade them from it and could not prevail."

The elders of the Indian women at Buffalo, May 14, 1791, came to Colonel Proctor, and said through their speaker, "You ought to hear and listen to what we women shall speak, as well as to the sachems, for we are the owners of this land, and it is ours. It is

we that plant it for our and their use. Hear us, therefore, for we speak of things that concern us and our children, and you must not think hard of us while our men shall say more to you, for we have told them."

One right the Iroquois women always had, though inclined to relinquish it now. As children were theirs especially, following their nation and clan, so it was and is their business to nominate the chiefs. Lafitau said the chief matron of the clan conferred with those of her own cabin, and nominated the new chief from among the children of the aunts, sisters, or nieces on the maternal side. It is much the same now, but some changes have already come, and others will soon follow. In one of the condoling songs woman's importance in perpetuating a noble line is recognized. The dead chief is bewailed, "but it is still harder when the woman shall die, because with her the line is lost."

On this was founded one remarkable Huron and Iroquois custom. There are some notes on atonement for murder among the Hurons, in the Relation for 1648. "For a Huron killed by a Huron thirty gifts are commonly deemed a sufficient satisfaction. For a woman forty are required, because, as they say, the women are less able to defend themselves; and, moreover, they being the source whence the land is peopled, their lives should be deemed of more value to the commonwealth, and their weakness should have a stronger support in public justice." Loskiel said, "For the murder of a man 100 yards of wampum, and for that of a woman 200 yards must be paid by the murderer."

Allusion has been made to the fact that Iroquois women, however influential politically and socially, did not speak in their councils. Early writers take notice of this, and the custom continued. In 1791 Colonel Proctor attended a Seneca feast, where he saw a wooden statue before which they danced. "Under this statue were placed two chiefs, termed the women's speakers. . . . The old and the young women danced around in a circle," etc. The same gentleman went to a council in Buffalo that year, to "hear what would be said by the women speaker, the young prince of the Turtle tribe (Red Jacket). . . . Being arrived, the first matter unusual that presented itself were the elders of the women seated near the chiefs." Red Jacket gave their plea for peace.

Miss Powell gave an account of an Indian council at Buffalo in 1785. She probably exaggerated the number of chiefs, of whom she said 200 were seated in proper order, representing the Six Nations. Each nation formed a motionless circle under its own tree, against which its speaker stood. The women walked in one by one, and seated themselves behind the men. They are often quiet attendants

at councils now. At one to which I was invited in Canada last year, there was a goodly number of women present, but only chiefs spoke.

Perhaps from this pacific influence may have come the story of a peaceful female monarch, usually much changed from the form in which David Cusick gave it. The ultimate origin was in the relation in which the Neutral nation stood to the Iroquois and Hurons, freely sheltering both alike. According to Cusick, "a queen, named Yagowanea, resided at the fort Kauhanauka," now on the Tuscarora reservation. She had much influence, and the war between the Five Nations and Missasaugas "was regulated under her control. The queen lived outside the fort in a long house, which was called a peace house. She entertained the two parties who were at war with each other; indeed, she was called the mother of the nations. Each nation sent her a belt of wampum as a mark of respect," but she betrayed the Iroquois, was herself conquered, and sued for peace. There have been fanciful additions to this.

In one notable instance a woman caused a war, instead of preventing it, by a stubborn assertion of her rights. The Onondaga chief, Annēnraes, had been taken by the Eries in 1654. Hoping to avert war, they gave him to the sister of one who had been slain, thinking she would gladly accept him. She came home while they were treating him handsomely, and demanded that he should be put to death. In vain did the chiefs plead with her and show the terrible consequences to her nation. She wept and protested, and insisted on his torture. Public safety yielded to her woman's right. The captive died and the Eries perished.

While Iroquois women rarely restrained their children, they had much affection for them. One story told of them by the Hurons has no foundation. In 1640 the latter said that the Iroquois "sometimes take a new-born child, pierce it with arrows, and cast it into the fire. The flesh having been consumed, they take the bones which they grind to powder; and when they wish to go to war, they drink a little of this powder, believing that this beverage increases their courage. They also make use of these ashes for their lots and other superstitions." The mother was rewarded for her patriotic sacrifice. The only truth in this is the ceremonial use of ashes.

The Onondagas have always used vegetable poisons, and the poisoning was sometimes ascribed to witches, but the venom was as often taken intentionally. The Relation of 1657 takes note of this. "They kill themselves by eating certain venomous herbs that they know to be a poison, which the married women much more often use to avenge themselves for the bad treatment of their husbands, leaving them thus the reproach of their death." Pursh said that in 1807 *Cicuta maculata* was much used by the Onondagas as a poison.

On ordinary occasions now men and women eat together, but when there is company, the women eat last. When Le Moyne left Onondaga in 1654, the principal men and women were invited to his feast of adieu, according to their custom, but this custom seems to have changed at a later day.

Some things may be summarized. Women were represented on bark with braided hair and waist cloths. The Mohawks sometimes called them *Te hondatkentiogen*, because the hair was divided above the forehead, but braiding was always a custom. Lahontan said, "The hair of the Iroquois women is rolled up behind with a sort of ribbon, and that roller hangs down to their girdle." When the Iroquois came to the Lancaster council in 1744, "several of their squaws or wives, with some small children, rode on horseback, which is very unusual with them." It became quite customary a hundred years ago. Circumstances changed clothing also. I still see blankets over the head, but shawls are more common, and these are drawn down over the face in anger or grief. Old women delighted in men's hats, and all wore moccasins and leggings.

Indians in general reckoned "the paying of tribute becoming none but women and children." The Iroquois gave none, but their women made the tasteful council belts. They were experts in star gazing, and they now have a place in medicine societies, and some relations to the False Faces. Some dances and games belong to them. Bruyas assigns to them the game of the eight bones or buttons. In 1656 we have an account of their prominent part in a medicine dance at Onondaga. L. H. Morgan assigns 14 out of 32 dances to men and women, and seven for women alone.

The French at Onondaga in 1657 said that "the children there were docile, the women inclined to the most tender devotion." Their funeral rites were as important as those of the men. A woman buried in 1762 had new garments, "set off with rows of silver brooches, one row joining another. Over the sleeves of her new ruffled shirt were broad silver arm spangles," etc., and wampum and silver ornaments appeared elsewhere. Their part in funerals is now less conspicuous than in earlier days. David Zeisberger described an Onondaga funeral in 1752. The female friends of the dead man gathered at sunrise and sunset to bewail him before burial. Old squaws dug the grave, which was lined with loose boards. Suitably prepared, he was borne to the grave amid the howls of the women, who wept there morning and evening for some time longer. Rev. Mr. Kirkland saw a Seneca warrior's funeral in 1764, an hour after sunrise. No man was present but the grave-digger, but 150 women and girls sang a mournful song as they bore the body in their procession to the grave. Some screamed and yelled. At the primary

burial among the Hurons, in 1636, "the mother or the wife will be at the foot of the tomb, calling the deceased in singing, or rather complaining in a lugubrious tone." This kind of mourning lasted a year with them. Condolences were made for distinguished women as well as men.

Father Poncet has left us one pretty episode of his captivity among the Mohawks in 1653. Some Mohawk women had paid his captor several thousand beads, and one wished to adopt him in place of her dead brother. "So soon as I entered her cabin, she began to sing the song of the dead, in which she was joined by her two daughters. I was standing near the fire during these mournful dirges; they made me sit upon a sort of table slightly raised, and then I understood I was in the place of the dead, for whom these women renewed the last mourning, to bring the deceased to life again in my person, according to their custom."

Clan names are the rule among nations of Iroquois stock, and in some the women have the sole right of bestowing these. In adoption they often have a prominent part, and this was a characteristic feature in early days.

One curious thing appears in a change of language, as when an uneducated Iroquois attempts to speak the English tongue. In most cases he will speak of a man as *she*, and a woman as *he*. There seems no reason for this beyond that of custom, but a custom it is. I have before spoken of a teacher's experience with the fifth commandment, where the children persistently said "thy mother and thy father." Female influence is the controlling power. A widower with children has no title to them among those who observe the old ways, if his wife's mother is living. They belong to her.

Girls marry young. In 1866 a missionary's wife among the Green Bay Oneidas spoke in her diary of Garrentha, "Falling Elk." "She is considered an old maid; people say, 'Oh, Garrentha will never marry now; she is too old!' She is in fact nineteen; but the Oneida girls are married so early, at fourteen or fifteen, that nineteen is considered an advanced age." It often happens, however, among the Onondagas, that young men marry elderly women, with the idea that their experience may be valuable to those who have little, and the rule works both ways. This early wisdom is less shown now than in times of old, nor do the older people now have so much to do with match-making.

W. M. Beauchamp.

NOTE. — On the general subject, see also Lucien Carr, "The Social and Political Position of Women among the Huron-Iroquois Tribes," in the *Sixteenth Report of the Peabody Museum of American Archaeology and Ethnology*. Cambridge, Mass., 1883. Pp. 207-232.

THE CELESTIAL BEAR.¹

It is probable that in no part of the world has the observation of the stars exerted a greater influence over religion and mythology than amongst the native civilized peoples of Central and South America. With the possible exception of the Pueblo Indians of our Southwestern States, the ruder tribes of North America have naturally shown much less progress in astronomical knowledge, but throughout their mythology the most beautiful legends are those associated with the heavens.

The two stellar groups which seem to have played decidedly the most conspicuous part in these legends are the Pleiades² and the Great Bear. Turning our attention to the latter group, we can easily imagine the astonishment of the early missionaries when they pointed out its stars to the Algonkians, and received the reply, "But they are our Bear Stars too."

The minds of these worthy men were already impressed by the discovery in other parts of America of native traditions of a deluge, a passage through divided water, and a hero miraculously born, as well as a ritual, including baptism, confession, communion, and the use of the cross as a sacred symbol. Doubtless, therefore, they regarded the identity of the Algonkian Bear and their own as only another proof that an apostle had at some time visited this continent. While that explanation is not tenable to-day, the interesting question remains as to what this identity does mean.

The answer is best found by an examination of the traditions associated with this stellar group. Its stars seem to have been called the Bear over nearly the whole of our continent when the first Europeans, of whom we have knowledge, arrived. They were known as far north as Point Barrow, as far east as Nova Scotia, as far west as the Pacific Coast, and as far south as the Pueblos.

Some tribes within these boundaries, however, seem to have called the group by other names. When we seek legends connected with the Bear, we find that in spite of the widespread knowledge of the name there is by no means a wealth of material.

The best known legend is that common to the tribes of the Algonkian and Iroquois families. It has been related to me many times, in what is perhaps its most complete and extensive form, by the

¹ From papers read before the American Folk-Lore Society, Annual Meeting, December 28, 1899, and before the British Association for the Advancement of Science.

² See the researches of Mr. R. G. Haliburton, whose name will ever be connected with this group.



(Stars below the curved line invisible at this time.)

Mid-**autumn**

THE DEN
(CORONA BOREALIS)



Midwinter

ARCTURUS • T H E H Ü N T E R S
BOÖTES

THE BEAR
MAJOR

Mid-spring

Midsummer



Micmacs of Nova Scotia, as we sat beside the camp-fire in the glorious summer evenings of that land, and they pointed out overhead the stars of which they spoke. Let us preface the legend with the following table :—

DRAMATIS PERSONÆ.

ENGLISH.	MICMAC.	SPECIES.	STARS.
The Bear,	Mooiin,	Ursus Americanus,	$\alpha, \beta, \gamma, \delta$, Ursæ Majoris.
The Hunters,	Ntóoksooinook.		
The Robin,	Quipchowwéch,	Merula migratorius,	ϵ Ursæ Majoris.
The Chickadee,	Chügégéss,	Parus atricapillus,	ζ Ursæ Majoris.
The Moose Bird,	Mikchägögwéch,	Perisoreus Canadensis,	η Ursæ Majoris.
The Pigeon,	Pülés,	Ectopistes migratorius,	γ Boötis.
The Blue Jay,	Wöldwéch,	Cyanurus cristatus,	ϵ Boötis.
The Owl,	Kookoogwéss,	Strix cinerea,	Arcturus.
The Saw-whet,	Köpkéch,	Nyctale Acadica,	η Boötis.
The Pot,	Wo,		Alcor.
The Den,	Mskegwöm,		μ, δ , Boötis.
			$\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \theta, \kappa, \lambda, \rho$, Coronæ Borealis.

Comparing the abovelist with the accompanying chart, we observe that the Bear is represented by the four stars in the bowl of what we call the Dipper. Behind are seven hunters who are pursuing her. Close beside the second hunter is a little star. It is the pot which he is carrying, so that, when the bear is killed, he may cook the meat therein. Just above these hunters a group of smaller stars form a pocket-like figure—the den whence the bear has issued.

Late in spring, the bear waking from her long winter sleep, leaves her rocky hillside den and descends to the ground in search of food. Instantly the sharp-eyed chickadee perceives her, and, being too small to undertake the pursuit alone, calls the other hunters to his aid. Together the seven start after the bear, the chickadee with his pot being placed between two of the larger birds so that he may not lose his way. All the hunters are hungry for meat after the short rations of winter and so they pursue eagerly, but throughout the summer the bear flees across the northern horizon and the pursuit continues. In the autumn, one by one, the hunters in the rear begin to lose their trail. First of all the two owls, heavier and clumsier of wing than the other birds, disappear from the chase. But you must not laugh when you hear how Köpkéch, the smaller owl, failed to secure a share of the bear meat, and you must not imitate his rasping cry, for if you disregard either warning, be sure that wherever you are, as soon as you are asleep he will descend from the sky with a birch bark torch and set fire to whatever clothing covers you. Next the blue jay and the pigeon also lose the trail and drop out of the chase. This leaves only the robin, the chickadee, and the moose bird, but they continue the pursuit, and at last, about mid-autumn, they overtake their prey.

Brought to bay, the bear rears up on her hind feet and prepares to defend herself, but the robin pierces her with an arrow and she falls over upon her back. The robin being himself very thin at this season is intensely eager to eat some of the bear's fat as soon as possible. In his haste he leaps upon his victim, and becomes covered with blood. Flying to a maple-tree near at hand in the land of the sky, he tries to shake off this blood. He succeeds in getting all off save a spot upon his breast. "That spot," says the garrulous chickadee, "you will carry as long as your name is robin."¹

But the blood which he does shake off spatters far and wide over the forests of earth below, and hence we see each autumn the blood-red tints on the foliage; it is reddest on the maples, because trees on earth follow the appearance of the trees in the sky, and the sky maple received most of the blood. The sky is just the same as the earth, only up above, and older.

Some time after these things happened to the robin, the chickadee arrived on the scene. These two birds cut up the bear, built a fire, and placed some of the meat over it to cook. Just as they were about to begin to eat, the moose bird put in his appearance.

He had almost lost the trail, but when he regained it he had not hurried, because he knew that it would take his companions some time to cook the meat after the bear was slain, and he did not mind missing that part of the affair so long as he arrived in time for a full share of the food. Indeed, he was so impressed with the advantages of this policy, that ever since then he has ceased to hunt for himself, preferring to follow after hunters and share their spoils. And so, whenever a bear or a moose or other animal is killed to-day in the woods of Megumaage, Micmac Land, you will see him appear to demand his share. That is why the other birds named him Mik-chagogwech, He-who-comes-in-at-the-last-moment, and the Micmacs say there are some men who ought to be called that too.

However that may be, the robin and chickadee, being generous, willingly shared their food with the moose bird. Before they ate, the robin and moose bird danced around the fire (*neskouadijik*), while the chickadee stirred the pot. Such was the custom in the good old times, when Micmacs were brothers all to all and felt it a duty to share their food together, and to thank each other and the Universal Spirit for their present happiness.

But this does not end the story of the bear, though one might think so. Through the winter her skeleton lies upon its back in the

¹ The only variation of this legend which I have heard from Yarmouth to Whycocomagh, over three hundred miles distant, occurs at this point. According to it the robin is said to have fallen into the fire in which the bear was being cooked, hence the red burn on his breast.

sky, but her life-spirit has entered another bear who also lies upon her back in the den, invisible, and sleeping the winter sleep. When the spring comes around again, this bear will again issue forth from the den to be again pursued by the hunters, to be again slain, but again to send to the den her life-spirit, to issue forth yet again, when the sun once more awakens the sleeping earth.

And so the drama keeps on eternally. And so it is, the Micmacs say, that when a bear lies on her back within her den she is invisible even to those who might enter that den. Only a hunter gifted with great magic power could perceive her then.

When we attempt to interpret this legend, we cannot fail to be impressed by the singular fidelity with which its details present, often simultaneously, the habits of birds and animals and the movements of the stars. Such accuracy, it is plain, can only result from long and careful observations of the objects described, and, indeed, whoever is acquainted with even our northern Indians knows well that very little in nature that can be seen with the naked eye escapes their observation. Brasseur de Bourbourg, who, in spite of his reckless theories, knew the Indians well, has said that they do nothing without a reason for it, and his statement has been echoed almost word for word by several other authorities. Nor, he might have added, do they think anything without a reason for it. The Micmacs of to-day do not pretend to know why the four stars of their Bear were so called. They only say that they know the Celestial Bear never dies, because she is always in sight, and that is why her earthly descendants never die of natural causes, but only fall asleep each autumn and come to life again in spring. For all earthly animals are the descendants of the ancestor animal in the sky, and their appearance and habits are but the reflection of hers. In all things as it was and is in the sky, so it is on earth. It is the bear's apparent power of dying and coming to life again which has impressed the imagination of the Indians, just as, for an identical reason, they have been impressed by the serpent's habit of shedding its skin. Hence, and because of its general resemblance to man, especially when walking erect on its hind paws, the bear was regarded by the natives of this continent as a highly mystical and sacred animal, endowed with extraordinary powers. These facts are of interest because they may assist us towards a possible explanation of the question why these stars were called the Bear. But the zoölogical elements of the legend become of secondary interest when we begin to note how well it agrees with the movements of the stars. We are well aware that the four bear stars never set in our latitude, and that this is what the Indians mean by saying that the bear is always in sight. If now we turn to our chart and observe the position of these stars

in mid-spring, we shall see that the bear does actually seem to be climbing down out of her den (which appears higher up) to the northern horizon. The hunters, circling over her, prepare to start the pursuit.

Next, in midsummer the chart shows us the bear running along the northern horizon with the hunters following, as described. Then in mid-autumn we see her standing erect, prepared to defend herself from the hunters. All but three of these hunters, however, have disappeared below the northern horizon, together with the den, which, the Micmacs say, has been left behind in the pursuit. Now we see why only the first three hunters are called "the hunters who are always hunting." It is because only three hunters remain always visible in our latitude. The other four disappear below the northern horizon just before the bear assumes an erect position. This explains why these other four hunters are said to lose the trail just before the bear is overtaken; also why the moose bird is said to have been "last in at the death," having nearly met with a like misfortune. For at this latitude and season the moose bird star nearly touches the northern horizon; and that brings out the interesting point that this form of the legend could only have originated in the latitudes where we now find it, for north of 50° N. there would be *four* "hunters who are always hunting," while south of 40° N. there would be only *two*. Yet it is a noticeable fact that south of 40° N. we find three hunters connected with this group. Returning to our chart, soon after the bear assumes the erect position last referred to, she will be seen to topple over on her back "slain by the arrows of the hunters" who have overtaken her, just at the season when the earthly bears, now fattened in preparation for the winter sleep, become logy and are most easily killed by the hunter. Then it is also that the autumn foliage is painted with her blood. Finally, when midwinter comes we see her lying dead on her back in mid-sky, but the den has reappeared with the bear of the new year, lying therein, invisible. Thus this group of stars served to mark the divisions of the night and of the seasons for the Micmacs much as the position of the Pleiades marked them for tribes farther south, and as the stars of the beautiful Southern Cross marked them in Central and South America.¹

In a Blackfoot myth we read, "The Seven Persons (the Dipper) slowly swung around and pointed downward. It was the middle of the night,"² showing that they too marked time at night by the position of these stars. So the Zuñis tell, when winter comes, how "the bear lazily sleeps, no longer guarding the Westland from the cold of

¹ Almost everywhere the Pleiades seem to have been the preëminent time-markers.

² George B. Grinnell, *Blackfoot Lodge Tales*, p. 66.

the Ice gods, and the white down of their mighty breathing, and how, when the bear, awakening, growls in springtime and the answering thunders mutter, the strength of the Ice gods being shaken," the reign of summer begins again;¹ a story which demonstrates that in Zuñi mythology there was a marked association between the terrestrial bear and the seasons.

The Chinese say that in spring the tail of the bear (the Micmac three hunters) points east; in summer, south; in autumn, west; in winter, north, — a correct statement for the forepart of the evening.

The Basques are said to believe that when the Bear is above the pole the season is hot and dry, when below it, the season is wet.

The Ojibways relate how a southern star came to earth in the form of a beautiful maiden, bringing the water lilies. Her brethren can be seen far off in the north hunting the bear, whilst her sisters watch her in the east and west.²

Astronomically, this legend is of considerable interest, because the mention of stars in the four quarters of the heavens in connection with the stars of the Bear suggests that the Ojibways at some time were accustomed to mark their seasons, not only by the position of the stars of the Bear, but also by the rising and setting of various fixed stars. This supposition, if correct, would redound considerably to their credit as astronomers. They also saw in the Bear stars the figure of a fisher with an arrow sticking in his tail (the star Alcor).³

Continuing our interpretation of the Micmac legend of the Bear, the authorities of that tribe say that the first hunter was called the robin because that star has a reddish tinge, the second hunter the chickadee because its star is smaller than the others, the fifth hunter the blue jay because its star is blue. Arcturus becomes the owl because of its large size, and the star of the seventh hunter, the saw-whet, because its reddish hue suggests the brilliant red feathers which mark the head of that bird. This feature accounts for its birch bark torch mentioned in the legend. It must be confessed that the elements of this description do not appear altogether accurate. Possibly there has been some confusion in the naming of the stars. The choice of the group of stars which represent the den needs no explanation, for their alignment could hardly depict a den more accurately than it does. Admitting that this legend is of pre-Columbian origin, the two figures of the Bear and the Den show conclusively that even our northern Indians had divided parts of the

¹ F. H. Cushing in *The Song of the Ancient People*, pp. 39, 40.

² Mrs. Emerson, *Indian Myths*, p. 69 (quoting Copway).

³ Schoolcraft, *Hiawatha Legends*, pp. 121, 128.

sky at least into true constellations. Though the Bear was known to so many and so widely separated tribes, the Seven Hunters, so far as I have been able to ascertain, are peculiar to the Micmacs and the Iroquois. Elsewhere the group seems to be limited to the stars of our Dipper. The Den has been correctly pointed out to me by an Onondaga on the reservation near Syracuse, and Mr. John R. Swanton informs me that it is known to other tribes of the Iroquois. He adds that they sometimes call the star Alcor a dog instead of a pot. Such was its name amongst the Basques, the two front stars of the Micmac legend being two oxen which two robbers are driving off. These robbers are, in turn, pursued by the son and daughter of the owner with their dog.¹ The Cherokees of North Carolina assert that there is a den somewhere in the sky, but none of them could point it out to me.² The Iroquois Bear legend describes how a party of hunters pursue the bear, but a stone giant kills all save three of them. These three and the bear are carried up to the sky by invisible spirits and become stars. The first hunter pursues, with a bow, the second with a kettle, while the third is farther behind gathering sticks for the fire. In fall their arrows pierce the bear, whose blood tinges the foliage. She then becomes invisible, but reappears the following spring.³ When we add to this account the knowledge of the den, we see plainly that this legend is practically identical with the Micmac. The common origin of the legend seems beyond doubt in the case of these tribes, which have been in frequent contact with each other within historic times. The Housatonic Indians related the same story of the pursuit from spring to autumn and the blood-dyed foliage.⁴ In fact it is evident that the legend was known to all the intervening tribes between Nova Scotia and New York, probably much more widely. The Cherokees also knew the three hunters who pursue the bear. After killing him in fall they lose the trail and circle helplessly around till spring. The honey dew which is noticeable in fall comes from the bear's fat which they are trying out over a fire.⁵ It is worthy of remark that they know nothing of the hunters who are always hunting. In their latitude all these stars and even part of the Bear dip below the horizon. The use of such a phrase among them would be strong evidence of a migration or transmission of the legend from more northerly lati-

¹ Vinson, *Le Pays Basque*, p. 29.

² Sir William Dawson (*Acadian Geology*, p. 675), referring to the Micmac legend, locates the Den in Berenice's Hair. This is, I believe, the only mention of the Den in print.

³ Mrs. Erminie A. Smith, *Second Report of the U. S. Bureau of Ethnology*, pp. 80, 81.

⁴ R. H. Allen, *Star Names*, p. 423.

⁵ Stansbury Hagar, *Stellar Legends of the Cherokees*.

tudes. As it is, we may perhaps consider significant the mention of the lost trail, where there is no contrast with stars which do not lose the trail. Nor is it less suggestive that mention is made of the bear's fat, which is also referred to in the Micmac legend. It is substituted for the autumn foliage of the northern version, a singular example of the combination of like objects with dissimilar explanations, as if one had jumbled together the elements of a faintly remembered story. The Point Barrow Esquimaux recognized the stars of the Bear with the hunters around him,¹ the Zuñis call the group the Great White Bear of the Seven Stars;² and they seem to have played a not inconspicuous part in Pueblo mythology. Other names for these stars appear. The Blackfeet know them as seven boys, all of whom had been killed by their sister save the youngest (the star Dubbe), who killed her in turn.³ Another Western tribe knew the stars of Ursa Minor as a bear, its head being composed of "the three stars in a triangle," and its back of seven other stars.⁴ The Thlinkeet of the Pacific Coast seem also to have associated the Bear with the stars of Ursa Major.⁵ One Micmac informs me that his tribe once thought there was another bear hidden under the sky near the pole, and that the neighboring stars were hunters circling around in a vain endeavor to locate its den. This statement finds some support in Le Clerq's assertion that the Micmac Indians of Gaspé knew the constellations of both the Great and Little Bear and so called them. This author seems to give us the earliest reference to these groups in America. He adds that the Gaspé Indians said "that the three guardians of the North Star are a canoe in which three savages have embarked to surprise this Bear. But unfortunately they have not yet been able to overtake the animal."⁶ He makes no mention of the bird hunters, but such negative testimony means little. The worthy father paid scant attention to legends. He refers to only these two constellations, yet it is evident that the Micmacs named several other groups and related elaborate tales concerning them. Possibly in an older form of the legend the bird hunters were supposed to pursue the bear in canoes, though it seems unlikely that the Indians indulged in such mixture of attributes. Charlevoix wrongly supposed that the teachings of Lescarbot were responsible for the names Great and Little Bear.⁷ Other early mention of them is

¹ Dr. Franz Boas in the *Amer. Antiq.* vol. xviii. p. 121.

² Mr. Frank H. Cushing, statement to author.

³ R. N. Wilson in the *Amer. Antiq.* vol. xv. p. 200.

⁴ Rev. S. D. Peet, quoting Tanner in *Amer. Antiq.* vol. xvii. p. 123.

⁵ Dr. A. F. Chamberlain in the *Amer. Antiq.* vol. xvii. p. 70.

⁶ Père Chretienne Le Clerq, *Nouvelle Relation de la Gaspésie*, Paris, 1691, pp. 152, 153.

⁷ Charlevoix, *Travels in North America*, p. 297.

found in the works of Cotton Mather, 1712, and Lafitau, 1724. In Yucatan, Polaris was called the North Star, Star of the Shield, Guide of the Merchants.¹ Under the last title it is possible that this star was associated with Ekchuah, the god of travellers and merchants. *Ek* may be translated either "black" or "star;" the meaning of *chuah* seems to be uncertain.² Describing the worship of Ekchuah, Landa says: "Travellers carried with them on their journeys a supply of incense and a little pan in which to burn it; thus provided, in whatever place they might happen to be when night overtook them, they set three little stones upright in the ground, depositing upon each a few grains of this incense; before these they placed three other flat stones, upon which they poured more incense, and then [perhaps gazing at their ever faithful guide shining brightly in the northern sky] they addressed their prayers to the god whom they named Ekchuah, that he might grant them a happy return to their homes. This ceremony they repeated every evening until they were again seated on their own hearths; meanwhile those at home were doing as much or more on their behalf."³

In the classic mythology the same four stars formed the body of the bear as in the Micmac legend, but instead of the first three hunters a long tail was most inaccurately attached to the animal. According to Mr. Haliburton, an early English writer sought to explain this incongruity by supposing that Jupiter had stretched out the bear's short tail by holding that appendage while raising the animal to the sky. It is somewhat singular that the Oneidas believe that the bear originally had a long tail, which was frozen fast while he was fishing through the ice with it, and was alienated from its owner during his struggles to escape.⁴ The bear in certain Greek versions of the myth is identified with Callisto (Kalliste, the most beautiful, usually taken to be a form of the goddess Artemis). In some versions the animal is pursued by hunters.

We come now to the question why the same stars have been chosen to represent the bear and the hunters in so many and widely separated regions, when those stars suggest the form of a bear no more than that of any other quadruped, while almost any other stars would serve as well for hunters. We may at once dismiss the idea of coincidence. Even if the nature of the analogies connected with this star group were not sufficient in themselves to disprove such an explanation, a further comparison of the stellar legends of the In-

¹ Brinton, *Primer of Mayan Hieroglyphs*, p. 34.

² *Vide* Brasseur de Bourbourg, *Maya Dictionary*.

³ Landa, *Relacion des las cosas de Yucatan* (Brasseur ed.), pp. 156-159. See, also, Cogolludo, *Hist. de Yucatan*, lib. vi. cap. 6.

⁴ Martin Wheelock, a Carlisle student, in the *Red Man*, February, 1900.

dians — especially of Central America and Peru — reveals analogies to the star-lore of other continents so widespread, so numerous, and so striking that no room is left for chance. But may not these analogies have resulted from the teachings of the early missionaries and explorers? One objection to this is that everywhere alike the earliest writers state that these legends were related to them on their arrival as being already well known and long known. That some of the most important of these stellar legends of Ancient America are very old is beyond doubt. Let us also notice the marked disagreement in details which the most similar American legends reveal either in comparison with each other or with those of other continents. Had they sprung from recent teaching, or had they been of recent and single origin, they would surely have presented greater similarity. Again, the distribution of these analogies is too extensive to be accounted for by missionary teaching, and the internal evidence shows practically no element of European thought within the legends. Examined with reference to this point, the Micmac Bear legend is markedly primitive. The only feature to which suspicion can possibly be directed is the pot in which the bear meat was cooked. It is probable that the Micmacs knew how to boil their food in pre-European times, either in stones which they hollowed out or in the birch bark dishes which I have seen them manufacture and use for this purpose in the woods. There is reason to suppose that they boiled many of their medicinal preparations long before the coming of the whites. *Wô*, their word for pot, seems to be purely native in origin.

Let us pass on, then, to the real question which confronts every inquiry into the cause or causes of the numerous similarities which exist between the continents in human thoughts, habits, and customs. Did these similarities originate independently, or were they transmitted from one continent to another in times so remote that not only all memory of a common origin has been lost, but other peoples have intervened who knew nothing of these analogies? Beyond doubt, as some authority has well put it, the fact that primitive peoples on different continents build wooden huts is not evidence that one has taught the other, for everywhere it rains, everywhere man is by his nature impelled to construct a shelter, and generally wood is the most available material for that purpose. In other words, like causes acting independently on the mind of man (which is everywhere the same) produce like results. It is this principle which, applied to such subjects as the world-wide story of the solar hero, for example, offers such a plausible explanation of its numerous and striking analogies. Just in proportion as the concepts involved in these analogies are of a general nature — *i. e.* dependent

on world-wide causes and producing world-wide effects — the probability that they are rightly explained by this theory of independent origins is increased, and in matters similar to the wooden huts we are, of course, practically certain that it is correct.

But, on the other hand, as the nature of the concept narrows, and the element of individualism or of arbitrary choice increases, it becomes more and more difficult to explain analogies on this basis. It is for this reason that those scholars who have studied the similarities in the star lore and constellations of the different continents, while by no means denying the probability of independent origins for general analogies, have almost unanimously declined to accept that explanation as a solution of their difficulties. For many of the concepts in the stellar legends are of such a purely arbitrary character as to seem quite beyond the reach of explanation by general laws. One needs no better example of this than is supplied by noting the forms of our constellations and the degree of imagination required to see in the star groups the figures which are assigned to them. Reinforce this observation with the question as to how many other shapes your imagination would apply to the stars in question with equal readiness, and then, I think, the force of a similar or identical name applied to those stars on different continents will hardly suggest independent origins. But this must not blind us, on the other hand, to the difficulties in the way of transmission between the continents, such as intervening oceans, arctic climates, and dissimilarities in other concepts which apparently should also have been transmitted if communication took place. Most of these objections can be met, but not in a space reasonable for the purposes of this paper. I am acquainted with but one attempt to explain the identity of the Bear stars on the basis of independent origins. This supposes that they were so named independently because they are the most conspicuous group near the pole, and the bear ventures farther north than any other familiar animal. But this would imply transmission south as far as the Arabians and the Zulus from the very few tribes who have ever reached a point far enough to the north to have observed this fact. Again, the stars of Cassiopeia are not appreciably less conspicuous nor less far north than those of Ursa Major. The Micmac legend, however, suggests another method of explaining this particular analogy on the basis of independent origins. It is that the primitive hunter from thirty degrees of latitude northward used these stars as a compass and timepiece by night, because their position was peculiarly well adapted to serve these purposes, for they were high up in the sky, during the greater part of the time, yet sufficiently low to indicate direction and — most important of all — rarely or never invisible on a clear night. Observa-

tion suggested to his mind that four of these stars look like a four-footed animal seen in profile, but what animal? Gradually he may have noticed that the alignment of certain stars behind them resembles the form of a den, that the animal seems to be descending from this den in spring just when the bears, which he had hunted, descend from theirs, that it falls over in autumn just at the time when bears are most easily killed, etc. In a sentence, he then noticed all the similarities between the positions of the stars and the habits of the bear which the Micmac legend so faithfully portrays, and these similarities once noted, when he again asked himself the question, "What animal do those four stars represent?" the answer came readily, "It must be the bear, because *its stars act so like a bear*, and besides there is its den; no other animal has a den of that shape." This is a general concept. It would be quite as likely to be reached by a native of Europe or Asia as by a native of America, for in equal latitudes on all those continents the positions of the stars have the same relations to the habits of the bear. It is almost certainly the true explanation of the naming of these stars by the Micmacs; whether it explains the name elsewhere is for the reader to judge. If it does, the argument for intercommunication loses a promising example, and must meet the question: why may not other seeming instances of intercommunication be explained on a similar basis? But it will be observed that the farther south we go the less marked become the seasons, and therefore the less satisfactory becomes this explanation. It may also be objected to this explanation, as applied to the classic Ursa Major, that we have no evidence that these stars were ever associated with the seasons in the parts of Europe and Asia where they were so called. If this statement be correct, we can only suppose that this association was forgotten there when advancing civilization diminished both the necessity for hunting and the number of the bears. But at least both the mythology and the grouping of the classic constellations indicate that the pursuit of the bear was the main concept in Ursa Major and Boötes. Such are a few of the points of interest connected with the legend of the Stellar Bear, after all only a small chapter in the grand and wonderful book of stellar mythology.

Stansbury Hagar.

7 LEFFERTS PLACE, BROOKLYN, N. Y.

AN ANCIENT GAME OF COURTSHIP FROM NORTH CAROLINA.

THE following song is contributed by Mrs. E. M. Backus, as remembered by grandmothers in the Blue Ridge Mountains of North Carolina. The recorder remarks that no herders of swine have been known in the State : —

“ Swine-herders, swine-herders, swine-herders we are,
A-courting your daughter so neat and so fair,
Can we get lodgings here, O here,
Can we get lodgings here? ”

“ Swine-herders, swine-herders, swine-herders ye are,
A-courting my daughter so neat and so fair,
And ye can't get lodgings here, O here,
And ye can't get lodgings here.”

“ You have a fair daughter, you're ugly yourself,
We'll travel on farther and seek better wealth,
And we don't want lodgings here, O here,
And we don't want lodgings here.”

“ I have a fair daughter, she sits by my knee,
And some young man can get her from me,
And he can get lodgings here, O here,
And he can get lodgings here.”

The verses belong to a very ancient game of European diffusion and manifold variations, the idea of which consists in the dramatization of an offer of marriage, as presented by ambassadors who demand a wife on the part of their master, and who at first make small offers, or assume a mean disguise, but gradually augment their promises, and allow their true rank to become known. A variant of the present rhyme is found in the West Virginian game of “Three Kings” (“Games and Songs of American Children,” No. 2):—

“ Here come three soldiers three by three,
To court your daughter merrily;
Can we have a lodging, can we have a lodging,
Can we have a lodging here to-night? ”

The lodging is refused, until the suitors reveal themselves as kings, and such must have been the sequence of the game in North Carolina. The manner of playing was no doubt by the row of suitors alternately advancing and retiring to meet the mother and her daughters, who proceeded similarly. English variants are given in “The Traditional Games of England, Scotland, and Ireland,” collected by Alice Bertha Gomme, London, 1898, ii. 282-286.

EARLY AMERICAN BALLADS.

II.¹

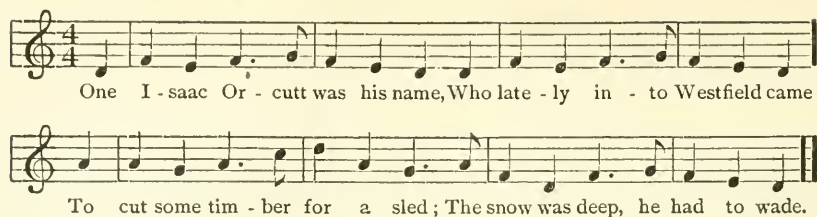
MENTION has been made of the change in taste which took place during the fifteenth and sixteenth centuries, with the result that English popular ballads of the ancient type ceased to be composed, while there was a continuous production of ballads of later character, possessing less poetic value. Examples were given of songs belonging to this later class, of which some have been imported into America, while others owe their composition to the new world. Among the latter was a ballad entitled "Springfield Mountain," of which two verses were given, with a request for additional information. In reply to this desire a number of communications have been received, which help to illuminate the history of the ballad in question.

Before giving these versions, it will be well to recur to the curious "Account of the deth of the child of Daniel and Sarah Beckwith" (vol. xii. p. 242), written in 1773, and preserved only in manuscript, which has been printed in the previous paper. In this communication, no note is made of the locality to which the youth belonged, nor does it appear under what circumstances the elegy was composed. But the verses now to be cited are so nearly parallel as to constitute a probability that those relating to Beckwith were also associated with mortuary custom, and perhaps recited at the funeral of the young man.

ISAAC ORCUTT.

This ballad is communicated by Miss Julia D. Whiting, of Deerfield, Mass., who relates the circumstances of composition as follows: "About one hundred years ago, my grandmother, then a young woman of thirty, was living in Amherst, Mass. A young man by the name of Isaac Orcutt went to Westfield to work, and was there killed in an accident, and brought home to be buried. An old lady, whose name is unknown to me, composed these verses, and they were sung at his burial by six young women (of whom my grandmother was one), dressed in white, who stood around his grave. I dare say the old lady composed the tune as well as the words; at any rate, words and tune go well together."

¹ See vol. xii. pp. 241-255.



One Isaac Orcutt was his name,
 Who lately into Westfield came,
 To cut some timber for a sled,
 The snow was deep, he had to wade

Some forty rods to an ash tree.
 The top was dry as you may see
 He cut the tree off from the stump
 The top was dry threw back a chunk

Which flew and struck him in the head
 And stunned him though he was not dead
 There the poor senseless creature lay
 All the remainder of that day

No search was made by any one
 Until the setting of the sun
 When Mr. Manly and his son
 Alarmed set out upon the run

They soon beheld him with surprize
 And gazed on him with stedfast eyes
 The blood had issued from the wound
 And thawed a passage to the ground

They took him up and bore him home
 Put him to bed in a warm room
 They washed his limbs and dressed his wounds
 And tried to force some medsin down

All useful remedies was tried
 Yet in the evening he died

The word "evening" is pronounced as a trisyllable. The verses are sung with a doleful drawl.

The words offer a curious correspondence to those relating to Beckwith. In the latter song we also read of a dry "chunk" or piece of wood, which by falling caused the death of a woodcutter.

The chunk was thirty feat in length
and was exceeding dry,
so rotten it had not much strength
did burn most vemantly.

It has been assumed that the rhymes to which this latter verse belongs were designed for reading rather than oral recitation; but the popularity of those presently to be cited may alter this view.

SPRINGFIELD MOUNTAIN.

A.

It has been pointed out to me that the original version of this ballad is to be found in the "History of Western Massachusetts," by Josiah Gilbert Holland, Springfield, 1855. In an account of Wilbraham, to which town the song seems to belong, Dr. Holland remarks: "On the 7th of August, 1761, occurred an event which has been celebrated in song. It is doubtful whether any piece of American doggerel has been so fortunate in the term of its perpetuation. It relates to the death of Timothy Merrick, from the bite of a rattlesnake, and has been added to and modified, until the versions of it are numberless. The verses are said to have been written by a young woman to whom the unfortunate man was engaged to be married. A gravestone still marks the spot where he sleeps, but the ballad, of which the following is an authentic copy, preserved in the family, bids fair to outlast the marble."

On Springfield mountains there did dwell
A likeley youth was known full well
Lieutenant Merrick onley son
A likeley youth near twenty one.

One friday morning he did go
in to the medow and did mow
A round or two then he did feal
A pisen serpent at his heal.

When he received his deadly wond
he dropt his sythe a pon the ground
And strate for home wase his intent
Calling aloude still as he went,

tho all around his voys wase hered
but none of his friends to him apiere
they thought it wase some workmen calld
And there poor Timothy alone must fall.

So soon his Carfull father went
to seak his son with discontent
And there hes fond onley son he found
ded as a stone a pon the ground.

And there he lay down sopose to rest
withe both his hands Acrost his brest
his mouth and eyes Closed fast
And there poor man he slept his last.

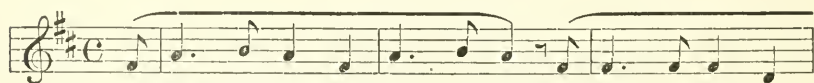
his father vieude his track with greate concern
Where he had ran across the corn
unevin tracks where he did go
did apear to stagger two and frow.

The seventh of August sixty one
this fatull axadint was done
Let this a warning be to all
to be prepared when god does call.

It may probably have been the quaintness of the melody which gave the ballad a wide popularity; as already mentioned (vol. xii. p. 242), it has obtained currency as a favorite lullaby for children. The composition must therefore have been originally sung rather than composed for reading or even recitation. The parallel case of Isaac Orcutt justifies a suspicion that the verses treating the fate of the Merrick youth were also prepared for chanting at the funeral, and constituted a dirge.

The versions which follow will serve to show in what manner the song was altered in the course of its wide diffusion.

B.



On Spring-field Moun-tain there did dwell A love-ly youth, I



knew full well Ri tick a rick a ra Ri tick a rick a ra de ri de ro.

On Springfield Mountain there did dwell
A lovely youth, I knew full well
Ri tick a rick a ra
Ri tick a rick a ra de ri de ro.

One Friday morning he did go
Down in the meadow for to mow.

He had not mowed across the field
Before a black snake bit him on the heel.

When he received this deadly wound
He dropped his scythe right on the ground.

They took him to his Sally dear
Which made him feel quite wondrous queer.

"Oh, Johnny dear, why did you go
Down in the meadow for to mow?"

"Oh, Sally dear, and don't you know
'T is daddy's grass and must be mowed?"

At last he died, gave up the ghost,
To Abraham's bosom he did post.

Now all young men, a warning take
And avoid the bite of a big black snake.

Ri tick a rick a ra

Ri tick a rick a ra de ri de ro.¹

The informant remarks :—

"I think it is only fair to say that my spelling varies from the original, as I heard it; but as I cannot minutely make the facts, it seems to be best not to tamper with the orthography of the ballad. It is probable that 'mountain' should be pronounced *mounting*, that 'heel' should rhyme with 'field,' 'wound' with 'ground,' and that the word 'deadly' should be pronounced as if written *deadli*, 'lovely,' *loveli*, etc.

"For the melody I can vouch in a general way only, as my musical ability—if it can be called that—is not of an executive order. The gentleman who has recorded it thinks it to be correct, *or as I have given it to him*, but it seems to me to lack something. Perhaps the proper expression can be given to the transcript which I send you, if one has a slight knowledge of ballad singing, or knows aught of, or loves, olden days and olden ways."

C.

In Springfield mountain there did dwell
A love-ly youth I knew full well.

Ri tu da day, ri tu da day,

Ri tu da day, tu da day.

¹ Contributed by Mr. John L. Earll, of Utica, N. Y., who learned it according to the recitation of a lady from Vermont.

One fine May morning he did go
Down in the meadow for to mow.

He had not mowed half re-ound the field
When a pizen sarpint bit his heel.

He lay right daoun upon the ground,
Shut up his eyes and looked all around.

They sent right in for Sal-ly dear,
Which made him feel so mighty queer.

"Oh John-ny dear, why did you go
Down in the medder for to mow?"

"Oh Sal-ly dear, you always know
'T is dad's grass and it must be mowed." ¹

D.

In Springfield-town there once did dwell
A lovely youth that I knew very well,
Lalalu, lalalu, lalalu, lalalu,
Lalalu, lalalu, lia.

One day this lovely youth did go
Down in the meadow for to mow.

He mowed it all round, but at length did feel
A pizen serpant bite him on the heel.

They carried him home to his mother dear,
Which made that old gal feel very queer.

Oh Johnny dear, why did you go
Down in the meadow for to mow?

O mother dear, did you not know
'T was dad's own field and must be mowed.

And so he died and gave up the ghost,
And down to the devil he did post.

¹ Contributed by Mrs. Chase, Washington, D. C.; the sequel has escaped her memory. The song was one that was sung to the children in the first reader by the district school-teacher of the West Bethany district schoolhouse, in Genesee County, New York, about six miles north of Batavia, the county seat. At the time the informant wondered why "teacher sang such a 'homely'" song; the teacher was never in New England, but lived on the southeast edge of the county.

A crying, crying as he went,
That cruel, cruel, sarpiant.
Lalalu, lalalu, lalalu, lalalu,
Lalalu, lalalu, lia.¹

E.

On Springfield mountains there did dwell
A comely youth, known full well,
Leftenant Curtis' only son,
A comely youth just twenty-one.

One day this lovely youth did go
Down in the meadow for to mow ;
He had not mowed half round the field
Fore a pizen sarpiant bit his heel.

He looked around, but looked in vain,
No one came nigh, for to ease his pain ;
So he made up his mind his time had come,
And laid his head on a cold stun.

So this young man gave up the ghost,
And forth to Abraham's bosom did post,
Out of the meadow where he came to mow,
With nubbody nigh for to see him go.²

F.

He took the sarpiant in his hand,
And straightway went to Molly Bland ;
Now Molly had a holler tooth,
And the poison entered and killed them both.³

G.

In the preceding paper, I have noted that the song had been printed by George H. Derby, or, according to his pseudonym, John Phoenix, author of the "Squibob Papers," New York, 1865. In this version the ballad went as follows :—

On Springfield mounting, thar did dwell,
A likely youth, I knowed him well ;
Leftenant Carter's only son,
A comely youth, nigh twenty-one.

¹ Contributed by Mr W. H. Payne, of South Haven, Mich., as learned fifty years ago.

² Contributed by Mrs. J. E. Dunham, Muncie, Ind., whose father, a native of Vermont, used the song as a lullaby.

³ Contributed by Mrs. M. L. Debarry, Rockford, Ill., as the last verse of a song learned more than fifty-five years ago from an old servant ; the melody impressed her as quaint and striking.

One Monday morning, he did go
 Intew the meadow for to mow,
 And all ter once, he thar did feel
 A pizen sarpint bite his heel.

Quick as he felt the sarpent bite
 He raised his scythe, with all his might
 He struck ter once a deadly blow,
 That lay the pizen creeter low.

He tuk the riptyle in his hand,
 And straightway went tew Molly Bland ;
 Oh ! Molly, Molly, here you see
 A pizen sarpent, what bit me.

Zerubbabel, why did ye go
 Intu the meadow for to mow ?
 Oh ! Molly Bland, I thought you knowed
 'T was Daddy's field, and must be mowed.

Then Molly Bland, she squatted down,
 And sucked the pizen from the wound ;
 But oh ! she had a rotten tewth ;
 The venim soon affected both.

Oh, then they ware all spotted o'er
 With all the colors that the sarpent wore ;
 They laid 'em both upon a bed,
 And they swelled up and di-i-ed !

Then when they had gin up the ghost,
 From " Springfield Mounting " they went, post ;
 And they larfed, and sung, as up they went,
 As chipper as if there wa'nt no pizen sar-pent.

It will be seen that nearly all the variations found in the version of Mr. Derby, and which at first sight appear as designedly ludicrous, nevertheless had a popular origin.

Absurd as the piece may be thought, when regarded from a literary point of view, it is none the less valuable and suggestive, when considered in relation to theoretical knowledge. We have a striking example of a song composed in a particular place, on a definite occasion, with regard to circumstantial accuracy, and by a person of some literary education, which nevertheless, almost in our own time, has passed into folk-lore, and obtained popular currency. The example makes clear that any ballad, no matter how ancient and universal,

might very well have originated in one mind, at one place, and been accompanied by distinguishing circumstances, which in course of time it abdicated with the result of becoming more vaguely human. Unless we had the original version, we should not be able to speak of any particular author of the New England ballad; in the course of its currency it has received additions and undergone changes which cause its variants to represent different minds; it has, in this respect, had many authors. None the less, the composition had its birth in one mind, composing with perfectly clear consciousness, and in the ordinary literary manner. So far, the ballad of Isaac Orcutt or of the Merrick youth may be taken to represent the entire ballad literature. The theory that ballads were born out of a mental state quite independent of any conditions familiar to literature, that they represent an unconscious cerebration, that, to use a phrase which to my mind conveys no distinct meaning, they possessed "communal origins," has no more application to the songs of old England than of New England, no more place in the twelfth century than the eighteenth. So far as the existing stock is concerned, and that is all of which we have knowledge, such mystical phrases are calculated to promote nothing save confusion of thought and expression.

Again, the history of the song forcibly illustrates the manner in which popular tradition, setting out from a basis more or less answering to real life, ordinarily absorbs romantic elements, loses relation to the original surroundings, and may develop into a fanciful narrative; while again, the sentiments, which originally were profoundly serious and even solemn, in a more cultivated and sophisticated period are vulgarized and rendered prosaic, until at last the primitive earnestness survives only as a jest.

In regard to custom, we have encountered a usage which seems at least to have been local in western Massachusetts, the habit of chanting at funerals, and in the form of a dirge, the death story of the departed. There is not at hand sufficient evidence to permit the assumption that such observance, if indeed it should prove to have been frequent in this neighborhood, represented a general practice. It is nevertheless obvious that the probabilities are all in favor of an ancient origin for such a usage existing in a remote and isolated community. In all probability the chant would not have been allowed on a solemn occasion, unless it had old precedent. The New England village communities were exactly those in which we might expect to encounter relics of a habit abandoned in Great Britain. Very likely, if the whole truth could be known, the rite observed in the case of Orcutt, and perhaps also of Merrick and Beckwith, may have had roots extending to the times at which it was

customary for minstrels to chant at a funeral feast the manner of departure of the dead man and the exploits of his ancestors. But on this head opinion must be tentative ; perhaps further information and inquiry may bring light.

These songs, of which the history can definitely be traced, may very well represent what took place on a larger scale. A whole class of ballads might owe their origin to similar practices. But in the case of English ballads, the matter is complicated by the consideration of their international quality. Any important and widely diffused song, not too definitely attached to the soil, is liable to migrate from tongue to tongue, and ordinarily does so migrate. We have a situation answering to that of language, or of the games of children. Words and plays may be constructed indefinitely, but it is not necessary to invent them, because a stock answering all purposes already exists. New words and new games are continually coming into being, but are repressed by the existing growth which already occupies the ground. There are many old English ballads which describe the circumstances of the death of the hero, and which might have originated as did the song of Isaac Orcutt ; but it by no means follows that they did so originate. It is something, however, to exhibit the inventive capacity which would be adequate to supply the existing stock, even though its presence may otherwise be explained ; such productiveness is illustrated by the New England ballads, which therefore offer an important contribution to ballad literature ; and it is to be hoped that a more complete gathering may be made of such compositions.

Passing to ballads of the ancient type, and presumably composed in the fourteenth century or earlier, it may be said that the pages of this Journal, as well as the collection of Professor Child, have contained a sufficient number of American versions of such ballads to show that they survived in considerable number among the English in the new world.

The ballads which have hitherto been cited are of modern origin. It has already been set forth that English ballads deserving the title of ancient must be considered, in general, to have an origin earlier than the sixteenth century. These songs have usually been considered to belong exclusively to Scotland, or to the border country. For the most part, however, they are in reality English, and have been familiar in England ; that they have been recorded in Scotland, and are characterized by Scottish dialect, depends only upon the greater persistence of tradition in an isolated region ; they have survived in Scotland, and been forgotten in English counties, where they once were familiar. Whether as the result of old English inheritance, or in consequence of communication by Scotch immigrants,

— and both modes of preservation have coöperated — the ancient ballads have been freely sung in America ; indeed, they have lasted in the United States rather longer than in the mother country. Even at the present day some are current in districts marked by simplicity of manners, especially in the mountainous portions of the Southern States. As late as 1820 such ballads were still sung at gatherings of young people in New England, as shown by a remarkable version of “ Fair Margaret and Sweet William,” communicated to Professor Child (“ English and Scottish Ballads,” v. 293).

LORD RANDAL.

The song of this name (Child, No. 12), like the history of the Merrick youth, deals with a death caused by the venom of a serpent. In this case, however, the hero is destroyed by the agency of his “ true love ” or betrothed bride, who administers the poison. The ballad is of wide diffusion through Europe, and is connected with a class of similar histories, including the celebrated Italian ballad of “ *Bella Lombarda*,” which, with no very good reason, has been supposed to owe its origin to the story of the Lombard queen Rosemunda of the sixth century. This English ballad has become popular in a nursery song, very familiar in this country. A number of American variants are given by Child, to which may be added the following :—

A.

“ Where have you been, Charlie, O Charlie my son ?
Where have you been, Charlie, my dear and sweet one ? ”
“ Been a-courting Pretty Polly, mother, make my bed soon,
For I ’m sick at my heart, and fain would lie down.”

“ What had you for supper, O Charlie my son ?
What had you for supper, my dear and sweet one ? ”
“ We had eels fried in butter ; mother, make my bed soon,
For I ’m sick at my heart, and fain would lie down.”

“ What color were they, Charlie, O Charlie my son ?
What color were they, my dear and sweet one ? ”
“ They were black with white speckles ; mother, make my bed soon,
For I ’m sick at my heart, and fain would lie down.”

“ O, she ’s poisoned you, Charlie, O Charlie my son !
O, she ’s poisoned you, Charlie, my dear and sweet one ! ”
“ Yes, she ’s poisoned me, mother, make my bed soon,
For I ’m sick at my heart, and fain would lie down.”¹

¹ From Mrs. Fanny D. Bergen, as formerly current in Mansfield, northern Ohio, where it was known to her as the familiar song of a child named McCulloch.

B.

- "O, where have you been, my dear little one?
 O, where have you been, my dear little son?"
 "To visit my grandma, mother, make my bed soon,
 For I'm sick to my heart, and I fain would lie down."
 "What did you have for supper," etc.
 "Speckled eels and fresh butter," etc.
 "What will you will to your brother," etc.
 "Coat, jacket, and trousers,"
 "What will you will to your father?" etc.
 "Horse, saddle, and bridle," etc.
 "What will you will to your grandmother, my dear little one?
 What will you will to your grandmother, my dear little son?"
 "The torments eternal; mother, make my bed soon,
 For I'm sick to my heart, and fain would lie down."¹

C.

- "Mother, make my bed soon,
 For I feel a pain in my heart, and I fain would lie down."
 "What will you leave to your father, dear lord duke?"
 "Four horses and a carriage, mother, make my bed soon," etc.
 "What will you leave to your mother," etc.
 "Three horses and a carriage," etc.
 "What will you leave to your brother," etc.
 "Three horses and a carriage," etc.
 "What will you leave to your sister," etc.
 "My gold and silver," etc.
 "What will you leave to your true love," etc.
 "A rope to hang her with," etc.
 "What was it she gave you, young Henry, my son?"
 "Three little freckled fishes, mother, make my bed soon,
 For I'm sick at my heart, and I fain would lie down."²

D.

With these versions may be compared a Scotch variant, obtained in America, but the history of which I am not now able to explain:

¹ Related to Mrs. Bergen by Mrs. Amanda M. Thrush, now of Plymouth, Ohio, as heard in her girlhood in northern New York.

² Contributed by Mrs. Bergen, from the recitation of Mary Brown, Miramichi, N. B.

"O, whar hae ye been a' day, Lord Donald, my son?
O whar hae ye been a' day, my jollie young man?"
"I've been awa' courtin', mither, mak' my bed sune,
For I'm sick at the heart, and I fain wad lie down."

"What did ye get for your supper, Lord Donald, my son?
What did ye get for your supper, my jollie young man?"
"A dish o' sma fishes, mither, mak' my bed sune,
For I'm sick at the heart, and fain wad lie down."

"O, I fear ye are poisoned, Lord Donald, my son,
O, I fear ye are poisoned, my jollie young man."
"O yas, I am poisoned, mither, mak' my bed sune,
For I'm sick at the heart, and I fain wad lie down."

"What will ye leave to your true-love, Lord Donald, my son?
What will ye leave to your true-love, my jollie young man?"
"A tow and the halter, for to hang on yon tree,
And lat her hang there for the poisoning o' me."

The many versions of the ballad offer an interesting example of variations in a song which must of necessity have had origin in the mind of a single English reciter, who doubtless gave it form as the translation of some version of the Continental ballad. The introduction of fishes instead of serpents, as the means of poisoning, goes back to the European ballad.

LAMKIN.

This savage history relates (Child, No. 93) how a mason (who may originally have himself been a knight) builds a castle for a nobleman, fails to obtain his pay, utters threats against the defaulter, and succeeds by the aid of a nurse in entering the castle of the latter, where he stabs first a babe, and then the lady of the house, who is brought downstairs by the screams of her child; the murderer is finally hanged, and the nurse burned at the stake. An American version has been furnished to Professor Child by Mrs. Emma M. Backus, as sung in North Carolina (v. 295). The ballad has also been sung by negroes of Prince William County, Virginia, who learned it from Scotch settlers (Child, iii. 515). The following variant is furnished by Mrs. M. L. Debarry, Rockport, Ill., as sung in Central New York half a century ago, by an old servant. The tune is remembered as quaint and doleful.

False Simpkins was a good mason
 As ever laid stone ;
 He built Lord Donald's castle,
 But Lord Donald paid none.

[A verse wanting.¹]

Said the lord to his lady,
 " I 'm going away from home,
 And what would you do
 If false Simpkins should come ? "

" I fear not false Simpkins
 Or none of his kin ;
 I will keep my doors bolted
 And my windows barred in."

She kept her doors bolted
 And her windows barred in,
 All except one kitchen window,
 Where false Simpkins got in.

[A verse wanting.²]

False Simpkins did rock
 While false nurse she did sing,
 And the blood from this little babe's heart
 To a silver basin did spin.

[A verse wanting.³]

False Simpkins was hung
 On a gallows so high,
 While false nurse she was burning
 In a fire near by.

¹ John Lankin then swore,
 If the lord did not pay him,
 He would break into his castle,
 And murder all his kinsmen.

Version of Mrs. Backus.

² He took out a penknife,
 Baith pointed and sharp,
 And he stabbed the babe
 Three times in the heart.

Motherwell MS.

³ In the fuller versions, the lady is lured downstairs by the cries of her babe, and killed in spite of her pleadings.

THE WIFE OF USHER'S WELL.

These ballads do not contain much poetry to redeem their savagery ; I cannot, therefore, deny myself the pleasure of citing the version of the " Wife of Usher's Well " (Child, No. 79) communicated to his work by Mrs. E. M. Backus, as sung by " poor whites " of Polk County, N. C. (Child, v. 294). The ballad, in its original form, seems to have recited that the three sons of a noble lady have been sent to a distant land, according to the usual rule of chivalric education, which prescribed foreign service for young men ambitious of distinction. The youths fail to return, and the mother grieves over their absence to a degree which prevents the spirits from lying tranquilly in their graves ; in the season of the long nights they return, and present themselves in the form of life, are received with joy, entertained, and bedded, but before morning are compelled to obey the law of ghosts, and retire to their distant graves. It seems to be a touch of modern change which has altered the lads from the period fit for acquiring knighthood to babes ; in this form the ballad made a warmer appeal to the maternal heart. Otherwise, however, the version excites astonishment by its antiquity and completeness. There are touches of mediæval manners ; the table is " fixed," that is placed on its trestle, according to the practice of the Middle Age, and we read of the golden cloth with which the bed was formerly covered.

There was a lady fair and gay,
And children she had three :
She sent them away to some northern land,
For to learn their grammaree.

They had n't been gone but a very short time,
About three months to a day,
When sickness came to that land,
And swept those babes away.

There is a king in the heavens above,
That wears a golden crown :
She prayed that he would send her babies home
To-night or in the morning soon.

It was about one Christmas time,
When the nights was long and cool,
She dreamed of her three little lovely babes,
Come running in their mother's room.

The table was fixed and the cloth was spread,
And on it put bread and wine :
" Come sit you down, my three little babes,
And eat and drink of mine."

"We 'll neither eat your bread, dear mother,
 Nor we 'll neither drink your wine ;
 For to our Saviour we must return
 To-night or in the morning soon."

The bed was fixed in the back room ;
 On it were some clean white sheet,
 And on the top was a golden cloth,
 To make those little babies sleep.

"Wake up ! wake up !" says the oldest one,
 "Wake up ! it 's almost day.
 And to our Saviour we must return
 To-night or in the morning soon.

"Green grass grows at our head, dear mother,
 Green grass grows at our feet :
 The tears you shed for us three babes,
 (They) wet our winding sheet."¹

THE ELFIN KNIGHT.

The ballad to which this name has been given (Child, No. 2) recites, in the Scottish versions, how a maiden hears the magic horn of a fairy knight, and wishes to possess the horn and be embraced by its owner. The elf accordingly appears, and makes enigmatical demands, which are successfully evaded by the girl. In its original form the song no doubt described the fairy as claiming over the maid rights which her incautious wish had given him ; her cleverness defeats this essay, for in the dealing of men and fiends it is a recognized principle that superior knowledge is an element of safety. The ballad itself is European, while the theme has an ancient history. Games of riddle-guessing, from the time of Samson, furnished a means of amusement and opportunity of betting. Just as an ingenious guesser might back his talent by reckless wagers extending even to the risk of personal freedom, so spirits would be inclined to engage in such contests as a means of obtaining the souls and bodies of mortals. The ballad continues to be traditionally sung in America, without the introductory piece of fairy lore ; the versions have every appearance of English, rather of Scottish descent, and may have been current from early colonial times. A variant still traditional in Boston has been printed in this Journal (vii. 228).

As I walked out in yonder dell,
 Let every rose grow merry in time ;
 I met a fair damsel, her name it was Nell ;
 I said : "Will you be a true lover of mine ?"

¹ As recited : Won't wet our winding-sheet.

This version gives only the first half of the ballad ; the following, still sung in Georgia, is more complete ; the refrain shows the original form, curiously altered in the Boston variant : —

“ As you go up to yonders town,
 Rosemary and thyme
Give my respects to that young girl,
 And she shall be a true lover of mine.

Go tell her to make me a cambric shirt,
 Rosemary and thyme
Without a seam of needlework,
 And she shall be a true lover of mine.

Go tell her to wash it in yonders well,
 Rosemary and thyme
Where water never flowed nor rain ever fell,
 And she shall be a true lover of mine.

Go tell her to hang it on yonders thorn,
 Rosemary and thyme
That never has budded since Adam was born,
 And she shall be a true lover of mine.”

“ When you go back to yonders town,
 Rosemary and thyme
Give my respects to that young man,
 And he shall be a true lover of mine.

Go tell him to buy ten acres of land,
 Rosemary and thyme
Betwixt the salt sea and the sand,
 And he shall be a true lover of mine.

Go tell him to plant it with one grain of corn,
 Rosemary and thyme
And plough it all in with a mooly-cow's horn,
 And he shall be a true lover of mine.

Go tell him to mow it with sickle of leather,
 Rosemary and thyme
And carry it all in on a peafowl's feather,
 And he shall be a true lover of mine.

Go tell him to take it to yonders mill,
 Rosemary and thyme
If every grain a barrel shall fill,
 He shall be a true lover of mine.

Go tell him when all this work is done,
 Rosemary and thyme
To come to me for his cambric shirt,
 And he shall be a true lover of mine.”¹

¹ Contributed by Mrs. E. M. Backus, as obtained from recitation in Columbia County, Ga.

William Wells Newell.

SOME FORGOTTEN INDIAN PLACE-NAMES IN THE ADIRONDACKS.

THE mountainous district known as the Adirondacks, comprising parts of Lewis, Herkimer, Fulton, Hamilton, St. Lawrence, Franklin, Clinton, Essex, and Warren counties in northern New York State, takes its name from a well-known Mohawk word, *rătîrōntăks*, 'they eat trees' or 'those who eat trees' (masc. plur.). This term is in regular use at the present day among the Mohawks at Caughnawauga, P. Q., and elsewhere, to denote the so-called "Algonquin"¹ tribe who formerly had their headquarters at Oka (Lac des Deux Montagnes), not far from Montreal, but who are now, with the exception of a few families still resident at Oka, scattered throughout the whole of eastern Canada. These Algonquins, who are really a branch of the Ojibwe-Ottawa division of the Algic family, were wont in former days to hunt extensively in the Adirondack region, which was accordingly named after them by the Mohawk-Iroquois, who also ranged through the same territory.

The term *Rătîrōntăks*, 'tree' or 'wood eaters,' as applied to this sept, simply indicates that the Algonquins, like the rest of their eastern Algic congeners, were essentially forest Indians, in contradistinction to the Iroquois, who called themselves *Rătînōnsîōnnî*, 'those who build cabins.'² There can be no doubt that *Rătîrōntăks* was originally a term of opprobrium in the mouth of the Iroquois, whose whole history shows an unceasing warfare with the Algic clans. A curious but probably incorrect tradition still exists among the Mohawks of the St. Regis Falls Reserve, that the Algonquins were called 'tree-eaters,' owing to their habit of clearing streams for their canoes by cutting trees and logs which had fallen across the water-ways. This is of course not a distinctively Algonquin trait.

¹ For the language of the "Algonquins," cf. J. A. Cuq, *Lexique de la langue Algonquine*, Montreal, 1886; "Grammaire de la langue Algonquine" in *Mémoires S. R. Canada*, 1891. The Rev. J. Guillaume Forbes, Roman Catholic missionary at Caughnawauga, P. Q., kindly informs me that *rătîrōntăks* is a polysynthetic combination of *kărōntă*, 'tree, wood,' and *ikăks*, 'I eat.' The following examples of the conjugation of the verb 'I am an Algonquin' will illustrate the Iroquois grammatical method:—

Kărōntăks, 'I am an Algonquin,' e. g. 'I eat wood.'

sărōntăks, 'thou,' etc.

rărōntăks, 'he,' etc.

tăwărōntăks, 'we, you, and I,' etc.

ikăwărōntăks, 'we, they, and I,' etc.

rătîrōntăks, 'they,' etc.

Cf. also on this word, Cuq, *Lexique de la langue Iroquoise*, p. 39.

² So Forbes. This is a verbal form from *kănōnsă*, 'house, cabin.'

During a recent visit to Long Lake Village, Hamilton County, I called upon Mr. Mitchell Sabattis of the Abenaki tribe (Algic family), the oldest living Indian in the Adirondacks, who gave me the following Abenaki names of localities, most of which are in the neighborhood of Long Lake. My informant's father, the late Peter Sabattis, dead fifty years ago, but still remembered familiarly as Captain Peter, was a native of St. Francis, P. Q., the ancient reserve of the remnant of the Abenakis in Canada. Peter Sabattis and his Abenaki wife removed to the Mohawk community at St. Regis Falls late in the last century, where Mitchell was born about ninety years ago. The father and son were accustomed to hunt in St. Lawrence, Franklin, and Hamilton counties in company with other Abenakis, who gave names to a number of the Adirondack lakes and rivers, only a few of which, however, are now recalled by the aged Mitchell.

Of these the most important is the name *Saranac*, which is, according to Sabattis, a corruption of an Abenaki form *S'nhälö'nëk*, which he explains as meaning 'entrance of a river into a lake.' The same word appears in Laurent's "Abenaki and English Dialogues," p. 52, in the form *Sôn-Halönek* as the native name for Plattsburg. As the Saranac River debouches at Plattsburg into Lake Champlain, there can be no doubt that the name was applied to the river at that point, rather than to the two lakes now known as Upper and Lower Saranac.

The Abenaki term as given both by Sabattis and Laurent presents many difficulties to the philologist. The Very Rev. M. C. O'Brien,¹ of Bangor, Me., an excellent authority both on the ancient Abenaki and its modern Penobscot dialect, believes that *S'n* (*Sôn*) *hälö'nëk* is either not an original Abenaki word, *e. g.* that it may be an Indian corruption of *Saranac*, or else that it must be a mutilated modern form. Owing to the following evidence, I am inclined to the latter hypothesis. The word may be a derivative from the two elements: 1. *sängšk*,² 'mouth of a river,' of which *s'n* or *sôn* in this combina-

¹ Fr. O'Brien, the Roman Catholic Vicar-General of Maine, has in his possession the manuscript dictionaries of the Abenaki by Père Aubery (1715), mentioned by Gill in his brochure, *Vieux Manuscrits Abenakis*, pp. 5 ff., 11 ff., Montreal, 1886. These works are very valuable for the study of the ancient Abenaki language. The references to Father O'Brien in this article are to letters from him to me concerning the place-names herein treated.

² The systems of noting the ancient and modern Abenaki differ slightly. In the ancient language the missionaries used the numeral 8 to denote the *w*-sound. The nasal *ü*, always after *a=ai*, is now represented by *ô=öü* (as in French *mon*). I use the apostrophe (') to indicate a very short vowel similar to the Hebrew *sh'va mobile*, and the sign ' to denote a guttural voice-stop not unlike the Semitic *Ayin*. This is unfortunately not shown in the system of writing the modern dialect. Where the ancient speech had *r*, *l* now universally appears. In the modern words cited in this treatise the quantity of every vowel is marked. Note

tion is either a modern variant, or a slovenly pronunciation for *sôg* (see below); 2. *h'lā*, 'comes' (cf. *sôgđā-h'lā*, 'it comes in,' said of a river). The regular modern equivalent of *sāng8k* would be *sôg*, according to the spelling of Laurent, *op. cit.*, but it is probable that in *sôgđā-h'lā* we have a fuller form of *sôg*, e. g. *sôgđā+h'lā*; cf. *sāñk-ěđě-tegg8e*, 'embouchure d'une rivière' (Rasle, Aben. Dict. p. 442) and the ancient name *Sāñkěđě-rāñk*, 'outlet,' applied by the early Abenakis of Maine to the mouth of the Kennebec. The modern *Sagadahoc* is an evident corruption of this form (so O'Brien). In the form *S'n (Sôn) hālôněk, -hālôněk*, or more properly *-h'lôněk*, appears to be the locative verb form of *√h'lā*, e. g. 'the place where it comes in;' viz., 'the outlet into a lake,' as explained by Sabattis. In this connection may be compared *ari-rañnek*, 'the place where one goes by canoe' (O'Brien).

In spite of the difficulties of interpretation, then, we are justified in regarding *Saranac = S'nhālō'nek* as a genuine Abenaki word, first, because of the apparent possibility of resolving it into known component elements, and secondly, because of the evident appropriateness of the meaning 'outlet' to the Saranac River at Plattsburg.

Some Abenakis derive *Saranac* from *Salōnak*, "Sumach buds," which are very common in the neighborhood, but this is doubtful, as the term is not exclusively applicable to the Saranac region and, moreover, smacks of popular etymology.

Very interesting also is *Păpōlpôgā'māk*, the Abenaki name for Racquette Lake. According to O'Brien, this may be a derivative from an ancient root *p8rbi*, or reduplicated, *pap8rbi*, 'doubtful, deceitful, treacherous,' which is prefixed to the regular termination *-gā'māk*, meaning 'at the lake;' *-gāmā* + loc. *k*. With *-gā'mā* should be compared the Ojibwe ending *-gāmī*, 'water, sea,' as in *Kitchigāmī*, 'big water; ocean.' The separate Abenaki word for 'lake' is *ncpes* (see below). The ancient form of *Păpōlpôgā'māk*, then, would have been *Pap8rbañgamak*, 'deceptive lake.' Sabattis gives its meaning as 'in and out; full of bays,' which would be in harmony with this derivation, as a lake full of bays and points is deceptive to the navigator.

According to Sabattis, the ancient name of Tupper Lake was *Pāskāngā'māk*, 'side' or 'branch lake.' This is perfectly clear. The word consists of the well-known root *pāsk-* (ancient *pesk-* or *psk-*), generally signifying 'break, cut off,' + *-gā'māk*. We should compare here the present river-names Piscataquis (Maine) and Piscataqua

that *ă* is almost like *ũ* in but, while *ě*, *ž*, and *ǽ* are obscure short vowels. The other vowels have the Italian values. The consonants are pronounced as in English except that *g* is always hard. The combination *k̄h* is not a guttural, but is to be pronounced separately *k-h*. The consonant *n* is a voiceless *tenuis*. The syllables in Abenaki receive almost equal accentuation as in modern French.

(New Hampshire), 'river branching off,' from ancient Abn. *pske + teg8e*, the termination for 'river' (mod. *pāskā + tēkw*). The separate word for 'river' is *sībō*. To this same stem belong anc. *peskua'tek8n*, 'branch of a tree,' and the modern verbs *poskwenô muk*, 'break with the hands;' *poskwkawô muk*, 'break with the feet;' *poskwzô muk*, 'cut with a knife,' and *poskwtahô muk*, 'cut with an axe.' The verb *pask-hô muk*, 'shoot' (*pask-higan*, 'gun'), is undoubtedly a variant of the same root.

The name *Pāskāngā'māk* is peculiarly appropriate to the geographic position of Tupper Lake, which flows into the Racquette River between Long Lake, where the river begins its course, and Racquette Pond. Tupper Lake thus appeared to the Indians to be a branch of the river. It is really, however, the last of a chain which commences with the series of ponds just north of Little Forked Lake in Hamilton County. The lake now known as Little Tupper was called by the Abenakis *Pāskāngā'māšik*, the regular diminutive of *Pāskāngā'māk*.

The name Long Lake, now given to the narrow river-like body of water, thirteen miles in length, which is the source of the Racquette River, is probably, as Sabattis states, a translation of the Abenaki *Kwēnōgā'māk*, from *kwēnō*, 'long,' + *gā'māk*. The root *kwēnō* appears in *Kwēnī'tēgōk*, e. g. *kwēnī*, 'long,' + *tēkw*, ending meaning 'river,' + *ōk*, the locative termination. The name Connecticut is a corruption of the allied Massachusetts term, which differed only in having the *-t* locative termination. The same root *kwēnī*, 'long' appears also in *Kwēnbāāk*, 'Long Pond,' *kwēnākuēzō*, 'he is tall,' *kwēnī*, 'during, while,' etc.

Forked Lake, not far from Blue Mountain Lake, was named in Abenaki *Nīgītāwōgā'māk*, evidently with the same meaning as the English term, which is probably a translation from the Indian. As O'Brien points out, the stem here is undoubtedly the same as that seen in Niketous, used to denote the confluence of two branches of the Penobscot. In old Abenaki I find from the same stem *niketa8teg8e*, '*rivière qui fourche*' (Rasle, Dict. p. 523). O'Brien gives the same word from Aubéry as *nik8da8atteg8e*, '*confluent de deux rivières*.' That this stem *niketa* or *nik8da8* is identical with that seen in Sabattis's form *Nīgītā-wō-gā'māk* is evident.

The Abenaki name for Mt. Marcy, which probably included its neighboring peaks, was *Wawōbadēnik*, literally, 'white mountains' from *wawōbi-*, reduplication (pl.) of *wōbi*, 'white,' + *aden*, the termination for 'mountain,' + the locative *-ik*. The separate word for mountain is *wajo* (see below). It is interesting to note in this connection that *Wawōbadēnik* is also the Abenaki term for the White Mountains of New Hampshire.

A curious instance of an Abenaki popular etymology of a purely foreign term is seen in the name for St. Regis Reserve, P. Q. and N. Y.; i. e. *Pō'kuizās'nē*, which Sabattis interprets 'half-shriek,' explaining it as referring to victories gained by his people over the Iroquois at that point. He also gives the name of the St. Regis River as *Pō'kuizās'nētēkw*, and of St. Regis Lake near Paul Smith's, Franklin County, as *Pō'kuizās'nē-nēpēs*. There can be no doubt that *Pō'kuizās'nē* is an "Algicised" form from the original Mohawk name for St. Regis Reserve; viz., *Akwēsās'nē*, 'the place where the partridge drums,' a word compounded of *ākwēsās* = *wākwēsās*¹ + the locative suffix *-nē*. *Wākwēsās* itself is a compound of *ōkwēsēn*, 'partridge,' + *-ās*, which expresses the idea 'strike many blows,' as a drumming partridge does with its wings. In the Abenaki form *Pō'kuizās'nē*, the first element is the well-known, *pō'kuī*, 'half;' cf. Rasle, p. 561, *pō'kōsie*, 'une moitié en large.' The second element, *-zās'nē*, as given by Sabattis, is undoubtedly from the stem of the verb *ne-sessinaī*, 'I bewail it'² (inanimate), Rasle, p. 508.

All the terms just treated were given to me as original Abenaki names of the localities, applied independently of any English nomenclature, and I see no reason to doubt this. In the following names my informant seemed a little uncertain as to whether the Indian terminology was independent of the English or not. He was unable to say whether the names in question were given first by his own people, or whether they were subsequent translations of English names. I cite them, however, as being of philological value for the study of Abenaki.

Bog Lake, *Mūkwa'kwōgā'māk*, and Bog River, *Mūkwa'kwōtēkw*, contain *mūkwa'kw*, 'bog,' anc. *megsak* (Rasle, p. 483, 'marécage'). This word is perhaps connected with *mekō*, mod. *m'kuī*, 'red,' and is an allusion to the color of the bottom (so O'Brien).

Round Lake, *Pātēgwōgā'māk*, and Round Pond, *Pātēgwōgā'māsih* (dim.), are perfectly clear. For *pātēgwō*, 'round,' cf. mod. *pēt'gwō-lōmsēn*, 'whirlwind,' e. g. 'wind blowing in a circle,' and the verb form *k'pētēgibēnā*, 'we turn, return' (inclusive we).

¹ Forbes gives the inflection of *ākwēsās* = *wākwēsās* as follows:—

kākwēsās, 'I drum with my wings like a partridge.'

sākwēsās, 'thou,' etc.

rākwēsās, 'he,' etc.

² The change of original *s* to *z* in *Pō'kuizās'nē* is due to the preceding vowel. Precisely the same phenomenon is seen in *sibōstē*, 'brook,' dim. of *sibō*, 'river,' but *sibōstēk*, 'in the brook.' I find also *k'chī sibō*, 'big river,' for *k'chī sibō*. The principle seems to be that when *s* is preceded by an *i*-vowel, and followed by a vowel, it softens to *z*. A similar softening of *t* to *d* is seen in the phrases *Nēw York talī* 'at N. Y.,' but *yu dali* 'at this place,' e. g. 'here.' This is not represented in the modern system of writing Abenaki.

Lake Clear near Paul Smith's is *Wāsābāgāk*, lit. 'clear liquid,' from *wāsā* + *bāgā* + loc. *k*. *Wāsā* is descriptive of light of any kind, cf. *wāsān' mōgān*, 'candle, lamp.' The ending *-bāgā* is an adjectival and verbal suffix used only of liquids; thus, *m'kāzāwbāgā*, 'it is black' (used of ink or water).

Finally, Black Lake, *M'kazawi nepes*, Cranberry Lake, *Pöpökuā nēpēs*, and Blue Mountain Lake, *Wilôwī wājōī nēpēs*, are perfectly plain and require no comment.

It should be remarked in this connection that in all these latter cases the names are so descriptive of natural features that they might easily have arisen independently and simultaneously both in Indian and English.

It may be interesting to note that the Mohawk name *Ne-ha-se-ne*, applied to a large preserve not far from Little Tupper Lake, means 'that is so;' '*c'est bien ça*,' and has no connection with the word 'beaver,' as is popularly supposed (so Forbes).

J. Dyneley Prince.

IN MEMORIAM : FRANK HAMILTON CUSHING.

The man who is born with a talent which he is meant to use, finds his greatest happiness in using it. — GOETHE.

FRANK HAMILTON CUSHING (born July 22, 1857, at Northeast, Pa. ; died April 10, 1900) was an anthropologist "born and made," if there ever was one. His boyhood was spent on a farm at Barre, Orleans County, N. Y., a district rich in Indian remains and relics. Before he was ten years old, a flint arrow-head, which his father's hired man picked up one day while ploughing, and tossed to him over the furrows, with the remark, "The Indians made that ; it is one of their arrow-heads," aroused his interest as nothing else had ever done before. As he himself tells us, in the autobiographical paragraphs contained in his paper on "The Arrow," this was the turning-point of his genius : "That little arrow-point decided the purpose and calling of my whole life. It predestined me, ladies and gentlemen, to the honor I have in addressing you here [before the Anthropological Section of the American Association at Springfield, August 29, 1895] to-day on Arrows ; for I have studied archæology far more, alas, than anything else — ever since I treasured that small arrow blade on the lid of an old blue chest in my little bedroom, until the cover of that chest was overfilled with others like it and with relics of many another kind." Not long after he discovered with delight a place where flint arrow-heads had been made, and, before many years were over, he had gathered "a collection of some hundreds of relics from all over central and western New York," and soon "began a series of experiments to learn how these arrows had been made" — all this before he had ever looked into a book on anthropology. Through the gift of a neighboring farmer, who, in his youth, had been a "Forty-Niner," young Cushing became acquainted with obsidian-tipped arrow-heads, which he sought to imitate by hammering pieces of bottle and window glass. When about fourteen years of age, he discovered in the woods south of the town of Medina (whither his father removed in 1870) an old Indian fort, and then his enthusiasm knew no limit. He built a hut there, and "used to go there and remain days at a time, digging for relics while the sun shone, and on rainy days or at night, in the light of the camp-fire, studying by experiment how the more curious of them had been made and used." How with a toothbrush flaking-tool (he had sacrificed the article in the effort to reproduce a harpoon blade he had dug up) he discovered how flint arrow-heads were made, and how in the joy of invention he "made arrow after arrow, until his hands were blistered and lacerated, — in one place so deeply that the scar

remains to this day," he has himself described. And from this simple beginning — in reality a magnificent discovery — he "elaborated some seven or eight totally distinct methods of working flint-like substances with Stone Age apparatus," finding subsequently that "all save two of those processes were absolutely similar to processes now known to have been some time in vogue with one people or another of the ancient world." All this the intuitive anthropologist accomplished before science called him authoritatively to his life-task. In the spring of 1875 he entered as a student at Cornell University, but in the same year he was called to the Smithsonian Institution at Washington, D. C., where he became assistant to Dr. Charles Rau in arranging the Indian collections of the U. S. National Museum, and preparing them for exhibition at the Centennial, in Philadelphia, the next year. At Philadelphia he acted as curator of the collection, and at the close of the Exposition was appointed curator of the Ethnological Department of the National Museum. During the summer of 1876 he began his investigation of the Pueblo Indians, which afterwards assumed such magnitude and thoroughness. Three years later he was with Major J. W. Powell's New Mexico expedition, which spent two months at Zuñi, and, at his own request, was left there, where he remained until 1882. During his second year among the Zuñi Indians, "he had so far made himself one of the tribe, and gained the esteem of the chiefs, that he was formally adopted and initiated into the sacred esoteric society, the 'Priesthood of the Bow.'" His zeal and what he went through for the sake of science, to the detriment of his health, may be judged from the popular account of his "Adventures," which he published shortly afterwards in the "Century." It was the boy Cushing over again with his delightful recklessness in the search after knowledge. But science reaped the benefit of his insight into the speech, habits, folk-lore, and religion of the Zuñis, a people as interesting to the student of man as any in the wide world. In 1882 he was with the six Zuñi Indians who, under his auspices, travelled to the far East to take water from the "Ocean of Sunrise" (Atlantic) and religiously, as they had taken it up, carried it with them to their sacred house at Zuñi, — one of the most remarkable pilgrimages on record. With two of these Indians, who did not return at once to their homes, he spent the summer in Washington, and from them obtained much material for his paper on "Zuñi Fetiches." Back at Zuñi by September of 1882, he remained there until ill health made his return to the East necessary in the spring of 1884. With him came three Zuñis, "to aid him in the preparation of a dictionary and grammar of their language and in translations of myth and beast stories, songs, and rituals." Two years later he organized, through the liberality of Mrs.

Mary Hemenway, of Boston, the "Hemenway Archæological Expedition," and as its director the next year "discovered and excavated extensive buried cities in Arizona and New Mexico." During the progress of these researches Mr. Cushing was taken sick, which interfered with his personal labors in the investigation. An account of the aims, objects, etc., of this expedition was communicated by him to the Congrès International des Américanistes in 1888. From this time until his death, except when ill health prevented it, he was engaged in the arrangement and publication of portions of the vast amount of information accumulated by him during his stay among the Zuñis, and the corroboration of it by further studies and investigations, the years 1891-1897 being fertile in more or less extended essays on all sides of Indian life and beliefs. In the midst of his devotion to ethnology, mythology, and folk-lore Cushing never forgot his early love for archæology, as his studies of "Primitive Copper-Working" (1893), "Shoreland Pottery" (1894), the "Arrow" (1895), "Implement Making" (1897), etc., prove. In 1895 he was at the head of the Pepper-Hurst expedition in Florida, and discovered on the Gulf Coast of that State extensive remains of a sea-dwelling people. Mr. Cushing was one of the original members of the American Folk-Lore Society, and served as one of its first assistant secretaries in 1888. In 1894 he was elected vice-president of Section H (Anthropology), and at the Springfield meeting the following year delivered his noteworthy address on the "Arrow." He was an active member of the Anthropological Society of Washington, D. C., and in 1895 was vice-president (Section D, Technology). Mr. Cushing married, July 10, 1882, Miss Emily Tennison McGill, of Washington, D. C.

In Mr. Cushing anthropological science in America loses one of its most remarkable figures. A tireless investigator, a "brother" of the Indian, an eloquent talker, and a charming writer, he had a personality entirely *sui generis*. Add to his make-up absolute health, and we have an ideal student of uncivilized man! The present writer, whose acquaintance with Mr. Cushing was not intimate but, in the brief periods of meeting, most helpful and inspiring, will long treasure the remembrance of an hour's talk now and then with him on the "deep things" of the life of the barbarian and the savage. Both in private and in public he was one who impressed his audience as a man having "authority" to speak whereof he might. As his essays, from time to time, revealed, he had much of the poet in him and the deep eloquence of faith. It is difficult to compare him with his peers and fellow-laborers in anthropological science. In a sense, he stands apart and alone. He must be judged by his works and his life.

Following is a list of the chief works of Mr. Cushing which have more or less to do with folk-lore : —

1. Zuñi Fetiches. *Sec. Ann. Rep. Bur. of Ethnol.*, 1880-1881 (Washington, 1883 [1884]), pp. 3-45. Plates i.-xi. Figs. 1-3.
2. My Adventures in Zuñi. *Century Magazine* (N. Y.), vol. xxv. (N. S. vol. iii.) 1882-1883, pp. 191-207, 500-511; vol. xxvi. (N. S. vol. iv.) 1883, pp. 28-47.
3. A Study of Pueblo Pottery as Illustrative of Zuñi Culture Growth. *Fourth Ann. Rep. Bur. of Ethnol.*, 1882-1883 (Washington, 1886 [1887]), pp. 467-521. Figs. 490-564.
4. Zuñi Breadstuff. *The Millstone* (Indianapolis), Jan., 1884, to Aug., 1885.
5. Preliminary Notes on the Origin, Working Hypothesis, and Primary Researches of the Hemenway Southwestern Archæological Expedition. *Congr. Intern. des Américanistes. Compte Rendu de la Septième Session*, 1888 (Berlin, 1890), pp. 151-194.
6. Outlines of Zuñi Creation Myths. *Thirteenth Ann. Rep. Bur. of Ethnol.*, 1891-1892 (Washington, 1896), pp. 320-447.
7. A Zuñi Folk-Tale of the Under World. *Journ. of Amer. Folk-Lore*, vol. v. (1892) pp. 49-56.
8. The Villard-Bandelier South American Expedition. *Amer. Anthropol.*, vol. v. (1892) pp. 273-276.
9. Manual Concepts: A Study of the Influence of Hand-Usage on Culture Growth. *Ibid.*, pp. 289-317.
10. Habitation as affected by Environment. *Great Divide* (Denver), vol. ix. (1893) p. 78.
11. The 'Great Cloud Swallower,' a Zuñi Tale of the Cañon de Chelley. *Archæologist* (Waterloo, Indiana), vol. i. (1893) pp. 241-244.
12. Primitive Copper-Working: An Experimental Study. *Amer. Anthropol.*, vol. vii. (1894) pp. 93-117. Also: *Archæologist*, vol. ii. (1894) pp. 97-105.
13. The Germ of Shoreland Pottery: An Experimental Study. *Mem. Intern. Congr. Anthropol.*, 1893 (Chicago, 1894), pp. 217-234.
14. The Arrow. *Proc. Amer. Assoc. Adv. Sci.*, 1895 (Salem, 1896), pp. 199-240. Also: *Amer. Anthropol.*, vol. viii. (1895) pp. 307-349.
15. A Case of Primitive Surgery. *Science*, N. S., vol. v. (1897) pp. 977-981.
16. Exploration of Ancient Key-Dwellers' Remains on the Gulf Coast of Florida. *Proc. Amer. Philos. Soc.* (Phila.), vol. xxxv. (1897) pp. 329-448, 11 pl.

17. Remarks on Shamanism. *Ibid.*, pp. 183-192.
18. Scarred Skulls. *Amer. Anthropol.*, vol. x. (1897) pp. 17-18.
19. Primitive Motherhood. *Proc. First Nat. Congress of Mothers* (Washington, 1897), pp. 21-47.
20. The Genesis of Implement Making. *Proc. Amer. Assoc. Adv. Sci.*, 1897 (Salem, 1898), pp. 337-339.

As the above list shows, the passion for experimentation so marked in Cushing's boyhood remained with him to the last. The essays on "Primitive Copper-Working" (No. 12), "Shoreland Pottery" (No. 13), and the "Arrow" (No. 14), present brilliant examples of this faculty for the discovery of unknown methods by actual experimenting. How great this was in him the diverse labors of "flint-flaking," "copper-working," and "pit-made pottery" indicated. Cushing was himself the proof of one of the theories he held to most strongly; viz., that many human arts have been discovered and forgotten, rediscovered in diverse ages and different peoples, found and lost and refound time and again, invented and reinvented not once, but many times.

His studies of primitive life (Nos. 1, 2, 6, 7, 19) reveal to us how far he penetrated into the *arcana* of primitive society and aboriginal thought. His essay on "Zuñi Fetiches" (No. 1), in which he had the help of the Zuñis themselves, exhibits a breadth of philosophy, a sympathetic interpretation of the ideas of another race, and a grasp of the things beneath the surface, which so many observers miss, appearing again and again in his masterpiece, the "Zuñi Creation Myths" (No. 6). This last is an undying monument to his zeal, his genial insight, his poetic fervor, and power to shape our language to portray the Iliad of a race as wonderful as the Greeks of old. His address on "Primitive Motherhood" is the most glowing and yet never untruthful tribute paid by any white man, poet or prosaist, to the "better halves" of primitive man, whose essential humanity, affection, and true womanliness lift the races below ours into the unmistakable kinship of all mankind. Interpretative studies like those on "Pottery" (No. 3), and "Manual Concepts" (No. 9), exhibit Cushing's remarkable talent in coördinating the various elements of primitive life, the rise of some of which, or of all of which, marks progress in culture. The article on "Manual Concepts" evidences also his wonderful grasp of the psychology of Zuñi speech, examples of which also appear in his mythological studies. As an explorer where the living are absent, he appears to advantage in his Floridian Archaeological Studies (No. 16).

To sum up: In Cushing, archæologist, linguist, folk-lorist, science has lost an anthropologist of the highest order. His death, at the

comparatively youthful age of forty-three, removes from the world one of the most brilliant of that group of students of man whose researches have been one of the crowning glories of the century now about to close.

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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Onomatology*. In his note on "The adopted Indian Word 'Poquosin,'" in the "American Anthropologist" (vol. i. N. S. pp. 790, 791) for October, 1899, Mr. W. W. Tooker replies rather successfully to the criticisms of Mr. W. R. Gerard in a previous number of the same Journal.

ATHAPASCAN. In his brief account of the Chilcotin (Rep. Brit. Assoc. for 1898, London, 1899), Prof. Livingston Farrand notes, regarding their mythology, a "surprising receptivity to foreign influences."

ESKIMO. In the "American Anthropologist" (vol. i. N. S. pp. 601-613) for October, 1899, Dr. Franz Boas publishes an interesting article (with illustrations) on "Property Marks of Alaskan Eskimo." Attention to such marks seems to have been first called by Lubbock in 1869, and Dr. Boas' examination of the collections in the U. S. National Museum at Washington and the American Museum of Natural History, New York, "shows that property marks are used very frequently by the Eskimo tribes of Alaska," and that "they occur almost exclusively on weapons used in hunting, which, after being dispatched, remain in the bodies of large game." Tools do not seem to have property marks. Sometimes, as often occurs in the case of harpoon-heads, form and ornament are sufficient to indicate ownership, without property marks. Since property marks, so far as present evidence goes, have not been recorded from any other division of the Eskimo except the Alaskan, Dr. Boas considers that "this fact, taken in connection with the form and occurrence of such marks among the northeastern tribes of Asia, suggests that this custom, like so many other peculiarities of Alaskan Eskimo life, may be due to contact with Asiatic tribes" (p. 613).

HAIDA. Under the title "Hidery Prayers," Mr. James Deans publishes (with comments) in the "American Antiquarian" (vol. xxii. pp. 31, 32) for January-February, 1900, three Haida prayers, one of the Masset tribe for fair weather, addressed to the sun; a Skidegate prayer to the sea, when caught in a storm; and a Skidegate prayer to the "goddess of the mountains" for rain. The ancient belief of the Haidas was that everything had a spirit, and they had many *prayers*, not alone dances and sacred ceremonies. — As Appendix I. to the Second Report of the Committee on an Ethnological Survey of Canada (Rep. Brit. Assoc. for 1898, London, 1899), Mr. C. Hill-Tout publishes an article on "Haida Stories and Beliefs." The cosmogonic and tribal origin myths and brief abstracts of some

ten animal myths are given, together with several short songs. — Appendix III. to the Twelfth (and final) Report of the Committee on the Northwestern Tribes of Canada (Rep. Brit. Assoc. for 1898, London, 1899) consists of a valuable and interesting discussion of the "Social Organization of the Haida." The greater importance of the "village community" in earlier times is pointed out, and an instance of totem borrowing noted.

IROQUOIAN. *General.* In the Ontario "Archæological Report" for 1899 (Toronto, 1900) appears (pp. 124-151) a translation, by Mrs. Mary E. Rose Holden, of M. Benjamin Sulte's article on "La Guerre des Iroquois" ("The Iroquois War" of the seventeenth century with the French).

Seneca. (Music and Song). The same "Report" contains (pp. 166-189) a valuable paper (with an introduction by Mr. Boyle) by Alex. T. Cringan, of Toronto, on the "Music of the Pagan Iroquois," the "Pagan Dance Songs of the Iroquois" in particular. The dance-songs in question are all of Seneca origin, sung by two native singers, Kanishandon and Dahkahhedondyeh, and graphophone records were taken. The graphophone experiment was so successful that 47 "authentic records of typical Indian melodies" were taken. The musical notation of these 47 songs is given (pp. 176-189). These songs consist of: Hunting songs (2), scalping songs (2), chiefs' songs (2), discovery dance-songs (3), wake songs (3), four nights' dance songs (8), women's dance song, war-dance songs (2), hit stick song, change body song, bean song, death-feast song, joining dance song, *ahdonwah*, or "Songs of Joy" (5), making chief songs (2), lonesome woman's songs (3), joining hands' dance song, green-corn dance song (old and new forms), naked dance songs (3), old man's favorite song, young man's favorite song, and naming of the boy. Among the points noted by the author are: The simplicity of the song-themes; the conspicuous absence of the "leading note;" commencement on the upper and ending on the lower tones of the scale; the frequency of the *vibrato* or *tremolo*, etc. As Mr. Cringan observes (p. 170): "The majority of Indian songs are employed as an essential adjunct to the various ceremonies so intimately interwoven into the life-fabric of these primitive people." Another remark of the author is worth noting (p. 175): "When it is considered that these songs have been produced by a people among whom musical notation is utterly unknown, the unprejudiced investigator must be surprised at the nascent musical ability which they exhibit." It is just possible that the Indian woman is "possessed of a finer musical instinct" than is the man. Mr. Cringan's work has been most carefully and thoroughly done.

Onomatology. The final paper in the Ontario "Archæological

Report" for 1899 is by General John S. Clark on "A Study of the word *Toronto*" (pp. 190-198). The author holds that "*Toronto* is an abbreviated compound word, somewhat disfigured, but based on *kaniatare*, 'lake,' and *iokaronte*, 'a gap, breach, or opening'" — it always having been "the name of *Toronto Bay* considered simply as a bay" (p. 191). According to General Clark, *Caniaderi guarunte* ("the mouth or door of the country," *i. e.* Canada), an Iroquois name of Lake Champlain; *Kania-toronto-gouat*, an Iroquois name of Irondequoit Bay (near Rochester, N. Y.), and the *Toronto*-like names of Toronto Bay and Lake Simcoe, have all a common origin. Considerable evidence in favor of the author's view is presented, but he has hardly made out his case.

Wyandot. To the Ontario "Archæological Report" for 1899 (Toronto, 1900), Mr. W. E. Connelley contributes (pp. 92-123) an article on "The Wyandots." The topics treated of are: Migration legends, clan system, government, proper names, myths of the origin of the Delawares, and of wampum (wampum-bird). According to the author: "Both the myths and the traditions of the Wyandots say they were created in the region between James Bay and the coast of Labrador. All their traditions describe their ancient home as north of the mouth of the River St. Lawrence" (p. 93). Mr. Connelley is, however, a little venturesome in fixing their primitive home in the Ungava district, nor can one quite agree with some other ethnological pronouncements which he makes. His Iroquoian synonymy, too, does not altogether agree with the best authorities. But his paper is, nevertheless, an interesting and valuable one. The idea that *Toronto*, the present name of the capital of Ontario, "is only the modern pronunciation of the Wyandots of their word [Tōh-roohn'-tōh'^{nk}] for 'plenty,' and the modern pronunciation of their ancient name for their beloved settlement" (p. 95) must not be taken too seriously. In his "Clan System of the Wyandots" Mr. Connelley touches on a subject previously discussed by Major Powell in his "Wyandot Government." The list of 12 clans of the Wyandots, — Big Turtle, Little Turtle, Mud Turtle, Wolf, Bear, Beaver, Deer, Porcupine, Striped Turtle, Highland Turtle (Prairie Turtle), Snake, and Hawk, — differing somewhat from previous lists, is given according to Mr. Splitlog and George Wright, Wyandots. Explanations of the various clan-names are given, with other items of information concerning them. The Mud Turtle, Beaver, Striped Turtle, Prairie Turtle, and Hawk clans are said now to be extinct. The Mediator or umpire-chief was elected from the Wolf tribe. According to the author "all the proper names of the Wyandots were clan-names," the child belonging to its clan first, then to its parents. A list of 68 proper names (with etymologies and explanations, where possible) is

given by Mr. Connelley. Some of these names are very interesting. A certain woman of the Deer clan is called "Her words float like clouds;" another of the same clan "Echo," or "The Wonderful Talker (her word goes a long way and then comes back again);" a man of the Big Turtle clan "Twisting the Forest" (*i. e.* as the wind moves, waves, and twists the willows along the banks of the stream in which the turtle lives). The myths of the origin of the Snake and Hawk clans are given in brief (p. 118). The story of the "wampum-bird" (p. 122) tells how a young Delaware won a Wyandot wife (the chief's daughter) by killing the cranberry-destroying wampum-bird, and secured the wampum, which ever since has been associated with treaties. In the face of the statement on p. 114: "White men were eagerly adopted, and to such an extent had this practice been carried by the Wyandots that after the year 1820 there was not a full blood Wyandot alive," and considering the residence of the Wyandots in the State of Nebraska, with its changed environment, one cannot but feel that some of the author's statements and criticisms of other investigators hardly represent the *old* Wyandot life and society, and there is reason to suspect Delaware influence, as well, among the Wyandots. However, the paper is a very suggestive one, and it is to be hoped Mr. Connelley will continue the good work he has begun.

PUEBLOS. From the "Monumental Records" Mr. G. H. Pepper reprints his article on "Ceremonial Deposits found in an Ancient Pueblo Estufa in Northern New Mexico, U. S. A." (N. Y., 1899, pp. 6, 6 figures and 1 plate, 4to). The deposits in question were discovered in and beneath the floor of a *kiva* in the ruin of Pueblo Bonito in the Chaco cañon, New Mexico. They were probably the remains of a dedication ceremony. This discovery is very interesting in connection with the antiquity of these rites.

SALISH. *Ntlakapamuq*. In "Folk-Lore" (London), Mr. Charles Hill-Tout publishes (vol. x. 1899, pp. 195-216) his detailed version of "'Squaktktquaclt' or the Benign-Faced, the Oannes of the Ntlakapamuq, British Columbia." This Salish tribe inhabits the region about the junction of the Thompson and Fraser rivers, and the myth is one of the culture-hero sort, and of the "younger brother" variety. He is culture-hero, animal transformer, and befriended by the fish, whence the Mesopotamian parallel.

UTO-AZTECAN. *Mexican*. Prof. Frederick Starr's "Catalogue of a Collection of Objects Illustrating the Folk-Lore of Mexico" (London, 1899, pp. ix.+132), published for the Folk-Lore Society to which Mr. Starr gave the objects in question, is a most welcome little book to the folk-lorist. Toys, games, festivals, votive offerings, religious pictures, and a wide range of folk-fabrications are repre-

sented. Particularly interesting are the lore of the *Mestizos* and the boys of Mexican children. The survival of "the past in the present" is amply illustrated here.—In the "American Anthropologist" (vol. ii. N. S. pp. 66–74) for January–March, 1900, Dr. Walter Hough writes of "Oriental Influences in Mexico," a theme of considerable importance in view of the well-known commercial relations between New Spain and the Philippines in the sixteenth and seventeenth centuries, during which period many exchanges of products, and even of peoples took place. In this way Mr. Hough explains the presence on the coast of Mexico of the cocoanut-palm (with its toddy, called *tuba*, a Tagal name); of the banana (which came by way of Manila within the last 300 years); of the mango (one species is actually called *mango de Manila*); of the *piña-nona* (the fruit of the *Monstera deliciosa*). The Chinese umbrella-tree, the pepper-tree, etc., came from the East Indies also, as may have done, too, the rain-coat, the wood-club, the machete, the primitive rope-twisting tool of wood. The house architecture of Mexico, according to Mr. Hough, is not without traces of East Indian influence. *Per contra*, the Philippines seem to have received from Mexico the century plant, the prickly pear, and the pineapple, from which latter comes the famous *piña* cloth.—In the "American Anthropologist" (vol. ii. N. S. pp. 145–154) for January–March, 1900, Mr. C. P. Bowditch publishes a paper on "The Lords of the Night and the Tonalamatl of the Codex Borbonicus." The author thinks that, if the *Codex Borbonicus* is correct, "the Lords of the Night did not have the important place which they have been supposed to hold," and that there is "no proof in the Mexican picture-writings that the Indians used the Tonalamatls and the Lords for differentiating the days in any longer period of time than a solar year." It would appear that "the Tonalamatls succeeded each other, while the Lords of the Night accompanied the Tonalamatls, and lost one of their number with the ending of each Tonalamatl." The *tonalamatls* (from *Palmatl tonalli*, "birth-sign," and *amatl*, "paper") are among the most interesting monuments of primitive astrology we possess.—In "The Land of Sunshine," for July, 1899, V. Granville has a brief paper, "Among the Yaqui Indians in Sonora."

Moki. In the "American Anthropologist" (N. S. vol. ii. pp. 80–138) for January–March, 1900, Dr. J. W. Fewkes publishes a detailed account, with numerous illustrations, of "The New-Fire Ceremony at Walpi." Among the topics treated of are: Personnel of the ceremony, *kivas*, ceremonial days and the events connected with them, dances, feasts, societies, and their organization, full and abbreviated ceremonies, ceremonial paraphernalia, etc. Four priest-societies, of which Dr. Fewkes gives interesting accounts, unite in the celebra-

tion of the Walpi New Fire ceremony, and the public dances are conducted mainly by two of these, whose actions are of a phallic nature." There are also four sacred rooms or *kivas* occupied in the ceremony. Every fourth year "these November rites become very elaborate, and are then called *Naacnaiya*, from the importance of the initiation of novices into the priesthoods at that time." Although the ceremony is celebrated in five of the Hopi pueblos, "we have not a single fact in regard to the ceremony in any Pueblo except Walpi," and, moreover, "the same obscurity envelops the rite at Zuñi, Jemez, and the Rio Grande Pueblos." The Walpi ceremonies, Dr. Fewkes thinks, are, in a general way, "fire worship," but "more specifically sun and germination worship." He also concludes that "the rites described were brought to Walpi by clans which once lived in Gila valley," and suggest a comparative study of the Walpi ceremonies and the New Fire rites of the aborigines of Mexico. The article is a very valuable one and adds much to our knowledge of the details of these rites and ceremonies.

ZAPOTEC. In the "Journal of the Anthropological Institute" (London) for August–November, 1899 (vol. ii. N. S. pp. 29–50), Mr. William Corner writes of "Mitla: An Archæological Study of the Ancient Ruins and Remains in that Pueblo." The paper, which is illustrated with seven plates and ten figures in the text, deals with "the Tzapoteco remains and ruins at Mitla [Zapotec Lyo-baa] in the State of Oaxaca, Mexico." These "beautiful remains, situated about 300 miles from the city of Mexico, the author regards as "one of the most notable proofs of the prevalence of an almost level advance amongst the other [*i. e.* than 'Aztec'] Mexican races" (p. 31). Mitla is especially worthy of study, since it is really "a half-way house between Nahuatl and Maya territories." In the discussion on this paper Mr. Maudslay observed that "he would gladly welcome evidence that the Toltecs and the Mayas were the same people — a peaceful race who, after spreading over Mexico, were driven by the invading Nahuatls from that country to Central America, where they make still further progress in civilization" (p. 47), and Colonel Church called attention to the fact that the danger of invasion of northern barbarians, so acutely felt in pre-Columbian times, has practically continued (*e. g.* Yaquis, Apaches, etc.) down to to-day.

CENTRAL AMERICA.

MAYAN. In the "American Anthropologist" (vol. ii. pp. 53–62) for January–March, 1900, Prof. Cyrus Thomas discusses "Mayan Time Systems and Time Symbols." The chief object of the paper is to call attention to "the strong similarity, if not absolute identity, of the time systems or calendars of the different Mayan tribes,"

particularly as evidenced by the recent discoveries of Mr. J. T. Goodman and Dr. Förstemann. All the recent evidence seems to indicate that "when the inscriptions were chiseled, the Mayan group was much more homogeneous, and the tribal distinctions far less marked than when the Spaniards arrived on the scene," a view previously advanced, on linguistic grounds, by Dr. D. G. Brinton. If this be true, "the inscriptions and codices will form a fixed basis for further research into the history of the Mayan tribes."

SOUTH AMERICA.

ARAUCANIAN. In the "*Añales de la Universidad de Chile*" for November, 1899 (pp. 1009-1030), Guevara continues his studies of the "*Historia de la Civilizacion de la Araucanía*," bringing the first part of his work to a close with chapter x. on "Military Art, — war preparations, implements of war, battle, war and battle customs, war-songs, treatment of prisoners, peace customs, physical constitution of the Indians, etc." According to the author, the Araucanians, in contrast to the partially industrial tribes, were essentially warlike. Arrows, lances, slings, clubs, etc., were used, and they built certain primitive forts. Soon after their early encounters with the Spaniards they seem to have modified their battle array in imitation of the Europeans, and from the latter (captives, fugitives, etc.) they early learned much concerning the use of firearms and the like. Their military art, indeed, seems to have undergone a second evolution, aided by the introduction of the horse. In honor of victory the dance called *pruloncon*, "head dance," was danced around a newly planted tree — on the branches of which the heads of the dead enemies were hung. Peace treaties were celebrated with certain formalities: orations on behalf of both parties, dances, etc., — a drinking-bout generally following. — In the December issue (pp. 1265-1289), the author begins his second part with chapter i., "*Descubrimiento de Arauco*," treating of the pre-Columbian invasions of Chile by the Incas, the discovery of Chile by Almagro, Pedro de Valdivia and his exploits (a sketch of his life and a portrait is given), etc. The first Inca invasion of Chile is said to have taken place somewhere between 1430 and 1470 A. D., under the Inca Tupac Yupanqui, in an expedition lasting some six years. The various Peruvian invasions of Chile seem not to have been mere destructive forces, but, as was so often the case with Inca rule, helped to establish and improve the growing civilization of the country. Traces of this Peruvian influence are still discernible in the country of the Araucanians.

GUAICURU. To the "*Mem. Soc. Geograf. Ital.*" (Roma), G. Boggiani contributes (vol. viii. 1899, pp. 244-294) a lengthy article on the Guaycurú or Guaicurú of the Chaco region of South America.

The paper contains information of an ethnological, geographical, linguistic, etc., nature concerning these and some other Indian tribes of the part of the continent in question.

PATAGONIA. In the "*Deutsche Rundschau*" (Berlin), J. Greger publishes (vol. xxi. 1899, pp. 206-219) an account of "Patagonien und deren Benohner."

GENERAL.

CAPTIVES. In "*Globus*" (vol. lxxv. 1899, pp. 256-261), Friederici writes of "Die Behandlung weiblicher Gefangener durch die Indianer von Nordamerika" — Indian treatment of female captives.

DOLLS. In "*Globus*" (vol. lxxv. 1899, pp. 354-356), C. Steffens writes about "Die Indianerpuppensammlung von Frau A. L. Dickerman."

ETHNOLOGY. A work of considerable value to students of folklore is J. Deniker's "*The Races of Man: An Outline of Anthropology and Ethnography*" (London, 1900, pp. xxiii. + 611, with 176 illustrations and 2 maps). The chapters on "Ethnic Characters" (pp. 123-143) and "Sociological Characters" (pp. 145-279) treat of gesture, sign-language, writing, food, firemaking, industries, stimulants, houses, utensils, clothing and ornaments, tools, hunting and fishing, agriculture, domestic animals, games and recreations, arts, dance, music, religion, primitive sciences, family and social life. The part of the work relating to America is the least satisfactory. — With Deniker's work should be read Prof. A. H. Keane's "*Man Past and Present*" (Cambridge, 1899), though there is less of folklore in it.

FOLK-LORE. To the "*American Anthropologist*" (vol. ii. pp. 1-36) for January-March, 1900, Major J. W. Powell contributes an interesting and suggestive article on "The Lessons of Folk-Lore." The author tells how "the study of folk-lore has come to be the most practical and valuable of all the sciences, for it reveals the origin and nature of superstitions, and makes the grand scientific distinction between valid concepts and uncanny visions" (p. 24). The opinions set forth are strengthened by references to the lore of American savages, which the author has so well under control.

HOUSES. In the "*American Antiquarian*" (vol. xxii. pp. 84-100) for March-April, 1900, Rev. S. D. Peet has an illustrated article on "The Earliest Constructed Dwellings and the Locality in which Man made his First Home."

MATHEMATICS. Some interesting facts and speculations as to the origin and development of human thought and lore about numbers are to be found in the article on "The Beginning of Mathematics," which Prof. W. J. McGee contributes to the October number (vol. i.

N. S. 1899, pp. 646-674) of the "American Anthropologist." Primitive counting, mystical and symbolical numbers, and the *almacabala*, traces of which still exist in Aryan culture, are discussed with illustrations drawn from China, Polynesia, Australia, and America. Worthy of note in America are "the barefoot Mexicans with their vigesimal system," the "Cult of the Quarters," and "the fetishistic Middle."

MUSEUMS. In "Science" (vol. xi. N. S. pp. 19-21) for January 5, 1900, Prof. F. W. Putnam describes "The Mexican Hall of the American Museum of Natural History," in New York, where are stored or reproduced in models many of the most important Nahuatl and Mayan monuments, — The Tablet of the Cross, The Mexican Calendar Stone, Statue of Chac-Mool, "Great Turtle of Quirigua, the Quiriguan stele known as the 'Dwarf,' " Tarascan terra-cotta figures and stone sculptures, stone sculptures from Copan (originals), Casas Grandes pottery, ancient Mexican implements, copies of Mexican and Mayan manuscripts, etc. Altogether a collection of great interest to folk-lorists.

MUSIC. Under the title, "Recent Outlooks upon Music," Charles K. Wead discusses in "Science" (vol. xi. N. S. pp. 206-215) for February 9, 1900, the recent books of Klauser, Parry, Wallaschek, Miss Alice C. Fletcher, — the folk-musical literature of 1893 chiefly. The author seems to believe that Professor Fillmore's position as to the nature of savage music cannot be maintained, and that Miss Fletcher's aim is artistic to the exclusion of the physical or scientific presentation. Mr. Wead asks why, if complete knowledge of one's mother tongue by no means implies ability to grasp a foreign language, should *our* high musical training be held *per se* a means of understanding savage music? — To the "American Anthropologist" for January-March, 1900, the same writer contributes a brief article (pp. 75-79) on "The Study of Primitive Music," in which he makes some suggestions regarding the investigation of the music of savage and barbarous people. The notation of primitive music by civilized observers is far from being more accurate than the record of the languages of primitive peoples. The song-record of the civilized observer is often as full of *his* errors as has often been that of the phonetician. In music he should "strive always to obtain and to report the objective truth, free from all subjective interpretations." — A model in more than one way is Mr. Henry Balfour's "The Natural History of the Musical Bow. A Chapter in the Developmental History of Stringed Instruments of Music. Primitive Types" (Oxford, 1899, pp. 87, 61 figures and map). The author's summary of known facts is admirable, as one might reasonably expect from the Curator of the Pitts-Rivers Museum. The author takes the view

that the "musical bow" spread through the West Indies, Central America, and South America, by reason of the introduction of slaves from Africa, its real home.

MYTHS AND LEGENDS. An interesting, if not an absolutely scientific book is Mr. C. M. Skinner's "Myths and Legends of our New Possessions and Protectorates" (Phila., 1899, pp. 154), where some little lore of the Caribs is to be found, some more of the races of the Philippines, and much more of the Hawaiians, etc. Like Mr. Skinner's other books, this one cannot be overlooked by the folklorist, but is a collection to be used, as such popular volumes so often need to be, with a harking back to the authorities.

ORNAMENTS. What the so-called "bird stones" were intended for has not yet been discovered, but a plethora of theories about them has been set forth. In his "The Bird-Stone Ceremonial" (Saranac Lake, N. Y. 1899, pp. iv.+31, and 53 figs.), Mr. W. K. Moorehead has given us an interesting illustrated monograph on the subject. In the ultimate solution of the problem the folklorist not less than the archæologist is interested.

PICTOGRAPHS. Under the title, "Indian Pictographs on the Dakota Sandstone," Prof. C. N. Gould, of the University of Nebraska, writes of the numerous pictographs still existing on the soft sandstone cliffs (especially in the neighborhood of springs) in the Kansas-Iowa-Nebraska region ("Science," N. S. vol. xi. pp. 630, 631). The vandalism of man seems to have been more destructive of some of these relics than the ravages of time, the scrawling letters of some wayfarer's name often obliterating the older Indian inscriptions. Some of the best specimens of these pictographs are situated on the north bank of Smoky Hill River, near the mouth of Alum Creek, and near Belvidere, Kansas.

SYMBOLISM. In the "American Antiquarian" (vol. xxii. pp. 83-84) for March-April, 1900, Mr. Lewis W. Gunckel discusses briefly "The Symbol of the Hand," referring to the Indians of Utah, Central America, etc.

SOCIOLOGY. To the "American Anthropologist" for July and October, 1899 (vol. i. N. S. pp. 475-509, 695-745), Major J. W. Powell contributes a characteristically suggestive discussion of "Sociology, or the Science of Institutions," in which there are many items of interest to the student of American folk-lore. Particularly worth noting are the remarks on the old and the young in relation to social institutions and customs among the American Indians (pp. 700-702). And the discussion of Indian marriage customs, the stages of culture, æsthetics, ethics, etc. — The article of Prof. L. M. Keasbey, of Bryn Mawr, in the "International Monthly" (vol. i. pp. 355-358) for April, 1900, on "The Institution of Society," contains many

items of a folk-lore sort, in the discussion of the life of primitive man, its motives and resources. The author, however, seems more than once to accept too readily generalities concerning barbarous and savage peoples, which more thorough research will perhaps demolish. Most interesting is the author's contention that, in "the fundamental difference" between *family* and *clan*, "we can discover the sought-for antithesis between *domesticity* and *sociality*" (p. 395).

A. F. C. and I. C. C.

NOTES AND QUERIES.

TABOOS OF TALE-TELLING. — To discuss in detail the innumerable taboos found in primitive stories, tales, legends, etc., would demand a long essay, if not, indeed, a bulky volume. Here one variety only, viz.: the taboos of the *time* of telling can be considered.

1. *Day-taboo*. — As the celebrated "Arabian Nights" reminds us, night (or evening) is the time for tale-telling over a very large portion of the globe. The camp-fire and the story seem to belong together with many peoples, — the invention of fire, indeed, may be said to have been a very important factor in stimulating primitive literary development. With Gaels, Teutons, American Indians, and Mongolians, alike, the long winter evenings created literature and authors of a by no means insignificant sort. Nor is night-time the tale-time for adults alone, for the tale-telling ability of the children in the Punjâb after they have gone to bed is well known. Night, with its moon and stars, has also great suggestive power, and its general quietude is another advantage. The primitive poet and story-teller know full well: —

"Night hath made many bards; she is so lovely.
For it is beauty maketh poesie,
As from the dancing eye come tears of light.
Night hath made many bards; she is so lovely.
And they have praised her to her starry face
So long that she hath blushed and left them, often."

Night is the time of spirits that move in sky, earth, and sea; then the owl, the loon, the wolf, the beetle, and other ominous creatures speak. At night, too, the gods and devils decide the fates of men. Night is the "witching-time." Mythopœic always have been "the shepherds watching their flocks by night." Religion, largely, is the daughter of night. Night was also the first *schola* (leisure) of mankind. In a sense, night made man. It is natural, then, that, for many reasons, night should be *the* tale-telling season. That a taboo of day-telling should exist is, however, quite another thing.

Yet, with the Omaha Indians, we find indications of such a taboo. Rev. J. Owen Dorsey¹ tells us: "Myths must not be told during the day, nor in summer, as violation of this rule will cause snakes to come." There are traces of a day-taboo among other Indian tribes, but the data in proof of the statement are not yet forthcoming.

2. *Summer-taboo*. — Many of the circumstances that make for night as the season *par excellence* of tale-telling make also for winter. The winter camp-fire is one of the most creative of human environments wherever it is found. A "winter's tale" is known to every primitive people of North America and the other colder regions of the globe. Whether winter is the time of leisure or the time of hunting, tale-telling seems to keep its company everywhere.

¹ *Journal of American Folk-Lore*, vol. ii. p. 190.

With not a few primitive peoples there exists a taboo of tale-telling in summer. The Ojibwa and certain other Algonkian tribes of the Great Lakes¹ give as a reason for not telling the "tales of the fathers" in summer, that "frogs and other disagreeable things would enter into the camp;" moreover, during the winter, the great Nanibozhu is at leisure, and can listen to the tales of his own mighty deeds. Concerning the Winnebago Indians, Mrs. F. D. Bergen² observes:—

"The old people do not like to tell their stories after the spring opens. The children are told that they would see snakes if they should listen to tales during warm weather."

Among the Omaha Indians, where "story-telling is an important part of home-life," the favorite season is winter, and there is "a superstition which prevents the telling of stories in the summer season, as the snakes may hear and do mischief." But, as Miss Fletcher³ further informs us, this taboo is lifted for the children, who "carry the songs out among the summer blossoms, and the snakes do them no harm."

This brief note is offered with the object of obtaining information as to the nature and prevalence of the "day-taboo" and the "summer-taboo." It is interesting to note the agreement of the Indian tribes mentioned in the matter of snakes, as the disturbing factor in summer-time and in day-time.

Alex. F. Chamberlain.

WORCESTER, MASS.

THE BEAR IN HELLENIC ASTRAL MYTHOLOGY.—A passage of the *Odyssey* (v. 271-277) relates in what manner Odysseus, returning from the isle of Kalypso in the extreme west, determines his direction by observation of the heavens. "No sleep fell on his eyes, gazing on the Pleiads, and the tardily setting Boötes, and the Bear also named the Wain, who yonder revolves, and watches Orion, and who alone hath no part in the baths of ocean. For Kalypso, divine among goddesses, commanded him to keep it on the left as he voyaged." Hence it appears that Greek mariners determined the north by observation of the Great Bear. On the other hand, a mention of Aratus says that the more skilful Phœnician sailors consulted the Little Bear, that is to say especially the polar star. The three stars in the tail of the smaller bear (the north star at the end) appear to have originally received the name of the Dog's Tail, a title given because they made the impression of the lifted tail of that animal. It may have been the respect paid to the greater bear which induced observers to transfer the same name to stars which also were used for marks of direction; fancy was able to create a second bear, while the intermediate circle of stars was compared to a serpent. According to the passage of the *Odyssey*, the Great Bear is said to keep an eye on the hunter Orion; but this introduction of a distant group is probably only the fancy of the poet. The lines show that the Wain was an equally ancient name for the constellation.

¹ *Journal of American Folk-Lore*, vol. iv. p. 195.

² *Ibid.* vol. ix. p. 54.

³ *Ibid.* vol. i. p. 120.

Beside these two Roman star-lore knows a third appellation; the stars are called Septemtriones, the seven threshing-oxen, who are conceived to travel round and round the area, or threshing-floor, trampling out the grain. It is usually supposed that the name Boötes, or Ox-man, answers to the wagon, inasmuch as the stars represent a driver with outstretched hand. G. Thiele ("Antike Himmelsbildung," Berlin, 1898) thinks that the reference may be to the oxen, and that the comparison with the threshing-floor is thereby proved to be as ancient as that to the bear and the wagon; the three stars extending from the Wain must, he thinks, have been conceived as the pole of the cart, not as the draught-oxen. However this may be, the designations must originally have depended on obvious appearance, and been given with respect to the seven bright stars; the astronomical figures, in which the visible aspect is subordinated to an artificial construction, must have come later. The Bear, therefore, must have been thought of as having a body formed of four stars, and with an extended tail of three stars (just as the three stars of the Dog's Tail were turned into the tail of Ursa Minor.) This tail is a puzzle; what has a bear to do with a long bushy appendage of this sort? The incongruity rather makes against the probable primitiveness of the name. It is presumably a later change, when Hesiod gives to Boötes, the Ox-goader, the name Arctouros, or Bear-ward, (subsequently also Arctophylax); the idea of a bear-keeper, perhaps a travelling performer, is decidedly more sophisticated.

To a late stage also may belong the identification of Callisto with the group. Callisto seems to have been an epithetic name of Artemis. We are told by Hesiod that she was changed into a bear by that goddess, as a penalty for her pregnancy. She becomes mother of Arkas, hero eponymous of Arkadians. Again, Atalante, also connected with the same deity, was suckled by a bear. The inference to be drawn from these stories is, that in the Arkadian Artemis, at least, we have to do with an early bear-goddess, who, in virtue of the usual complications of mythology, came to be identified with various other personages, and so became the centre of a complicated mythology. The connection of these tales with the constellation seems to have resulted from the ursine character of the goddess and her variously named doubles, and have been quite secondary and accidental. It is true that the hunter Orion is said to have been killed by Artemis; but the myths explain this as the punishment of excessive boastfulness, or of insults offered to the virginity of the deity; the true root of the tale may have been aversion, on the part of a goddess of the forest, to the hunters who destroy, without making atonement, animals of the wood, who are under her protection, and in their pursuit of these violate her sanctuary. As already remarked, the Homeric connection of Orion and the Bear has the appearance of being no more than a poetic fancy, the inspiration of the moment; the author pictures the animal as naturally suspicious of the mighty hunter. So far as appears, therefore, Greek star-lore knows nothing of a bear-hunt.

On the other hand, the American star-myth, as shown by Mr. Hagar, describes the pursuit of the bear in a manner clear, vivid, and standing in

obvious relation to the celestial phenomena of which the tale is an interpretation. The story is just such as would suggest itself to a hunting-folk. The Indian tale corresponds to the Greek in the usual manner, as much more direct and simple; the Greek fables, in the course of culture development, have become inextricably interwoven.

Of parallelism between the American and Hellenic myths, there is nothing left to be explained save identity of name of the constellation; but in the latter, the Bear was only one out of many appellations. Thiele undertakes to show that the greater number of Greek star-names, including those of the Zodiac, are by no means primitive and traditional in their origin, but for the most part the inventions of later observers and mythopoeists. At all events, it is certain that these names, and the stories attached to them, were in continual process of expansion and alteration. On the other hand, Thiele, like other scholars of Greek thought, forgets that the Hellenes stand not at the beginning of an independent development, but at a term of a mental activity of thousands of years, during which savage fancy was as freely imaginative as was that of the poets and mythographers whose fictions alone are extant. Perhaps if we knew just why the constellation was called the Bear, and all that was signified in the description, we should find ourselves in contact with a realistic picture something like that of American Indians. However this may be, the coincidence of name appears to me altogether too casual an indication for its explanation to require the supposition of any intercourse of diffusion between the continents.

W. W. Newell.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON. — *Tuesday, April 18.* The regular meeting was held at the Brunswick by invitation of Mr. and Mrs. George H. Leonard. The speaker was Mr. A. M. Lythgoe, of Harvard University, whose subject was "Arts and Crafts of the Ancient Egyptians." His lecture was illustrated by fine lantern slides.

Tuesday, May 23. The annual meeting (postponed by vote from April) was held at Miss Reed's, 184 Commonwealth Avenue. No paper was offered, in order that sufficient time might be allowed for the transaction of business. In the absence of Professor Putnam, Mr. Frank Russell presided, and the reports of the Secretary and the Treasurer were read. The former showed that though the membership gain (13) exceeded the losses by death, resignation (10), a revision of the list made the membership smaller than a year ago. The Treasurer reported that the expenditure of the year had practically equalled the income.

The resignation of the Treasurer, Mr. Chamberlain, was accepted with regret, and the election of officers which followed resulted in the following choice: *President*, Prof. F. W. Putnam. *First Vice-President*, Dr. G. J. Englemann. *Second Vice-President*, Mr. W. W. Newell. *Treasurer*, Mr. R. B. Dixon. *Secretary*, Miss Helen Leah Reed. *Council*, Mrs. E. F.

Fenollosa, Mrs. Lee Hoffman, Dr. S. E. Palmer, Dr. E. F. Pope, Mrs. G. W. Vaillant, Mr. Ashton Willard.

Tuesday, December 5. The first meeting of the season was held at the Grundmann Studios. Dr. Englemann presided, and introduced Prof. F. W. Putnam, who treated of the "Pueblos of Colorado and New Mexico." This was a vivid account of Professor Putnam's recent visit to the scene of operations of the Hyde Expedition. His hearers were much interested in his description of the Pueblos, and in the photographs which he had brought back with him.

Tuesday, January 9. The regular meeting was held at the Grundmann Studios. Dr. Englemann introduced the speaker, Mr. R. L. Garner, whose subject was "Customs and Traditions of Central Africa."

Friday, February 16. The regular meeting, by invitation of Drs. E. F. and C. H. Pope, was held at the Grundmann Studios. Dr. Frank Russell, of Harvard University, introduced by Mr. W. W. Newell, was the speaker of the evening. He gave a description of the "Moki Snake Dance," elaborately illustrated by lantern slides. This lecture is unusually fine, and was recently given by Dr. Russell before Yale University and the University of Iowa.

Tuesday, March 20. The regular meeting was held at the residence of Mrs. Hoffmann and Miss Cross at 184 Commonwealth Avenue. Dr. Franz Boas, of New York, took as his subject, "The Science and Ethics of Primitive Man." The conclusion of his most interesting lecture was that in folk-lore we have the embodiment of ancient and bygone customs. We are not conscious of the origin of these customs, and yet through folk-lore they have an influence upon us.

Tuesday, April 17. The regular meeting was held at the Grundmann Studios. An amusing paper on "The Experiences of a Folk-Lore Collector," by Mrs. Fanny D. Bergen, was read by Mr. Bergen. A second brief paper was given by Mr. W. W. Newell on "Old English Ballads in America," showing the changes in form which some of these ballads had undergone in crossing the ocean. An interesting discussion followed this paper, and some of the more famous ballads were sung by Mr. James W. Calderwood.

HELEN LEAH REED, *Secretary.*

CAMBRIDGE. — The papers offered at meetings of the Cambridge Branch of the American Folk-Lore Society, since the last report, have been as follows: —

November 1, 1899. Mr. W. W. Newell, "Fairy Tales."

December 6. Mr. William Jones, of Harvard University, "Sacred Myths of the Sacs and Foxes."

January 3, 1900. Prof. G. L. Kittredge, of Harvard University, "The Dancers in the Churchyard."

February 7. President G. F. Moore, of Andover Theological School, "The Legendary History of Alexander the Great."

March 10. Prof. Barrett Wendell, of Harvard University, "Some Neglected Demands of Literature in its Relation to Folk-Lore."

April 13. Mr. Roland B. Dixon, of Harvard University, "Totemism."

May 9. Mr. A. G. Mayer, of Harvard University, "Savages of the Southern Pacific."

The officers elected for 1900-1901 are as follows: *President*, Mr. C. H. C. Wright. *Vice-President*, Miss Ethel D. Puffer. *Treasurer*, M. L. Fernald. *Secretary*, Miss Leslie W. Hopkinson. *Executive Committee*, Miss Sarah Yerxa, Miss Margaret Brooks, Dr. F. W. Robinson.

LESLIE W. HOPKINSON, *Secretary*.

CINCINNATI. — The American Folk-Lore Society, Cincinnati Branch, met at the house of Mrs. G. A. Thayer. In the absence of the President, the Vice-President, Dr. Buck, presided. A nominating committee was appointed to nominate officers at the ensuing meeting.

Owing to a change of programme, the paper of the evening on African folk-lore was by Mrs. A. C. Woods. The speaker pointed out the vastness of the field, and inadequacy of information. She described the chief North African religious ceremonial with its superstitions and rites. African folk-lore was regarded as closely connected with that of other continents. In the discussion following, Dr. Buck spoke of the shadow cast by man as related to a belief in the immortality of the soul. Dr. Thayer pointed out the resemblance of some of the myths to those of Genesis. The report of the Treasurer was read and accepted, and the Society enjoyed the hospitality of Mrs. Thayer.

EDNA HOPKINS, *Secretary pro tem*.

April 11. The Society met at the house of Dr. Crank in Mt. Auburn. The meeting being the last of the season, officers were elected for the following year, as follows: *President*, Dr. J. D. Buck. *First Vice-President*, Dr. J. Lindahl. *Second Vice-President*, Miss Florence Wilson. *Secretary*, Mr. Clarence W. Hahn. *Treasurer*, Mrs. A. D. McLeod. *Advisory Committee*, Dr. C. D. Crank, Miss Anna Laws, Dr. D. Philipson, Mrs. Warren Rawson.

The new President, Dr. J. D. Buck, expressed the regret of the Society in the loss sustained by the approaching departure of its past leader, Prof. Charles L. Edwards. It was owing to his efforts that the Branch was established, and to him is due its present success.

The paper of the evening on "The Islands of the Pacific" was presented by Miss Florence Wilson. An interesting discussion relating to the customs of Hawaii followed, and the guests were entertained by their host and hostess.

CLARENCE W. HAHN, *Secretary pro tem*.

BRINTON MEMORIAL CHAIR IN THE UNIVERSITY OF PENNSYLVANIA. — The Brinton Memorial Committee of Boston have issued an address, setting forth the services to the cause of science rendered by Daniel Garrison Brinton, and explaining the conception of anthropology, to which especially he had devoted his life. The address recites: —

"Scholars the world over are appreciative of the achievements of the late Daniel Garrison Brinton, for he established on a firm basis the branches of learning to which he devoted his life. He is justly named the 'Founder of American Anthropology.'

A close student of the intricate problems of his science, he possessed the rare art of clearly and concisely presenting facts at their true values. He believed in "the general inculcation of the love of truth, scientific, verifiable truth," and that knowledge should subserve usefulness.

A keen observer, a classical scholar, an adept in the methods of logic and philosophy, Dr. Brinton had ever the practical application of truth in view. To the systematic study of man he brought to bear his all rounded culture to further the happiness and fulness of the individual life. He regarded the individual as the starting-point and goal of anthropology. Upon individual improvement, he claimed, depended group or racial improvement, social amelioration, and the welfare of humanity.

Anthropology, the new Science of Man, in Dr. Brinton's own words, "is the study of the whole of man, his psychical as well as his physical nature, and the products of all his activities, whether in the past or in the present."

This broad comprehension indicates the significance of anthropological study. Its limits of attainment are limited only by the nature of man himself, and Dr. Brinton asks, "Who dares set a limit to that?"

Although the youngest of the modern sciences, anthropology is none the less one of the most important of the sciences, for in its development is bound closely the progress of society. To carry out the aims of anthropology are required the results obtained from the study of ethnography, ethnology, psychology, folk-lore, and archæology, — more especially prehistoric archæology, which concerns itself not only with the ancient, but with "the simplest" and "most transparent and therefore the most instructive."

Notwithstanding the extension of this work in America, comparatively few professorships of anthropology or its branches exist, and the limited opportunity afforded students to qualify themselves for investigation in these various subjects is manifest. Dr. Brinton pointed out the insufficiency of facilities for students to acquire the necessary preliminary training to fit them for research, and he advocated and urged that anthropology should be studied generally in our colleges. Provost Harrison referred to this in his address at the Brinton Memorial Meeting held in Philadelphia in January last, and stated that Dr. Brinton had the utmost confidence in anthropology as a science and also in its practical worth as an applied science in politics, education, and legislation.

It is proposed in recognition of the great services he rendered to the world by his teachings, numerous publications, and untiring zeal in unearthing the false and proclaiming the true, to establish in his memory a Brinton Chair of American Archæology and Ethnology in the University of Pennsylvania.

This proposition has received the universal commendation and approval of anthropological scholars both in Europe and America.

At the Memorial Meeting the plan was favorably mentioned, and grate-

ful recognition accorded to Dr. Brinton's unselfish devotion to his chosen life work. Provost Harrison thought that to honor his memory no more worthy tribute could be given than the foundation of a Brinton Memorial Chair in the University of Pennsylvania. Professor Putnam, following these remarks, said that he trusted the suggestion would not be dropped, but that something tangible would come from Provost Harrison's words.

The choice of this place for the seat of the Brinton Memorial seems especially appropriate, since the University of Pennsylvania now possesses Dr. Brinton's valuable library, his own gift shortly before his death. The association of Brinton's name with the University from 1886, when the Chair of American Archaeology and Linguistics was created for his occupancy, may in this way be made permanent.

In order to accomplish the proposed plan it will be necessary to secure an endowment of fifty thousand dollars from individual sources.

Patrons of science and others interested in the endowment may apply to the Brinton Memorial Committee, 44 Mt. Vernon Street, Boston, Mass., where further information is to be obtained if desired.

Messrs. Drexel & Co., bankers, Philadelphia, have kindly consented to act as treasurers on certain conditions which will be explained to contributors on application to the Brinton Memorial Committee."

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE MYTHOLOGY OF THE BELLA COOLA INDIANS. By FRANZ BOAS. (Memoirs of the American Museum of Natural History. Vol. II. Anthropology. I. The Jesup North Pacific Expedition.) November, 1898. Pp. 127. Plates vii.-xii.

The brief work which forms the second issue of these magnificent memoirs adds a remarkable chapter to the mental history of American races. The Bilxula, or by euphonic alteration Bella Coola, a small tribe linguistically belonging to the Salishan family, inhabit the coasts of Dean Inlet and Bentinck Arm, two fiords situated in about latitude 52° north. At the present time, disease has reduced the tribe to a few hundred souls. The peculiarity of the mythology is described as its systematic character, in contrast with the usually unsystematic form of mythologies belonging to the northwest coast.

The Bella Coola cosmogony assumes five worlds, a middle earth between two heavens and two hells. In the centre of the lower heaven is the house of the gods, called "The House of Myths," whence descends animate life. In this heaven the sun moves on a trail over a bridge; in the summer he keeps to one side, in the winter to the other, and the bridge is wide enough to explain his annual variation. The solar rays are his eyelashes. This heaven is accessible from mountains. In some part (where is not mentioned) is a skyhole, permitting to winged creatures passage to the upper

heaven. This is conceived as a treeless prairie; a great wind continually blows, and sweeps all things toward the house of the goddess who here reigns, and who in the beginning acted as a world-maker, warring with the mountains, and reducing their height. In this heaven is also a river (perhaps the milky way?) which flows through the lower heaven, and by ascending which the upper sky may be gained. The earth floats as an island in an ocean, and is moored by stone ropes fast to a stone bar held by a giant. When he is tired, his movements cause earthquakes. The first hell or underworld is the region of ghosts; these, it is stated, cannot return to the earth (but their world may be visited by shamans). A peculiar feature is a rope ladder, communicating with the first heaven, whither the ghosts may ascend, and be once more sent down to earth from the house of the gods, to be reborn in the same families. Not all ghosts, however, feel the desire to ascend; some are content with their lot, and sink to the lower hell, where in the end they suffer a second and final death.

How far is this elaborate cosmology peculiar to the Bella Coola, how far in part the property of other races? In his account of the Kwakiutl, contained in the Report of the National Museum for 1895 (Washington, 1897), Dr. Boas does not elucidate their cosmogonic ideas, and perhaps these are not very distinct. However, we note one or two correspondences. Thus, with regard to the winds of the upper region, we find that in the sacred dance of the Nā'naqaulil (Report, p. 471), the movements of the dancers and the lively motions of their blankets represent the effect of the winds of the higher atmosphere, the region in which the original initiation is supposed to take place. So with the Bella Coola, the spirit who initiated the ancestor of the tribe Se'n'xlemx, and whose proper abode is the lower heaven, takes the youth into the upper heaven, where a wind blows the two to the house of Qama'its, the goddess of that region (Mythology, p. 35). Again, with regard to the rebirth of ghosts, we are told in a particular song of the Kwakiutl that the dancer for whom the words were modified was considered as the reincarnation of her deceased brother (Report, p. 485). The Bella Coola take the moon in eclipse to be painted black for the sake of the rites; now with the Kwakiutl we find the blackened moon represented by a dancer (Report, p. 455). So the idea of a floating earth seems familiar; at least we read of a fabulous people supposed to live on a floating island (p. 468). With the Kwakiutl, the great cannibal spirit lives in the north, but in the sky, where his post is the Milky Way (p. 459). With the Bella Coola a similar spirit has only a room in the House of Myths, which is placed in the zenith. The sun-house, one would think, should be in the east; and in heaven should be many houses. The Bella Coola may have brought these various habitations into one. With the Kwakiutl we find the phrase "centre of the world" used poetically, as representing that spot which is the centre of divine life, without regard to the direction of the compass (Report, p. 457). May it not be that this has originally been the case with the House of Myths?

The winter ceremonial of the Bella Coola is plainly identical with that of other tribes. These rites are initiatory as respects the youth, histori-

cal as regards the representation of ancestral experience; the underlying idea is that the person seeking initiation must live in the wilderness, where he will be visited by one of the spirits belonging to his clan, from whom he may obtain supernatural power, and in whom he will find a divine helper. That the ceremonies are connected with cannibalism has naturally led civilized observers to an erroneous conception of their significance.

With respect to the origin of the beliefs and practices, general remarks are offered. Dr. Boas has done more than any other investigator to show the interfoliation of American myths and rites, and the effect of culture contact in producing continual and often rapid diffusion. He has made the existence of this process so evident, that doubt must be set down as an exhibition of ignorance or prejudice. It is plain that the several tribes have appropriated a mass of tales, customs, doctrines, which have come to them from without, or which are communicated from one to another. Such reception does not exclude mental reaction on the material; the borrowers bestow on the information an interpretation answering to their state of mind, and to this extent the ideas or usages may be considered as an independent expression of mentality, irrespective of originally foreign derivation. The materials of the structure being supplied, these may be elaborated to an edifice built up by ingenuity and free speculation; this Dr. Boas supposes to have been the case with the Bella Coola, who from whatever reason appear to have systematized their mythology to an unusual degree. We cite the concluding words of the account:—

“The mind of the Bella Coola philosopher, operating with the class of knowledge common to the earlier strata of culture, has reached conclusions similar to those that have been formed by man the world over, when operating with the same class of knowledge. On the other hand, the Bella Coola has also adopted ready-made the thoughts of his neighbors, and has adapted them to his environment. These two results of our inquiry emphasize the close relation between the comparative and the historic methods of ethnology, which are so often held to be antagonistic. Each is a check upon rash conclusions that might be attained by the application of one alone. It is just as uncritical to see, in an analogy of a single trait of culture that occurs in two distinct regions, undoubted proof of early historical connection as to reject the possibility of such connection, because sometimes the same ideas develop independently in the human mind. Ethnology is rapidly outgrowing the tendency to accept imperfect evidence as proof of historical connection; but the comparative ethnologist is hardly beginning to see that he has no right to scoff at the historical method. Our inquiry shows that safe conclusions can be derived only by a careful analysis of the whole culture.”

W. W. Newell.

THE THOMPSON INDIANS OF BRITISH COLUMBIA. By JAMES TEIT. Edited by FRANZ BOAS. (Memoirs of the American Museum of Natural History. Vol. II. Anthropology. The Jesup North Pacific Expedition. IV.) April, 1900. Pp. 163-392. Plates xiv.-xx.

This memoir relates to the same tribe whose traditions, also gathered by Mr. Teit, and supplied with an introduction by Dr. Boas, have been published as the sixth volume of the Memoirs of the American Folk-Lore Society. The account, exhibiting intimate knowledge of the people, is an excellent example of what such a record should be. The manufactures, households, dress, means of subsistence, warfare, pastime, and art of the tribe are clearly explained and fully illustrated. In this notice can only be remarked statements in regard to life and folk-lore which may serve to supplement the information given in the Memoir of this Society.

The cosmogony of the Thompsons presents some analogies to the more elaborate system of the Bella Coola. The earth is supposed to have a square form, the corners being toward the cardinal points. The centre is naturally on the Thompson River, being at Lytton (Traditions, p. 104). The land rises toward the north, hence rivers flow southward; the earth is level in the middle, but mountainous near the edge. It is surrounded by water, forming a sort of ocean-stream, according to the plan of a native (p. 343). The upper world, as shown in the Traditions, is regarded as a prairie of steep-sided plateau over which constantly blows a cold wind (as with the upper heaven of the Bella Coola). The stars are transformed persons who are rooted in the sky. No account of the trail of the sun is here given; but the sun-house is described as situated in the far east (Traditions, p. 110). In regard to star-lore, we find the widely diffused story of the bear and the hunters, elsewhere remarked in the present number of this Journal. The three stars of the handle of the Dipper pursue the Grizzly Bear; the first is swift, the second is accompanied by a dog (the companion star), the third is timid. We find the idea that rain and snow are caused by the natural operations of a deity who lives in the sky or upper mountains; the like opinion exists even among modern Greeks, and is responsible for the impersonal character, in the Latin language, of verbs relating to the weather.

An interesting account of the ghostland is given. In regard to the manner of approach, ideas vary; such was the case also with Greeks. One opinion makes it necessary in the first instance to voyage over the intervening sea, then to follow a trail on which are stationed wise guardians to repel the approach of over-hasty souls, then to cross a river by a log (the very common bridge of the dead). The spirit comes to a moundlike lodge, which is entered on the eastern side; emerging from the western gate, it arrives in the land of souls, which has the usual characteristics of paradises, in possessing perpetual sunshine, an equable climate, and spontaneous fertility. Now appears a curious piece of speculation, whether or not original with the Thompsons; the soul like the man has its shadow, and this is the ghost, that stays behind on earth, either for a brief term or many

years. Ghosts are naked or clothed, and light gray in color. The blue fires sometimes seen near graves are their breath. They may be shot with an arrow, and in such case shriek and evanesce, leaving behind some relic to show what part of the body was struck, and then return to the place where the corpse has been laid. Fortunately for the living, they never leave trail, so that to escape their pursuit it is only necessary to turn aside. All persons go to the land of souls, except those who are drowned, respecting whose fate exists a difference of opinion. Some think that a good man reaches the spirit-country much sooner than a bad one. As to rebirth, this takes place chiefly with the souls of infants. But as such belief is said to be on the wane, it seems likely enough that formerly reincarnation may have been very much more common, as above remarked in relation to the Bella Coola. The souls of Christians do not go by the old trail, but ascend to the sky, where they confess to a chief; respecting their ultimate destiny there is difference of opinion. Suicides do not get to the land of souls, but disappear. Sickness may be due to the taking away of the soul, and in this case a shaman must be sent in pursuit within two days, or it will be too late. The shaman examines the graveyards till he finds the track of an escaping soul, and takes advantage of a shorter route in order to intercept it. Having caught the soul, he takes flight, pursued by the other souls, whom, however, he scares away with his rattle, or clubs off.

In regard to the ethical character of the faith of this people, it is stated that some elderly man of a household, or some chief, would often speak until late at night, admonishing and advising the youth, and giving them the results of his experience and his own ideas of the future life. It is interesting to observe that prayers were habitually offered to the Dawn; every morning one of the oldest members of the household acted as priest, to the extent of issuing at daybreak, and offering such prayer. In certain cases the Dawn was supposed to be able to heal, if addressed through the medium of an adolescent girl (maidenhood as the embodiment of innocence?). "O Day-Dawn! thy child relies on me to obtain healing from thee, who art mystery. Remove thou the swelling of thy child. Pity him, O Day-Dawn!" Nor is prayer confined to material blessings. Thus, when the first fruits (berries, roots) are eaten, the Sunflower Root is accosted. "I inform thee that I intend to eat thee. Mayest thou always help me to ascend, so that I may always be able to reach the tops of mountains, and may I never be clumsy! I ask this from thee, Sunflower Root. Thou are the greatest of all in mystery." Of course the Sunflower is holy, because it turns toward the light. Thus we have in this especially untutored and simple people the germ of light-worship in its higher aspect. To develop such ideas into a religion of the higher order needed only a series of literati, able to coördinate and exclude. This treatise, like every account of the sort, serves to show that the explanation of the human mind is to be found in the ideas most primitive of existing races.

W. W. Newell.

JOURNALS.

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CORRECTIONS. — On p. 49, M. A. Fernald appears as Treasurer of Cincinnati Branch instead of *Cambridge* Branch. On same page, in note to Treasurer's report, for *twenty-five* cents read *fifty* cents.

THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. XIII.—JULY-SEPTEMBER, 1900.—No. L.

CHEYENNE TALES.¹

THE following tales were collected at the Cheyenne Agency in Oklahoma in 1899, on a journey undertaken for the American Museum of Natural History, the means for which were provided by the generosity of Mrs. Morris K. Jesup. They were all secured in English. Some were recorded from dictation, and others written out by the Indians. The versions thus obtained have been altered as little as possible even though uncouthness of style resulted at times. This roughness may seem unnecessary, especially as the tales were not even told in the narrator's native tongue. But the less of the original character remains, the greater the need for its preservation. It is always possible to clothe the nudity of a primitive tale in the drapery of modern paraphrase, should our conventionality see fit to demand it; but it is impossible ever to reconstruct the original frame, the living body, if at its first presentation we have only its encasings and swathings.

I.

When first created, the people gathered to see if they were to live or to die. If a stone floated in water, they were to live; if it sank, they were to die; but to a buffalo chip opposite conditions were attached. The stone was thrown in. For a moment it remained at the surface, and all the people rejoiced, thinking to live forever; then it sank. So the chip was thrown in, and for a moment it sank out of sight, and again they rejoiced; but then it rose and drifted away. The short time that the stone floated and the chip sank represents the shortness of man's life before lasting death.²

II.

The buffalo formerly ate men.³ The magpie and the hawk were

¹ Published by permission of the Trustees of The American Museum of Natural History.

² Found also among the Arapaho. Cf. G. B. Grinnell, *Blackfoot Lodge Tales*, pp. 138, 272. See, also, W. Matthews, *Navaho Legends*, p. 77.

³ Cf. Grinnell, *op. cit.* p. 140.

on the side of the people, for neither ate the other. These two flew away from a council that was being held between the animals and men, and brought it about that there was to be a race, the winners to eat the losers. The course was a long one, around a mountain. The swiftest of all the buffalo was a cow called Neikaⁿ saⁿniiaⁿ me-yox'sts (swift-head). She thought that she would win, and consented to race. On the other hand, the people were afraid, on account of the long distance. They were trying to get medicine to prevent them from becoming tired or winded. All the birds and animals painted for the race, and since that time they are colored. Even the water turtle put red paint around his eyes. The magpie painted himself white on head, shoulders, and tail. At last all were ready and stood in a row. Then they ran, all making some noise, in place of singing, to help them. All the small birds, the turtles, rabbits, coyotes, wolves, flies, ants, insects, and snakes were soon left behind. When they approached the mountain the buffalo-cow was ahead; then came the magpie, then the hawk, then the people; the rest were strung out. So thickly did the dust rise that nothing could be seen. All around the mountain the cow led, but the two birds knew that they could win, and merely kept up with her until they got near the starting-place, and then both went by her and won the race for man. When they arrived, they saw animals and birds all over the course, running themselves to death, and the ground and rocks turned red from the blood of these. Then the buffalo told their young to hide, as the people were going to hunt them, and told them to take some dried human flesh with them, for the last time. They did this, and stuck the meat in front of their chest, under the throat. Therefore the people do not eat that part, saying that it is human flesh. From the day of the race men began to hunt. But as hawks, magpies, nighthawks, crows, and buzzards were on their side in the race, they do not eat them, but use their feathers for ornament.

Another version says that when the coyote, who was on the side of the buffalo, came in, the magpie, who beat even the hawk, said to him: "We will not eat you, but we will use your skin."

III.

The animals and birds held a council, in order to have friendship and be as kind to each other as if they were brothers. This meeting was called the birds' council of friendship. The majority were willing to live in peace; but the birds of prey—the eagle, the hawk, the magpie, the crow—opposed the rest. The hawk said that war was the nobler thing, and then flew off to find his food among other birds. Then the eagle also spoke against friendship. So at last the

council broke up. The various animals and birds went to find hiding-places, and since that day have been food for the birds of prey.

IV.

There was a large camp near a spring called old-woman's spring. The people were amusing themselves by games, and were playing the "buffalo-game" with rolling hoops. Two young men were standing by, watching. They were painted alike and dressed alike, and wore the same headdresses, and both wore buffalo-robcs. Finally one of them told the people to call every one, and that all should watch him; that he would go into the spring, and bring back food that would be a great help to the people ever after. The other young man also said that he would bring them food. There was an entrance to the spring, formed by a great stone, and by this the two young men descended into the spring, both going at the same time. They found an old gray-headed woman sitting, and she showed them on one side fields of corn and on the other herds of buffalo. Then one of the young men brought back corn, and the other buffalo meat, and the people feasted on both. And that night the buffalo came out of the spring; and there have been herds of them ever since, and corn has been grown too.

V.

A long time ago men had not yet learned to use the eagle for their war-ornaments. A man climbed a high mountain; there he lay for five days, crying, without food. Some powerful being, he hoped, would see him and come to him, and teach him something great, and so he would receive help and rest from his trouble. He was glad when a voice spoke to him. It said: "Try to be brave, no matter what comes, even as if to kill you. If you remember these words, you will bring great news to your people, and help them." After a time he heard voices, and seven eagles came down as if to take him. But he was brave, as he had been told. He continued to cry, and kept his eyes closed. Now the great eagles settled and surrounded him. And one said: "Look at me. I am powerful, and I have wonderful feathers. I am greater than all animals and birds in the world." This powerful eagle showed the man his wings and his tail, and he spread out his feathers. He told him how to make war headdresses and ornaments out of eagle-feathers; and he said that his people must use only eagle-feathers, and it would be a great help to them in war. At that time it was a hard thing to get eagle-feathers; but the seven eagles shook themselves, and their feathers fell out, and the man picked them up and took them home. On that day eagle-feathers were first seen; and the man made war-ornaments

as he had been told. After this he became a great man, for others thought it wonderful to bring eagle-feathers and make war-ornaments. And he was leader of his people, and when they went to war, he wore war-ornaments.

VI.

A man had once gone out on the warpath. Finally he started home. But a blizzard came, he lost his way, and nearly perished. At last he was met by some one and taken into a tent. This was full of a large company, all of them dressed up, while their dancing apparel hung on every tent-pole. It was the fox company. They commenced to teach the man their dance. They showed him how to paint, and what to wear, and the songs to be sung. They had four young girls with them in their company. On the fourth morning, when he had learned all, the storm was over, and it had grown warm. The dance broke up, and some one was sent to guide him home. As the company scattered, he saw they were wolves and coyotes. A wolf guided the man, and he returned in safety. Then he instituted the fox-company, whose dance has continued to the present day.

VII.

The Sun and the Moon disputed as to their superiority.¹ The Sun said that he was bright and light; that he ruled the day, and that no being was superior to him. The Moon in answer said to the Sun that he ruled the night, and was without a superior; that he looked after all things on earth, and that he kept all men and animals from danger. The Sun said: "It is I who light up all the world. If I should rest from my work, everything would be darkened; mankind could not do without me." Then the Moon replied: "I am great and powerful. I can take charge of both night and day, and guide all things in the world. It does not trouble me if you rest." Thus the Sun and the Moon spoke to each other; but both were great rulers. The day on which they disputed became almost as long as two days, so much did they say to each other. At the end the Moon said that there were a great many wonderful and powerful beings on his side. He meant the stars in the sky.

VIII.

The earth rests on a large beam or post. Far in the north there is a beaver, as white as snow, who is a great father of all mankind. Some day he will gnaw through the support at the bottom; we shall be helpless, and the earth will fall. This will happen when he be-

¹ Cf. J. O. Dorsey, "The Čegiha Language," *Contributions to North American Ethnology*, vi. p. 328.

comes angry. The post is already partly eaten through. For this reason one band of Cheyennes never eat beaver, or even touch the skin. If they do touch it, they become sick.

IXa.

White-man¹ was travelling, with nothing to eat. He came to a large lake, on which he saw numbers of birds. At the edge of the pond was a prairie-dog town ; the inhabitants were sitting up, all of them fat. White-man was very hungry, and very anxious to catch some of these animals, but he knew he could not get to them. So he went off into a hollow, and thought out a plan. He got a stick, peeled off the bark, and painted it. He also painted a pretty buffalo horn that he found, and stuck it on the end of the stick. This he pretended was powerful against disease. He went back to the lake, and said : "Great danger and sickness are coming behind me, but whoever comes up to touch this stick will be safe." The birds believed this, and all asked to be allowed to touch the horn. He told them to follow him to an open place. Then he went to the prairie-dog village, and said the same that he said to the ducks, so their leader told all the prairie-dogs to follow him, with their whole families. White-man ordered them to shut their holes tight, on account of the danger. They worked hard and did this. Then they all followed him — prairie-dogs, ducks, geese, and other birds — while he led the way to an open plain, carrying his horn so that all could see it. Then he stuck the pole in the ground. In a circle around it he placed the prairie-dogs, around them the ducks, then the geese, and inside the cranes. Inside of all he put the white-nosed ducks. He told them to shut their eyes, as they would get red eyes if they looked. He would sing powerful songs, and dance among them, but they were not to look or move until he told them to. Then he commenced to sing. With a pole he knocked down and killed the dancers, meanwhile singing : "Your eyes will turn red, your backs will become twisted, your necks will be twisted, if you look." At the end was a white-nosed duck ; as White-man came near him, he was trying to touch his neighbors, but could not. At last he opened his eyes and saw one of his friends being knocked down and others lying dead. He cried out, and the rest of the birds flew away. But since then that duck has had a red eye and crooked back and neck. The man went to the river, built a fire, and made sausages of his meat. Near him were two great willows ; the wind

¹ *Vihuk* or *Vihu*, White-man, is the Ojibwa *Manabozho* and the Blackfoot *Nap* (Old Man, "man-yellowish-white"). Among the Arapaho also he is called White-man. Here he appears only in his so-called "degraded" form : that of the trickster, corresponding to the Omaha *Ictinike*.

waved them, they rubbed together, and made a noise. White-man spoke to them, telling them not to fight, for he was very hungry. Finally he climbed up. "My brothers must not fight." He held them apart, putting his hand between them; the wind stopped, and he was fast. The coyote smelled the meat and came. White-man told him he need not come around. He called him names and ridiculed his shape: he had a sharp nose, he was too slim. He told him to go about his own business; he said that he himself had climbed up in order to be cooler in the shade. The coyote came close; then he knew that White-man was fast. Then the man said to the coyote: "Brother, eat half, and I will eat half." While the coyote ate his meat, White-man reviled him, but he spoke kindly to the tree. The coyote looked at the fire, and there he saw a fine sausage, of fat and heart. He ate it. Then he covered it up again, and ran off, but as he was full he was soon tired and went to sleep. The wind rose, and the man was once more free. Very angry, he climbed down. He saw only the sausage. "It is good that he did not eat all," he said. He bit in the centre of it, and got his mouth full of ashes. This made him still angrier. He followed the coyote's tracks, and found him. "If I hit him with a club, I might spoil his flesh by bruising it," he thought. So he made a tent of weeds around and over the coyote, intending to burn him alive. He lit the brush. When the fire became high, the coyote jumped out. Again he followed his tracks and found him. Three times this same thing happened. The fourth time he determined that he would catch the coyote by the hind legs. He seized him thus, and tried to scare the coyote to death by shouting. He nearly succeeded. But the coyote defecated over his clothes, into his mouth, and into his eyes. White-man could see the coyote no longer, let him go, and the coyote ran off. But White-man vomited to death.¹

IXb.

A man was travelling up along a river, carrying a bag. He met some ducks, who asked him what he had in the sack. He said, songs. Then they begged him to sing for them. At first he declared that he had no time to stop, but at last he consented, and the ducks all gathered about him. He pretended to be lame and leaned on a stick. Then he sang, and the ducks danced, and he told them

¹ Arapaho. Cf. S. R. Riggs, "Dakota Grammar, Texts, and Ethnography," *Contributions to North American Ethnology*, ix. p. 110; S. T. Rand, *Legends of the Micmac*, p. 263; C. G. Leland, *Algonquin Legends of New England*, p. 186; W. J. Hoffman, "The Menomoni Indians," *Fourteenth Annual Rep. Bur. Ethnol.* pp. 163, 263; Schoolcraft, *Hiawatha*, pp. 30, 34; L. M. Turner, "Ethnology of the Ungava District," *Eleventh Ann. Rep. Bur. Ethnol.* p. 327; J. O. Dorsey, *op. cit.* pp. 67, 579.

to keep their eyes closed until he stopped singing. He sang : *tse muⁿmakuyets* (your eyes will be red) ; therefore they were afraid of getting sore eyes, and did not look at him. He took his stick and hit them with it. As they danced, one duck did not feel its neighbors any longer, and at last opened its eyes, and saw the man hitting away, and a pile of dead ducks. So he cried out to the rest to escape, and all that were left flew away. Then the man rejoiced. He went to the shade of some trees, made a fire, and spitted and roasted his ducks. He also made a sausage of them, and this he laid in the ashes. Then he sang and danced for joy. A hungry coyote heard him and smelled the meat, and drew near. Overhead two trees were rubbing together, and making noise. The man said to them : "Stop fighting ! Don't disturb me, for I am going to have a good dinner." The screeching continued. He went to the foot of the trees and again told them to stop. Finally he climbed up. The wind rose, and again the trees screeched. The man put his hand between them to hold them apart. Suddenly the wind fell, and his wrist was held fast. The coyote came nearer, wondering. The man ordered him to go away, and tried to conceal his hand that was caught. The coyote at last understood the situation and took a duck. "Yes, you may take one duck ; that one at the end there," said the man. As the coyote took a second, the man called to him, "You may take another." Thus it went on, until all the ducks were eaten. The wind began to come again, the trees rubbed together, and the man's wrist hurt so much that he no longer thought of the coyote. The coyote meanwhile found the sausage and ate it. Then he filled it with ashes, put it back, and went away. At last the wind rose, and the man became free. "This is bad," he thought, "but it is lucky that he did not find the sausage." He took it out, bit into it, and the ashes flew into his eyes. He stumbled about, until he fell into the river. Then he washed his eyes out. Now he was angry. He followed the coyote's trail, and found him asleep, with distended belly. He determined to eat both ducks and coyote, but he thought : "If I choke him, I may bruise his meat ; if I hit him on the head I may bruise and spoil his meat." While he was deliberating, the coyote jumped up and ran away. Again he followed him and found him asleep. He made a great fire, having decided to seize the coyote by his ears and tail, throw him into the fire, and roast him whole. He seized him, but as he threw him, the coyote jumped forward through the flames, and ran off, singed but safe. The man could not see him through the flames and thought he was in the fire. He waited until it burnt down ; then he looked for the coyote and could not find him.

X.

White-man was travelling. He caught some rabbits, made a fire, and cooked them. When he had had enough, but there was still much left, the coyote came limping along. He was hungry, and asked for something to eat. White-man refused to give him anything. The coyote said he was starving. Then White-man proposed to run him a race for the food. They started off, and the coyote suddenly lost his lameness. He ran far ahead of White-man, came in, and ate all the rabbits before the other came back.¹ Then he went off. Now he felt sleepy from his good meal, and lay down. White-man followed his tracks, and found him. He thought: "If I hit his head, I will spoil it;" and so on of the different parts of his body. Finally he decided to roast him whole, as then no portion of him would be bruised. So he made a fire. The coyote, only feigning sleep, was ready to escape. He only waited to see what White-man would do. White-man seized him to put him on the fire. But suddenly the coyote was out of his hands, jumped over the fire at one bound, and was off.

XI.

There was a man that could send his eyes out of his head, on the limb of a tree, and call them back again, by saying *naexansts hinnicistaniwââ* (eyes hang upon a branch). White-man saw him doing this, and came to him crying; he wanted to learn this too. The man taught him, but warned him not to do it more than four times in one day. White-man went off along the river. When he came to the highest tree he could see, he sent his eyes to the top. Then he called them back. He thought he could do this as often as he wished, disregarding the warning. The fifth time his eyes remained fastened to the limb. All day he called, but the eyes began to swell and spoil, and flies gathered on them. White-man grew tired and lay down, facing his eyes, still calling for them, though they never came; and he cried. At night he was half asleep, when a mouse ran over him. He closed his lids that the mice would not see he was blind, and lay still, in order to catch one. At last one sat on his breast. He kept quiet to let it become used to him, and the mouse went on his face, trying to cut his hair for its nest. Then it licked his tears, but let its tail hang in his mouth. He closed it, and caught the mouse. He seized it tightly, and made it guide him, telling him of his misfortune. The mouse said it could see the eyes, and they had swelled to an enormous size. It offered to climb the tree and get them for him, but White-man would not let it

¹ Cf. G. B. Grinnell, *op. cit.* p. 155.

go. It tried to wriggle free, but he held it fast. Then the mouse asked on what condition he would release it, and White-man said, only if it gave him one of its eyes. So it gave him one, and he could see again, and let the mouse go. But the small eye was far back in his socket, and he could not see very well with it. A buffalo was grazing near by, and as White-man stood near him crying, he looked on and wondered. White-man said: "Here is a buffalo, who has the power to help me in my trouble." So the buffalo asked him what he wanted. White-man told him he had lost his eye and needed one. The buffalo took out one of his and put it in White-man's head. Now White-man could see far again. But the eye did not fit the socket; most of it was outside. The other was far inside. Thus he remained.¹

XII.

There was a man whose leg was pointed, so that by running and jumping against trees he could stick in them. By saying *naiwa-toutawa*, he brought himself back to the ground. On a hot day he would stick himself against a tree for greater shade and coolness. However, he could not do this trick more than four times. Once while he was doing this, Vihuk (White-man) came to him, crying, and said: "Brother, sharpen my leg!" The man replied: "That is not very hard. I can sharpen your leg." White-man stood on a large log, and the other, with an axe, sharpened his leg, telling him to hold still bravely. The pain caused the tears to come from his eyes. When the man had sharpened his leg, he told him to do the trick only four times a day, and to keep count in order not to exceed this number. White-man went down toward the river, singing. Near the bank was a large tree; toward this he ran, then jumped and stuck in it. Then he called himself back to the ground. Again he jumped, this time against another tree; but now he counted one, thinking in this way to get the better of the other man. The third time, he counted two. The fourth time, birds and animals stood by, and he was proud to show his ability, and jumped high, and pushed his leg in up to the knee. Then coyotes, wolves, and other animals came to see him; some of them asked how he came to know the trick, and begged him to teach it to them, so they could stick to trees at night. He was still prouder now, and for the fifth time he ran and jumped as high as he could, and half his thigh entered the tree. Then he counted four. Then he called to get to the ground again. But he stuck. He called out all day; he tried to send the animals to the man who had taught him. He was fast in the tree for many days, until he starved to death.²

¹ Arapaho. Cf. G. B. Grinnell, *op. cit.* p. 153; M. C. Stevenson, "The Sia," *Eleventh Ann. Rep. Bur. Ethnol.* p. 153.

² Arapaho.

XIII.

It was spring, and the grass was green along the riverside, and all over the land. A buffalo bull was having a fine time eating the fresh grass, while a white man near by had a hard time to make his living. Day after day he watched the bull and wished to be a buffalo. So one day he approached him and stood near him, and cried, thinking that if he were a buffalo he would enjoy himself all his life, and all winter he would have a good robe on him, and he would not have to pay for his clothing and food. The buffalo looked at him and said to him: "What can I do for you?" But the man continued to cry, and answered that he wanted to be a buffalo. The bull told him not to be afraid, and to stand at a little distance away. Then he charged at the man four times, and the man was not afraid of him, because he wished to become a buffalo. At the fourth charge the man turned into a buffalo, and then the bull taught him how to live. But at once the white man thought he could make money by teaching his friends to become buffalo. But a white man, whom he approached, ran away from him in fear.

In another version White-man is hunted after he has become a buffalo. He tries to tell the hunters that he is a man, but cannot, and is shot.¹

XIV.

Mátceit (Little-man) was a poor orphan boy. An old woman took care of him, and they lived at a large camp. It was winter, snow was on the ground, buffalo were scarce, and the people were nearly starved. One day Mátceit told his grandmother to make him a bow and arrows. These are ordinarily made by men, but she did the best she could, and made him a bow and arrows. Then he told her to make him a wheel used for the buffalo game. She cried, and asked him where he expected her to get the hide that was necessary. He told her to soak a parflèche bag, and when it was soft to cut a string from it, and then paint it. She did this. When the hoop was finished, he sat on the bed, and she at the door; he told her to roll the wheel, saying to him: "There is a buffalo calf." When she said this, he shot the wheel through the heart (the central interstice), and there sat a buffalo calf, swaying and dying. The old woman skinned it, cut and dried the meat, and stretched the skin. He told her to save the fat as salve for his sore eyes. Next morning he told his grandmother to roll the wheel again, and this time he shot a grown calf. She packed away the first meat, and hung up what they

¹ Evidently a modernized or corrupted version of a tale about "White-man," and similar to that given by J. O. Dorsey, *op. cit.* p. 105. See, also, Dorsey, pp. 67, 73, and Schoolcraft, *op. cit.* p. 62.

had just got. Next morning he shot a fat cow in the same way, and the old woman was still prouder of him. The meat she hid in a hole, the refuse she threw into a bush, where the snow covered it. Meanwhile the rest of the camp were starving, and cooking hides and saddles for food. On the fourth day the boy shot a very fat well-aged cow. All the meat of this his grandmother dried, and of the marrow she made sausage, and of the bones soup.

Their tent was apart, off on one side of the village. The principal chief had two daughters, of whom the youngest was very pretty. The boy was in love with her; but his belly was large, his legs short, his eyes sore and running; and every one called him Little-man. Now he told his grandmother to go to the principal chief, taking with her some fat in a piece of gut; and when going away, to drop it, as if by accident, so that it would be seen. If the chief asked her about it, she should say it was salve for his eyes. She did accordingly, and the starving chief and his family asked for some of the fat. She gave him all, saying that she had more; and the chief was pleased. She came home and told the boy what had happened. Next day he sent her to buy the youngest girl for him, taking a part of their meat to the principal chief. The chief asked her how she obtained the meat, and she said that the boy had the power to make game. So the chief gave his daughter, and a large tent was put up for Mátceit, and everything made ready for him to come at night.

Almost all the young men of the camp were in love with the chief's daughters, and even the younger girl was marriageable; but the boy was too young to marry. Her friends made fun of her, saying that her son went to sleep with her. She was also ashamed of the ugliness and sore eyes of her husband. At the same time White-man married the elder daughter, but he was given no tent, and slept in the same lodge as the boy. White-man told his wife to give the boy a separate vessel of water, as he did not want to use the same one with him. The boy heard this, and observed the ridicule of himself, and felt sorry. That night he became different: he was a young man, clean, with long dark hair, yellow skin, and bright eyes. Every one heard of his change and wondered. Now his sister-in-law tried to get him to drink of White-man's water, but he paid no attention to her. At night, when he coughed, bright shining colors came out of his mouth, and the two women saw it. White-man saw it too, and wondered. Next night, he went out to the cooking-place and got two brands. When he coughed, he hit the two sticks together, so that the sparks flew. But the boy and his wife continued to sleep. And in the morning it was found that White-man's blanket was burned, his wife's lip scarred, and himself burned on the cheek.

Before daylight, the boy got up and went eastward. He gathered buffalo chips, and piled them on himself, so that they appeared as if they were a string of buffalo going south before the wind. Finally the sun rose, and he sent his wife to tell her father that there was a herd of buffalo. The chief cried out that his son-in-law had seen buffalo. The starving people prepared hastily. They went east, on a high hill, and then on the next hill, and there they saw a long line of buffalo. They headed them off, and killed every one. They butchered them, ate the raw meat, rejoiced, cried, and sang about what Little-man had done and the great help he had been to the tribe. The boy went by all the buffalo, pretending to take the best parts and put them in his shirt; but he only took hair. He went to his father-in-law, threw down the hair, and it turned to ribs, tongues, and all the best pieces. He went out again with his wife, and a red-bird flew up and sat on his wife's head, and occasionally on his, and sang, and fluttered about. All saw this and wondered, especially White-man. The next day the very same thing happened. The buffalo were killed, and from their hair the boy made hides, pieces of meat, or whatever he wished. White-man also got hair from the buffalo, in imitation of Mátceit, and he and his wife went home without carrying any meat, but with a great mass of hair. He had caught a red-headed woodpecker, and tied it with a string to his wife's hair. But the woodpecker sat on her head and pecked at it. When they arrived home, he told his wife to order his mother-in-law to prepare the hides and the meat; but all the hair remained hair. The older sister was in love with her brother-in-law. One day he touched her on the skin of her shoulder, and his fingers, which were colored, left colored marks there. She was proud of this, and tore her dress open, to show the marks to every one, until her shoulder froze. That night the boy coughed again. Then White-man also coughed, and struck his brands. A spark fell into his eye, and one into his wife's, so that their eyes spoiled and turned white.¹

XV.

There was a great camp, facing toward the sun (east). In the tent farthest on the right there lived a young girl. One morning she was missing. Every sunrise a girl was missing from the camp. An old man went around, inquiring who was gone. The village became frightened, and suddenly moved that very morning. They were so hasty that they left an old woman, forgetting her in their panic. When she was left behind, she looked for food and water for herself, but she had none and could find none. She went down to the river and drank. Looking up the river she saw something

¹ Cf. Dorsey, *op. cit.* p. 604.

rolling or floating down, shining like looking-glass. She sat on the bank, watching; it came close, then dived under in deep water. A boy about eight years old came out of the river. He was rough and needy-looking, and his eyes were sore. "Grandmother," he said, "why are you sitting here?" She told him why the village had moved and how she had been left behind. He said he would follow the tracks which led to where the girls had been taken. She tried to dissuade him, but he was determined. Going back to the camp, they went to the sleeping-places of the lost girls, and he found a mouse trail. He said he was about to set out. The old woman asked him to provide for her, as else she might starve. He told her to make a round tent of willows at the edge of the river. Then he asked for a large knife, but the old woman said she had none. He went over the camp-site, looking, and succeeded in finding a hide-scraper. Then he told the old woman to make him bow and arrows, and she did so. Then he told her to say to him: "Two yearling heifers are near you." He shot into the ground, and there was a heifer-buffalo bleeding to death from her mouth. So the old woman butchered and dressed it. The boy told her to await his return, and set out. He followed the trail until it went under water; he dived in, and came out on the other side of the river. He found a plain path now, and it continued to grow plainer, until it was a hard, level road. He walked fast, making a terrible noise, as if something big was rolling along. A man came to meet the person making this noise. This man it was who had taken the girls, and the path was his trail; he had a large iron sword. He said "If I had known you were only a little boy, I should not have come out; but I thought some one great was coming to rescue the girls. I can knock you down with my fist." The boy answered that he could knock him down. The man said: "You cannot be as strong as this large tree," and he hit a tree once with his sword, and it fell over. The boy reached into his pocket and took out a square book, and asked the man if he had so powerful a book. By looking into it one could see all the various kinds of animals, and plants too, all living, and moving. So the man proposed that they should be great friends. The boy agreed, and then he exchanged his book for the sword; but he insisted on having the sword handed to him first. Then they went toward the man's tent. He was two-faced; and he walked ahead. The boy wanted to strike him with the sword, but whenever he raised it, the man said, "Don't hit me with the sword." But when the man looked sideways, the boy cut him in two across the middle. Then he took back his book and threw away the sword. He went on, and again he met a person, like the preceding, and also with a sword. The same happened, except that this man, to show his

power, did not cut down a tree, but cut the earth in two, splitting it like ice. Again the boy showed his book, and again they exchanged. He killed this man in the same way, and took back his book and left the sword. Then he came near a tent, standing alone. One of the girls came out to get water. He went to meet her. He turned into a young man, bright in appearance, with quilled leggings and robe, and a quiver made of panther skin, and otter fur around his hair. When he met the girl, she was frightened, for she did not know that he had killed the two persons. She told him to run away, for many men who were on the warpath were killed and plundered here. She said that in the tent there were an old man and an old woman, and that she brought water for them whenever they were thirsty. If a leaf or stick floated on the water, they threw it in her face. The young man said to the girl: "I will go with you and fight for you. Put a bunch of weeds into the bucket. If they say anything, throw the water in the old woman's face, and run out to me." She did so, and the old man pursued her with a large tomahawk. The boy had a large cedar whistle. This he blew, and all the people of his tribe came out. The old man knocked them down, but the boy continued whistling, and more and more people came, until they killed the old man. Then the old woman came out with a tomahawk, and she was killed in the same way. Then the boy made a sweat-tent, and put in it the skulls of all that had been killed here previously. The girl heated rocks, and every time water was poured on them, the skulls moved; the last (fourth) time the people came out alive. They were of many different tribes. The young man told them to find their property and return each to his people. Then he started with the girl, turning into a rough boy again. He took his book and opened it; and there was a house, with food, tables as the white people have them, and two chairs. After eating, he closed the book, and the house was gone. Finally he came to the place at which he had emerged from the river, and there he lived in a house of sod. He saw three persons coming up the river. They were the girl's parents, and her brother White-man. White-man ran ahead, looking for the girl; then he went back, telling his parents that he had found his sister, but that an ugly boy was her husband. They all came in. They did not like their son-in-law, he was so ugly. White-man went fishing with his brother-in-law, in deep water. When a fish caught on his bait, he got the boy to take his line, and then shoved him in. The boy walked along in the river. He came to where a great camp stood, facing east. Here he got out of the water, and went into an old woman's tent. With her lived an orphan boy, of his own age, who was much surprised to see him. The boy was hungry, but they could give him nothing to eat,

and he slept. The orphan boy asked him if he had any news; then he told him of his own rescue of the girl as he would tell the exploit of another person. Then the orphan told him that every morning a beautiful red eagle flew along, almost touching the tent-poles. Whoever killed the eagle was to marry the prettiest girl in the village. Both determined to try, as they might have good luck. The girl offered was the younger daughter of the same man that had lost the other girl; he wanted the eagle to hang at his tent-door, to show that he was a great chief. In the morning the eagle came; all shot at him but missed. The boys told their grandmother to open the tepee top, as they were going to try to shoot. They shot, and the eagle fell right into the tent. All ran in to find out who had done it, and the old man came with his daughter; but when he saw the two orphan boys, he took the eagle and kept the girl. But the boy kept a small bunch of the eagle's feathers. There were two fish in the river, one of silver, one of gold; when they turned in the water, their reflection shone so brightly that they could not be seen. The old man offered his daughter to whoever should catch one of the fish. The young men all fished, but the fish only looked at the bait. The boys used a sinew without a hook, but with a large chunk of meat. The golden fish passed by all the baits and bit theirs. The boy told his companion to hide it if they caught it, as the man might take it away from them. They caught it, and there was a great light in the prairie, so that every one ran to see who had caught the fish. The orphan told that his friend had caught it. The old man came, but he said he did not want so ugly a son-in-law. He took the fish, but the boy kept a piece of skin from it. As all came and stood by, the girl he had rescued was there, and she noticed her husband. At night she ran off to his tent again. When she had thus disappeared again, the chief, her father, told the men to make search for her. White-man knew that this boy was the same one that he had pushed into the water, and suspected where she was. At night he peeped into the tent and saw her, and reported to his father. Then his father caused an old man to announce that all men were to come to urinate and defecate over the boy's tent. This was done. White-man climbed up on the tent-poles, and dropped excrement down on his brother-in-law.

The boy told his friend that next morning the women who went out to dig prairie-turnips would be murdered. So it happened. The camp prepared to go to war. The boy told his wife to get a horse from his father-in-law so that he could fight. When the chief saw his daughter, he made her stop, and stand off, and tell her purpose. Then he told her "Take that white one;" but it was a pig. When they went to battle, they crossed a creek. Here the pig stuck in

the mud. The boy tried all day, apparently, to get it out, while the others fought. But somehow he got a good white horse. He, too, now became a bright young man with a war-bonnet, otterskin, and eagle tail-feathers on his spear, while his clothes were all beaded. He rode right among the enemy, killed seven with his spear, and drove the rest away. Then he ran back and got on his pig. When the people returned, they saw him still there, ridiculed him, and threw mud at him. They tried to find out who had ridden into the battle; but they could not. That night the boy made the same prediction to his friend as before. Everything happened as on the preceding day, except that he was given a black and white pig, and rode a black and white painted horse in the fight. The third time he had a black horse. Now it was agreed that the horse of this unknown should be cut on the buttock, so that he might be recognized. The fourth day the boy rode a bay painted horse. White-man rode the same kind of horse as the boy, and when the fight was over, he rode down to the creek and cut his horse, and wounded himself a little. So they thought that it was White-man, and he married the girl, though she was his own sister. Next morning the boy came into camp, handsome, finely dressed, with feathers on his spear, otterskin, and so on. All saw him coming and ran up. He got off and led his horse, for it was quite lame. The people spread blankets to carry him, but he walked. His wife ran out to meet him and took his arms from him. The people cleaned the place they had soiled. So they found that White-man was an impostor. Four men seized him by the hands and legs, to throw him into deep water. He was strong and resisted, but at last they dragged him to the bank and threw him in. They could see the fish eating him, until only bones were left. Then the chief wanted his daughter and his son-in-law to leave the old woman's dirty place and to live with him, and even prepared a tepee for him. But they refused. The boy took out his book, and they had a house. But the boy felt bad about his treatment. That night he blew his whistle, and white men came out, and at daylight they killed the whole tribe. (This shows that the whites have more power than the Indians.)¹

¹ This curious tale is evidently not altogether of Indian origin. The portion relating to the war is identical with part of a European (Norse) folk-tale. Yet stories similar to this one are found among the Omaha (Dorsey, *op. cit.* pp. 114 *seq.*; see, also, p. 604), the Thompson Indians (J. Teit, *Traditions of the Thompson River Indians*, xxxiv.), and the Chilcotin (collected by Dr. L. Farrand). In all these tales a boy has a book, picture, or paper, that gives him magic power. He travels, does deeds, wins a wife, is deprived of her by treachery or deceit, but at last triumphs and regains his wife. All these tales agree in containing un-Indian elements. Yet they differ enormously in detailed incident. It is remarkable that what is apparently the same tale should assume such varying forms, and that while it always

XVI.

There was a great medicine-man, who was powerful and did injury, but who had a good daughter. He lived near a geyser, in an earth-lodge. Several young men lived with him, and went out hunting for him. He had great quantities of dried buffalo meat hanging all around his lodge. When meat was scarce in a village near by, he sent his young men to summon the people to him, and then he gave a feast to the various companies. Then this great man told the companies to dress, and dance before him. When the dance was almost over, he announced that he would pick out a young man to be his son-in-law. So he selected a young man, but after the marriage he sent the village away again. He was malicious, and did not treat his son-in-law rightly. Every night he had a fire, and slept close by his son-in-law and daughter. When they moved, he raised his head, and said: "Don't stir! Sleep!" When they talked, or even whispered, he made them be quiet, and ordered them to sleep. Even when they were outside, and spoke against him, he was so powerful that he knew it. The first morning he sent his son-in-law out to cut arrows. He told him that if he brought no smooth, straight sticks, he need not come back. The young man wandered through the woods, but he found only rough sticks, and he was discouraged, and tired, and cried. A person called to him, and asked him why he wept. The young man related his trouble, and the person told him to cut bulrushes of the right length. So he got as many bulrushes as he could carry, and they turned to smooth sticks. Then he went on up a mountain, and cried again. The birds heard him, and asked him why he cried. He said that he could not get the eagle-feathers that his father-in-law wanted for feathering the arrows. So the eagle shook himself, and feathers flew out, and he got as many as he could use. Then he returned, carrying the sticks and feathers. His father-in-law had four men who could make bows and arrows, and they began to make the arrows for him. Then he sent his son-in-law to get plums for the arrow-makers. It was nearly winter, and there was no fruit of any sort left, but he told him to get fresh plums, and bring none that were rotten or dried. He knew this was impossible. The young man took a bag, and went out, crying. Again a person asked him why he wept. The young man said it was because he was to get plums for the arrow-makers of his father-in-law. The person told him to go to a plum-bush, and that

contains foreign elements, these are not the same in different tribes. It seems probable that we have not a case of adaptation and corruption of a European original, but a native story which for some reason has attracted European additions, perhaps because exceptionally European in spirit.

the tree would shake itself, and only fresh plums would fall from it. All this happened. When the great medicine-man saw his son-in-law returning well loaded, he was pleased and went to meet him. So they made the arrows, and ate the plums. Next morning the great man wanted to play at throwing arrows at a hoop with his son-in-law. They played near the geyser, and the medicine-man pushed his son-in-law into it. Only his bones came out again.

Three times the great man had selected a son-in-law, and all this had happened. His daughter did not like his acts; but even when she went far off to tell her husband of his danger, the great man could hear by the wind or the earth what she said. The fourth time he got a very fine young man for son-in-law. He sent him out to drive a buffalo of good age immediately in front of his house, so that he could shoot him with his new arrows. The son-in-law went far off, crying. Seven buffalo were about him, and one asked him what he wanted. The young man told him, but they said they were powerless against this great man, and told him to go farther south. He went on, and met four buffalo, who asked him what he wished. But they also were powerless, and sent him farther south. He went on and came to two buffalo. With them the same happened. As he again went on southward, he was so discouraged that he walked with his head down, and when he met a single buffalo, did not stop even when the bull asked him what he wished. Finally he turned around, and told his story. He was hopeless, for the great man could not be cut or burnt or wounded in any way. "He is like this rock," he said, and pointed to a large black stone. Then the buffalo said: "I will try on this whether I can do anything to him." He went off east, and charged against the stone, but did not injure it. He charged from the south, from the west, from the north — all vainly. The fifth time he went toward the northeast, and this time he broke a piece out of the rock. Then he told the young man to drive him toward his father-in-law's house. They arrived there, both seeming completely tired out; the buffalo pretended to be trying to escape, while the young man headed him off. At last, after a long chase, he drove him near his father-in-law's door. The medicine-man came out with his new arrows, and shot at the bull. When the arrows neared the buffalo, they turned to reeds again, and did not injure him; but to the medicine-man they appeared to enter the bull, and disappear in him. The bull staggered and seemed nearly dead, and the man approached him. The bull staggered farther and farther away from the house, leading the medicine-man with him, so that he might not escape. Then he turned, charged, and tossed him. As the man fell, he tossed him again and again, so that he never touched the ground. Thus he tossed him until he was completely bruised

and unable to move. Then they put him in his lodge, covered him with brush and wood, and lit it. The flames burnt higher and higher, but they only heard the medicine-man inside the fire cursing and threatening them with death when he should come out. Then suddenly there were poppings, and explosions, and beads, diamonds, and precious stones flew out of the fire. They were afraid to touch these, for fear the man might then come to life again, and put them back into the fire. But the whites to whom some of them flew kept them, and thus became richer.

XVII.

Far away there was a large camp-circle. Food was very scarce, and some persons had starved. One day one of the old men went about inquiring whether the people wanted to travel to a large lake, where ducks and game abounded. They moved camp, packing their goods on dogs. Two young men were sent ahead, but they returned with the news that they had found no game whatever. The children were all crying for food, and the misery was extreme. The people selected two strong young men able to travel four days without food, and told them that they must find something for the whole tribe, and bring back good news. The young men set out and travelled steadily for two days, until they were worn out and slept from the middle of the night until the morning star rose. Then they went on northward again. Finally they came near a large river, and beyond it they saw a blue mountain. The river was slow, smooth, wide, and sandy on both sides, but beyond it rose bluffs, and close behind these the mountain. The two scouts put their clothes on their heads, and entered the river. In the centre, one of them got fast. He shouted that some powerful thing under water was taking him; and he asked his friend to tell his parents not to weep too much for him. The other man crossed in safety. Then his friend called to him to come back and touch him as a farewell. So the other went back into the river, and touched him. Then he went out again, and cried all day, wandering about. A person came to the top of the bank above the river, and asked him why he cried, and whether he could do anything for him. The young man replied that a powerful animal was holding fast his friend in the river, and pointed to him. The person who had come was powerful; he wore a wolfskin, painted red, on his back; it was tied around his neck and waist, so that he looked like a wolf; and he carried a large knife. He dived into the river, and the water moved and waved, and finally an immense snake with black horns came up, and he cut its throat. The man who had been held fast was already cold and stiff in his legs, but the two others dragged him off, and floated him ashore, and laid him in the sun. The

rescuer told the other young man : " Go to the mountain, to its stone door, and tell your grandmother that I have killed the animal that I have been after so long." The young man ran to the foot of the mountain, stood before a flat stone door, and called as he had been told, telling the woman to bring a rope with her. The old woman was glad that the animal had at last been killed. The young man ran back, and was told by the man to help him butcher the snake ; then they would carry his friend to his house. They dragged the snake on shore by its horns, and cut it in two, and then into many smaller pieces. They made many trips to the mountain, carrying the meat. Inside, the mountain was like the interior of a tepee, with tent-poles, beds, and so on. Then the young man carried his friend to the mountain, taking him on his back, and holding his hands. The woman made a sweat-house, and he was put into it. The woman told him to try to move. The second time they poured water on the hot rocks he moved a little, the third time more, and after the fourth time he was perfectly well. Then they went into the mountain, and the man told his daughter to cook food, — corn and buffalo meat. This was the first time the young men had seen the daughter, who was very handsome. They ate all the food given them, and were well satisfied. Then the woman asked them why they had come. They told her that they were looking for game for their starving people. The woman said : " It is well, you will have something for your tribe." Then she asked them what kin they would be to the girl ; whether they would be her brothers. While they conferred, she said that they could marry her. The other young man proposed to the one that had been fast that he should marry her ; and the latter agreed. They were then all very grateful to each other, and the young man married the girl. The woman told her daughter to take the two young men to the herd of buffalo, and the girl showed them large herds of buffalo, and on the other side wide fields of corn. Then the woman told them to cross the river in the same place as before, and not to look backwards, and to rest four times on their way home. So they travelled for four days. Then an old man cried through the village that they were coming. All their relatives and many others came forward ; but when they saw that there were three persons, they held somewhat aloof. They entered a tent, and the new husband told an old man to cry to the people to come to shake hands with his wife and embrace her. This was done, and then the young man said that he brought good news, and that that same night his wife's herd would come from the mountain. At night long strings of buffalo came, and the people heard them on all sides. Early in the morning they saw the buffalo, as far as they could look. It was announced that the dogs were not to

disturb the game. Then the hunt commenced. The buffalo ran when pursued, but always came back. As many were killed as could be used, and there was abundance of meat. The chiefs gathered, and resolved that they were thankful to the girl for her kindness, and every family was to bring her a present, the best that they had; and they asked her to take the presents to her parents. So all gave to her, and she started back to her parents with her husband and his friend. When they arrived at the mountain, the man stood there, calling to his wife to come out, for their son-in-law had returned. She embraced the two young men from joy and gratitude. When they returned, the tribe was still hunting successfully, and they were again given presents to bring to the girl's parents. When they brought presents a second time, the man was still more grateful, and asked his daughter to take a few ears of corn to the tribe. But she, thinking that they had enough with the buffalo, was silent. When her parents asked her why she did not answer, she told them the reason. So they returned, after her parents had warned her not to feel sorry for any buffalo killed in her sight. Soon after, the children drove a young calf toward the village, and the boys shot at it, and it died in front of her tent. As she came out, she said to herself that she pitied the calf. But as she said it, the herd ran back toward the mountain, and nothing could be seen but dust. A crier went about, saying that presents must again be sent to the old man in the mountain. After prayer and with blessings, the two young men and the girl started once more. After four days they arrived. At once the old man told his daughter that she ought to have been careful. But he would not let them return to the tribe. The parents of the young men and their relatives felt lonely at the long absence, and went out alone to cry. But the young men never returned.

XVIII.

A chief had a fine-looking daughter, who had a great many admirers. At night she was visited by a young man, but did not know who he was. She worried about this, and determined to discover him. She put red paint near her bed. At night he crawled on her bed, wearing a white robe. She put her hand into the paint and then on his back. The next day she told her father to call all the young men to a dance in front of his tent. They all came, and the whole village turned out to see them. She watched all that came, looking for the mark she had made. As she turned, she saw one of her father's dogs, with the mark on his back. This disheartened her, so that she went straight into her tent. This broke up the dance. The next day she went into the woods near the camp, with the dog on a string, and hit him. He finally broke loose. She was very

unhappy. Several months later she bore seven pups. She told her mother to kill them, but her mother was kind toward them, and made a little shelter for them. They began to grow, and at night the old dog sometimes came to them. After a time, the woman began to take interest in them, and sometimes played with them. When they were big enough to run, the old dog came and took them away. When the woman went to see them in the morning, they were gone. She saw the large dog's tracks, and several little ones, and followed them a distance. She was sad, and cried. She came back to her mother, and said: "Mother, make me seven pairs of moccasins. I am going to follow the little ones, searching for them." Her mother made seven pairs of moccasins, and she started out, tracking them all the way. Finally, in the distance, she saw a tent. The youngest one came to her, and said: "Mother, father wants you to go back. We are going home; you cannot come." She said: "No. Wherever you go, I go." She took the little one, and carried him to the tent. She entered, and saw a young man, who, however, took no notice of her. He gave her a little meat and drink, which did not grow less however much she ate. She tied the little pup to her belt with a string. Next morning, she was left alone, and the tent was gone. She followed and again came to them. Four times this happened in the same way; but the fourth time the tracks stopped. She looked up, and there she saw seven pups (Manootóxticoo); they were stars (the Pleiades).¹

XIX.

Seven men were on the warpath. As they went along, they found a young woman who lived alone, in a solitary tent. These seven men were brothers. They remained with her and called her sister. They hunted and killed much game. The girl made seven buffalo robes for her seven brothers. She embroidered them all with porcupine quills; and she embroidered moccasins also. She worked very much for her brothers, and they were very kind to her and loved her very much. Six of the brothers used to go out hunting, and the youngest, who was only a boy, always stayed with his sister. When his brothers returned with game, he always ran to meet them and welcome them. Once the brothers went hunting again. The boy was outside, a little way from the tent where his

¹ Arapaho. An almost universal myth in western British America and among all Eskimo tribes. Cf. Boas, *Indianische Sagen der Nord Pacifischen Küste Amerika's*, pp. 25, 93, 114, 132, 263; Krause, *Die Tlinkit Indianer*, p. 269; Petittot, *Traditions Indiennes du Canada Nord-Ouest*, p. 314; Rink, *Tales and Traditions of the Eskimo*, p. 471; Boas, *Journal of American Folk-Lore*, ii. p. 124, and elsewhere in Eskimo collections; Chilcotin; J. Teit, *op. cit.* p. 62.

sister was. He had a bow and arrows, and was hunting birds. He aimed at a red-bird, and shot it through the breast. The bird flew away, carrying with it his arrow. The boy ran after, to get both the bird and his arrow. Thus he pursued, always thinking he was going to catch the bird, until he had gone far from the tent. Then a powerful buffalo came to the tent and took the girl to be his wife, and made her go along with him, for she was afraid of his power. He took her westward, where there were many buffalo. The brothers returned, bringing game, but they did not see the boy coming to meet them. So they knew at once that something had happened. At the same time the boy came back, and told his brothers what had happened : how he had run after a red-bird which he had shot, and which flew away with his best arrow. The brothers looked all about the tent until they found their sister's tracks, and saw that she had been taken away when she was alone. So they went in the direction in which she had gone. The boy shot off one of his arrows toward the west. When they got to where it fell, there was a large village. The boy went to it, and found an old woman living in a tent by herself. He asked her if she had heard any news. She told him that she had heard that a powerful buffalo had passed that day, taking a fine girl with him to the westward. The boy returned to his brothers and told them what the old woman had said to him. Thus they passed through four villages, always learning the same, until they found where their sister was. They saw a large tepee, in which she was with the powerful buffalo ; but all about the tent were buffalo. They stopped and considered what it was best to do. The boy was powerful too. He turned himself into a ground-rat, and dug a hole to where the tent stood. In a short time he dug to where his sister sat alone and sad. Then the boy received her in his hole and took her back to his brothers, who kissed her. Then they returned. As soon as they arrived at their home, they made an iron fence or wall. This inclosure surrounded them fourfold. Then the boy shot an arrow far up toward the sky, and there stood an iron tree in the middle of the inclosure. The sister climbed up first, and then, one after another, all the brothers. Then the whole herd of buffalo came, and surrounded the iron fence, intending to get back the powerful buffalo's wife. They tried to batter down the fence, but they broke their horns. At last they succeeded in breaking it down. Then the great bull tried to overthrow the tree. But now the boy at last succeeded in killing him. These seven men then were raised to the sky, and are said to be a group of seven stars (the Pleiades).¹

¹ Arapaho. Cf. Schoolcraft, *op. cit.* p. 274 ; Dorsey, *op. cit.* pp. 82, 224 ; Riggs, *op. cit.* p. 115.

XX.

Nearly every night a child disappeared from a camp. A young man wondered who stole the babies. One dark night he said to himself: "I will watch to-night. I will watch every tent where the people are sleeping. If any one takes a child to-night, I may hear it cry out." So he watched the whole village, and looked outside. He found that the thief was Two-Faces, who had one face in front and one at the back of his head, so that he could look on both sides of him. The young man found him fast asleep. Near him were many dead babies that he had stolen. Most of them had their ears cut off, and Two-Faces had a long string of ears on a line, for he lived on human ears. The young man ran to the river and looked for shells. He gathered a great number of shells, which looked almost like human ears, and strung them, and bloodied them. Then he cut a piece of meat, and shaped it like an ear. When Two-Faces awoke, he saw a person sitting near him eating an ear. It was this young man eating the meat. Two-Faces asked him where he learned to eat ears. The man said to him: "I live on ears. I always steal children and cut off their ears. The only thing that I am afraid of is that if I eat salt, it will kill me." Then Two-Faces said: "I should at once die if any one beat a gourd (?) and fat was thrown in the fire." When night came, they both went to the camp. The young man then told Two-Faces to wait for him; he would go ahead. Then he went to his friends and told them to prepare: he was bringing Two-Faces, who had stolen all the children. He directed that a gourd be beaten and fat meat thrown at the fire. So at last they succeeded in killing Two-Faces. Then he was burned.

XXI.

Some men were on the warpath. They were near a lake, and there they saw a large water-turtle coming toward the water. But they did not know that the turtle was a great powerful being of the lake. So they ran to the turtle, and — there were four of them in all — got on its back. The turtle carried them toward the lake. But they were fast to it, and at last in their distress cried out for help. The turtle still took them toward the water. The men now feared that they would never come back home and see their families and friends again. But a great help came to them at last. A great heaviness and darkness came upon them, and the thunder's rain fell, and then lightning struck the turtle's head. And finally they were saved.

XXII.

In a solitary tent lived a lone family, — a man, his wife, and two

children. When the man went out hunting, he always painted his wife's face and body before he started in the morning. His wife went for water to a lake near by. She always went to the same place; and when she came to the lake, she took off her clothes, as if to bathe. Then a large snake rose out of the lake, after the woman had spoken to it and told it to appear. The snake asked her to come out to him, since her husband had gone away hunting. The woman did as the snake said. Every morning she went to the lake. Her husband brought back meat, and she and the children were glad. The man did not know what happened. He did not know that his wife went after water to the lake and met a large snake. But one day he asked her what made the paint come off her. She said that she took a bath. Next morning he started as if to hunt; but dug a hiding-place near the lake to see what his wife did. She came to the shore and called to the snake: "Come, I am waiting." Then he saw a big old snake rise from the water, and ask her if her husband had gone hunting. She answered: "Yes, I am coming." She took off her clothes and entered the lake, and the snake was soon around her. The man had watched them, and now, leaving his hiding-place, he jumped on the snake, and with a large knife cut it in pieces and at last killed it. Then he caught his wife and killed her. He cut her up and took her meat home and gave it to his children. He cooked his wife, and the children unknowingly ate their mother. Then the man said to them: "Tell your mother when she comes home that I went to get more meat which I left hanging on a tree so that the wolves cannot reach it." And he went away. The younger child said: "Our mother is merely teasing us (by staying away)." But the older girl answered: "Do not say anything against our mother." Then their mother's head came rolling to them; and it said: "I am very sorry that my children have eaten me up." The two children ran away, but the head pursued them. At last they were worn out, but their mother's head still rolled after them. Then the older girl drew a line or mark on the ground and so deep a hole opened that the head could not cross. The younger girl was very hungry. She said to her sister: "Look at that deer." The older girl looked at the deer, and it fell down dead as if shot. So they ate of it. Then some one was kind to them and helped them, and they lived in a large lodge and had much food of various kinds to eat. Two large panthers and two large black bears guarded them against all wild animals and persons.

A camp of people was starving. Neither buffalo nor smaller game could be found. The people heard that the children had abundance of food of all kinds, and they all moved to them. When they arrived the children invited them, and the various companies came and ate

with them. Finally they all went out again; only the children's father now stayed with them again. But they regretted what he had done to them. So they caused the lions to jump upon their father, and he was killed.¹

XXIII.

A certain "ghost" had a body like a man's, but he had two faces, one looking forward and one backward. He was immensely large, and could almost step over the greatest rivers when he came to them while walking. He was a great hunter, for he could catch and take hold of the game. He found a tent standing by itself, in which lived a man with his family, including a handsome daughter. The ghost fell very much in love with the girl, and determined to supply the family with meat. Every morning before daylight he brought game to the tent. The man did not know who was so kind to them. He dug a hiding-place, and entered it while it was still dark. Then he saw the ghost come, bringing game. But he was very much afraid now, and after the ghost had gone, he started off to hide with his family. The ghost followed them, and came to their tent. But the man would not give him his daughter. They decided to play "hand-game" (hiding-button) for her. So they played for five nights. But the man won, so that the ghost lost both the girl and his meat.

XXIV.

Among the people who lived generations ago there was a young man as handsome as might be. Almost all the girls and young women liked him very much, and always talked of him. Once, as night came on, there came a very beautiful girl. She had come from the sky, and was a bright star in the west. But the young man did not know this; and at night they both ran off together. He told his family that he was married, and they were glad to hear this. But she was a star just come from the sky to be a woman. So they married. Then the girl took him far off, and she told him that she was a bright western star. They both went to the sky, and the man also became a star. His name had been Beaver, and so a star in the western sky is still called Beaver.

XXV.

A man had two wives. One was called Corn-woman, and the other White-buffalo-woman. This second wife was really a buffalo, but the man was ignorant of this. He had two children by her.

¹ Two tales, the Snake-Lover, and the Abandoned Children, seem to be united here. The latter is also Arapaho. Cf. Leland, *op. cit.* p. 273; Rand, *op. cit.* p. 46; Schoolcraft, *op. cit.* p. 265; Teit, *op. cit.* xxxi.

One day he grew angry at her, and she, too, became angry. She said nothing, but when her husband was away, she took her two children, and went toward the west, where the buffalo were. When the man came home, he found that they were gone. He was afraid of losing them, and prepared to follow them. He looked for their tracks, and then he found the path which they had taken toward the west. When he had gone part of the way, he found that his wife was a true buffalo, and knew that she had run off with his two children. So as he went, he cried, feeling sorry about his wife and children. He got to a large herd of buffalo, and he looked all among them. But he could not distinguish his wife and children; and he never found them again.¹

XXVI.

A man named Black Hawk had married Medicine-woman, and had a child called Stone-walker. Medicine-woman was very handsome to see, and as fine as the sun; and the child was pretty, too. Medicine-woman was a great help to her husband and very kind to him. She used to embroider all his robes and moccasins. But Black Hawk was desirous of another woman. He thought his wife would not know of this. But one day she discovered his love-affair. She became so angry that she ran off with her child. They went on a hill, and stayed there until they were turned to stone, just as they were sitting in grief. Black Hawk found out that they had been turned to stone; and then he, too, wished to become stone. He cried at the place until he died. Many Cheyennes have passed the Woman and Child turned to stone. It is in the Rocky Mountains.

XXVII.

There was a handsome woman, called Rainbow-woman. A number of young men wanted to marry her. Every spring one or two tried to buy her. But she did not want to be married until later, when she could marry Young Eagle, a brave and handsome young man of whom she was very fond. But he was killed in war. When Rainbow-woman heard this, she was so grieved that she wanted to hang herself. She wanted to go where Young Eagle's soul had gone. She went to the river, looking for a place to hang herself. As she came near a cottonwood-tree, it suddenly called to her: "Come up quickly!" But she ran back home, and told her family that she was trying to hang herself, when she was so frightened by hearing a tree speak to her that she fled. She continued to fear that the tree would pursue her and take her as his wife. Finally she really became pregnant, though without having married (except in her imagination, as she feared the tree). One night a young tree

¹ Cf. Dorsey, *op. cit.* p. 147.

grew out of her abdomen, and took root, and she grew fast to it, and became part of the tree. Therefore formerly cottonwoods were much worshipped. And women, after they learned this story, no longer hung themselves. This woman used to sing a great deal, and she was still heard singing up in the tree.

XXVIII.

A man went eagle-catching. He dug a hole, covered it with brush, and put a skinned buffalo calf on top. Then he hid in the hole. An eagle saw the calf, and flew down. As soon as he settled and began to eat, the man seized both his legs. But the eagle flew up with him to a very high mountain near by, from which he knew that the man could not climb to the ground. The man soon began to be very hungry, and he cried all day. He worshipped the sun, and prayed to it to help him to go down safely. At last the whirlwind carried him down. So he was saved by the sun.

XXIX.

Some men were travelling. As they came near a river, and entered the timber, they heard some one singing. This was the song:—

The world is large and wide and long.
A great many wolves have been in the world.
But I alone have been all over the world.
To-day I am so old that at last my old age is over.

The men found an old gray wolf, so feeble that he was unable to move, and hungering. They fed him. When he was satisfied, the wolf said: "I will give you my life. You will live on this world your full lives. You will go all over the world, and have success in war. You will live free from danger and sickness, until your old age is passed." The wolf also told them to get up before sunrise, if they were to have his life. It is said that if a wolf or coyote sleeps until the sun, he dies at once.

XXX.

Some hunters found some young bears. They amused themselves with them, and cut their ears and tails. Then one of the cubs sang that his father and mother were away, while he was maltreated, and that they might know it. As soon as he sang, the old bears heard his voice. The mother stood up, and tried her might on a large tree, and broke it in two. The father said to himself: "I am great and powerful. Who has come to take away my child?" And he rolled a huge stone, and broke it in two. At once they both ran to their hole. This hole is called the Bears' Lodge, and is in Yellowstone Park. The bears arrived here, and saved their young. But ever since, bears are tailless.

XXXI.

Three animals went on the warpath: the turtle, the grasshopper, and the skunk. On the way the grasshopper, in trying to jump a river, stuck in the mud with his legs, and could not go on. The skunk and the turtle continued on their way, and finally came to a large camp. At night they entered the chief's tent, and cut his throat. Next morning the deed was discovered, and the people started in pursuit. The skunk had escaped; but the turtle had crawled under a bucket; and in this hiding-place he was found. He was taken to a council, and it was decided to burn him. A fire was lit, and he was seized. The turtle knew what awaited him if he were put in the fire. So he ran toward the fire himself, as fast as he could go. The people at once thought that he was anxious to enter the fire in order to explode, or do them some other harm; so they quickly stopped him. Then they poured a little water on him, and he pretended to faint and be near death. When they brought a bucket of water, he seemed to try to run away from it. The people accordingly thought that he was afraid of water because he could easily be killed with it,¹ and they all went to see him drowned in a lake, rejoicing over the fate in store for him. A warrior took him into the lake. As the turtle pretended to be trying to keep away from the water by catching the bushes and clinging to them, the people all shouted, but he knew that he was about to be saved. The warrior dragged him into deep water, and then suddenly the turtle bit him hard, dived with him, and held him under the water until he was drowned. The people stood about, weeping and howling and looking at the lake. At last they got wooden buckets and pails made of buffalo-intestine; everybody, even children, was to carry water, until the lake was dry. At last they came to the body of the warrior; he was scalped. But the turtle had escaped with the scalp, and reaching home, found the skunk, who had brought the chief's scalp with him. So the animals celebrated a scalp-dance.²

XXXII.

* The coyote was very hungry and looking for food. He could catch no rabbit, nor any bird, and could find nothing to eat. At last he met a hard-shelled prairie turtle. The coyote knew that he was unable to kill the turtle outright, but he tried to find some way to get him for his food. So the coyote said to him: "I am a great friend of the turtle people; and the turtles used to call me by the name of Turtle Chief, because I am a friend to the life of all turtles." In this way the coyote tried as hard as he could to succeed in killing

¹ Cf. Leland, *l. c.* p. 56.

² Cf. Dorsey, *op. cit.* p. 271.

him. The turtle said that his name was Medicine Turtle. The coyote said, "Well, turtle, we have had a good meeting as friends, and we must remember our meeting." When they were about to leave each other, the coyote thought he could kill the turtle. So he went to kiss him, and as he kissed him, he tried to bite him. But the turtle bit him, and the coyote ran off.

XXXIII.

A hunter had killed a buffalo. A crow came flying to where he was butchering. When the man saw him, the crow said: "I am very hungry, and I have never eaten buffalo's eyes. I know very much about troubles of the eyes. Will you let me eat the buffalo's eyes, and as much meat as I wish?" The man said to the crow: "I will let you have all the meat you wish, and I will kill more buffalo for you, so that you can eat their eyes." The crow said: "I will go back after my family, and bring my wife and my young crows. And I will instruct you in my power concerning the eyes, so that you will have remedy if any one has trouble in his eyes." The man thought it would be good to learn this power, for his wife was blind on one eye, and the other was very weak. The crow came back with his family to where the man was cutting meat, and they ate. Then the crow and his wife proceeded to teach the man about the eyes. They told him to lie on his back, and close his eyes tight. Then both of them sat on his breast, and the crow began to sing. The medicine-song was: "I have great knowledge of troubles of the eyes." The man believed firmly in what the crow had said to him; but from the crow's teaching he at once lost both his eyes. He tried to go home, but was lost. At last he fell down a steep and deep place. He howled and cried out that he was in great trouble. So now there was only one eye in his family.

A. L. Kroeber.

THE ORIGIN AND VALUE OF WEATHER LORE.

DURING the past twenty years there have been published a score of collections of weather proverbs and sayings, most of which are out of print to-day. These have culminated in an exhaustive treatise on weather lore by the President of the Royal Meteorologic Society of England, in the form of a book containing three thousand proverbs. So far as I can determine, authors have vied with each other in grinding out the largest possible list of weather sayings, but no attempt has thus far been made to trace this lore to its origin, or to give it an approximate value. The importance of such a study may be easily seen when we reflect that of current weather lore at least half is entirely worthless and half the remainder of very doubtful service. For ten years I have been preparing material for a book on this general subject, and present herewith a preliminary study of the questions involved.

Weather folk-lore is based on the knowledge of the common people acquired through the ordinary observations of nature, animals, plants, etc., unaided by instruments. This knowledge was the first obtained by primeval man. Before the study of the stars must be placed that of the weather, and traces of such knowledge may be found, perhaps, in the names of the signs of the zodiac given at least two thousand years before our era. Aquarius (the Water Man), and Pisces (Fishes) are both considered meteorologic or watery signs.

In order to be of value, a weather saying should be based on a sufficient number of coincidences between the sign and the supposed resulting weather to make it represent a law. The general tendency of mankind is to give undue prominence to a single marked coincidence, and to ignore entirely the numerous instances where there are none; after a saying based on such hasty generalization is once started, it may be handed down to later generations, but its mere age can never add anything to its worth.

It is needful, in the first place, to mention a certain class of weather sayings or alleged rules for forecasting the weather which have no foundation in facts. It is easy to fancy that at the beginning of a new year the first twelve days ought to show the character of each of the following months. From such expectation arises the opinion, that as the weather is on January 1, so will it be through the month; as it is on January 2, so will it be through February, and so on. That is, if the temperature is low, or below the normal of that season, on any one of the twelve days, so the corresponding month will be cold; if any one of these days is stormy, so will be the month in

its order. Of somewhat the same character are sayings regarding the weather which is likely to follow that of special days; for example, "If Candlemas day (February 2, instituted 542 A. D.) be fair and bright, winter will take a second flight;" or, as current in this country, "On February 2, the ground hog (wood-chuck) comes out of his den, and if he sees his shadow, he goes back and stays six weeks, knowing that the winter will be thus prolonged." One would naturally conclude that a bright sunny day should be token of an early spring and not the opposite.

The same may be said of the saying relative to St. Swithin's day: "If it rains July 15, it will continue raining for forty days." The legend is that for some reason there was a delay in removing the body of the saint for a second sepulture, and as a result the rain continued forty days at the time. Such forecasts might be quoted by the hundred, and it is easy to see their worthlessness. One objection urged against the validity of such sayings, however, does not seem well founded; namely, that since the reform in the calendar all these days come out of joint, so to speak, and are growing farther and farther away from their proper place as originally suggested. If the position of the day, as regards the annual swing of the earth about the sun, be the all-important consideration in determining the day of the supposed influence upon the weather, then by the reform in the calendar the day has been put back and rigidly fixed in its proper place in the annual march of the earth, and hence the proverb applies properly to the day, provided, of course, that its origin was during the early years of the Julian calendar.

Much of our pseudo weather lore may be traced directly to the astrologer and his vagaries. The moon changes almost before our eyes, hence the weather changes with the moon. Mars is a red planet and relatively near the sun, hence as fire is red and hot, Mars must be heating and drying and productive of fires. Saturn was to the astrologer the most distant of the planets from the sun, hence his influence was to produce cold (we speak of a Saturnine disposition). In like manner through the whole gamut of shooting stars, eclipses, comets, and so on. Shooting stars must be supposed to drive the wind before them, hence we should expect wind from the direction in which they are seen. The moon disappears from view three days before and after it is new, and these must be regarded as especially unlucky days and causing storms and wind.

An eclipse casts a shadow, or causes darkness over the earth, hence an eclipse portends storms and winds. Cardan has improved upon the ordinary astrologic view about eclipses, and has unwittingly introduced some truth in his interpretation of their influence, as follows: "Some eclipses of the luminaries at the time or even before

they happen raise showers and rain, others great droughts, some violent winds, others earthquakes, some a scarcity of fruits of the earth, others terrible fires." The curious thing is that Cardan and hundreds of other philosophers like him, while recognizing the diverse character of the conditions following each eclipse, utterly failed to see the proof that the eclipse itself can have absolutely no effect upon our weather, and, in like manner, that the position of a planet or star or any change in the moon can have no effect. It ought not to take much erudition to show that one eclipse cannot produce a severe drought and the very next one a heavy rain. Strange to say, in this evening of the nineteenth century, there are planetary weather prophets who believe and teach that Vulcan (there is no such planet) will make hot weather in a part of his orbit, but cold in another part.

It must be admitted that the universality of the belief that the moon affects our weather to a very marked degree is difficult of explanation. Has this belief been handed down from a common origin in the dim past, or have the different nations arrived at the same conclusion independently? It is quite difficult to learn just exactly what the common idea is. Out of perhaps fifty questions of as many persons in New England, it was gathered that most considered there to be a greater likelihood of rain at the time of new than of full moon, and observations along the North Atlantic coast seem to show a slight preponderance of rain near new moon. This, however, entirely fails in the interior of the United States, and on the Pacific coast the full moon seems to be the time of greater rainfall.

This belief in a lunar effect upon the weather has touched the world of science as well as of astrology. I find the following lunar table ascribed to the great Herschel, "constructed upon a philosophical consideration of the great attraction of the sun and moon in their several positions respecting the earth, and confirmed by the experience of many years' actual observation:" —

LUNAR TABLE.

If it be new or full
moon or the moon
enters into the
first or last quar-
ters at

IN SUMMER.

IN WINTER.

Noon	Very rainy,	Snow and rain.
From 2 to 4 P. M.,	Changeable,	Fair and mild.
4 to 6,	Fair;	Fair.
6 to 8,	{ Fair, wind N. W.,	Fair and frosty, N. or N. E.
	{ Rain, wind S. W.,	Rain, S. or S. W.
8 to 10,	{ Fair, if wind N. W.,	Fair and frosty, if wind N. or N. E.
	{ Rain, if wind S. W.,	Rain, if S. or S. W.

10 to midnight,	Fair,	Fair and frosty.
0 to 2 A. M.,	Fair,	Hard frost, unless wind S. or S. W.
2 to 4,	Cold with showers,	Snow and stormy.
4 to 6,	Rain,	Snow and stormy.
6 to 8,	Wind and rain,	Stormy.
8 to 10,	Changeable,	Cold rain, wind W., snow, E.
10 to noon,	Frequent showers,	Cold with high wind.

I am aware that serious attempts have been made to prove that this table was not published till after Herschel's death. After a long hunt, however, I found the original publication in the "European Magazine" for July, 1811, and as Herschel did not die till eleven years after that date, the usual and only argument I have ever heard against his authorship falls to the ground.

It should be noted that the saying, "The moon at or just after its full has power to eat up clouds," has a curious scientific backing. It is probable that many have noticed a gradual breaking away of clouds near full moon, especially if the moon is seen through a thin veil of clouds. The full moon rises just as the sun sets, and at this time the heat of the sun is so moderated that its tendency to produce clouds is at a minimum; two or three hours later nocturnal cooling will begin another régime of clouds, but at this time most observers are asleep. We find from a long series of observations that the minimum of cloudiness in the twenty-four hours is from 8 P. M. to midnight.

Auguries professing to have an astronomical basis may be no more reasonable than those derived from natural objects. In a German scale published as early as 1507, if one would forecast the future, he is directed: If you would know the future, "cut a gall apple into two or three pieces; if you find therein flies, it betokens war the next year; if you find a little worm, the year will be fat and fruitful; if you find there a spider, so there will be deaths."

Equally untrustworthy are the forecasts of a coming winter, which are so frequently made from observations of planets, the behavior of animals, and so on. In the winter of 1893-94 there were made special notes of such predictions which were directly opposite each other. In New York, Chenango County, was published the statement that the thick husks of corn of a deep orange tint; the goose bone being larger and whiter than usual; the crops of nuts immense in quantity and squirrels laying in great stores of them; the partridges and woodcocks fearlessly approaching farmyards; and ducks flying in U shaped instead of V shaped flocks toward the south, — all indicated an unusually early and severe winter. Two weeks later a farmer in Pennsylvania predicted a mild winter from the fact that toads were hopping about in November; meadow moles were

rooting up little mounds; the fur of coons and skunks was thinner by half than usual. The same view was published in Virginia based on the fact that there were very few persimmons, and that hornets' nests had been built in the tops of the trees. It is plain that the condition of the plant and animal gives absolutely no indication of the coming season, but is due rather to good nourishment or lack of it.

There are also found the following in England and Germany as early as the sixteenth century: "If Christmas day be on Sunday, that year shall have a warm winter. If on Monday, there shall be a mild winter. If on Tuesday, it shall be a cold winter and moist," and so on through all the days of the week. There is often a good deal of rhyme about such sayings, but there is absolutely no reason in them.

If there was a single spring or source from which the stream of weather lore had started, and if into this stream other smaller rivulets have flowed from time to time, on following back the main stream we would naturally expect to find it gradually narrowing to its source. This, however, is not the case, and it is not difficult to see that if there is any relation between the appearance of clouds, the behavior of animals and plants, and the ensuing weather, such relationship could be discovered independently by observers in all parts of the world and all along the passing centuries. The origin of a good deal of our weather lore is dependent upon the climate of the country in which it began, and in many cases the weather of the country will be a valuable criterion by which to trace such sayings. For example, all the weather sayings regarding rain or the rainy season in Greece or Palestine must harmonize with the fact that all the precipitation in those countries falls between November and March.

There is a kind of weather lore that has been greatly misinterpreted, in many cases, from a failure to recognize its origin. Before the establishment of the calendar and the setting in order of the months and seasons of the solar year, it was very necessary to determine the approach of each season in order to facilitate farming operations. At the first this could be done only by watching the rising and setting of the constellations. Thus Hesiod says that when the Pleiades rise, the harvest begins. Such sayings have been interpreted as indicating an actual benefic or malevolent influence from stars, but seem, in the first instance, to have depended simply on the necessities of the observer. So the piece of weather lore contained in Job, referring to the sweet influences of the Pleiades, depends on nothing more than the indication of the coming season as shown by the appearance of these stars.

Hesiod, in his "Works and Days," tries to encourage the laggard farmer by saying, "But if you shall have ploughed late, this would be your remedy: When the cuckoo sings first on the oak foliage, and delights mortals over the boundless earth, then let Zeus rain three days and not cease, neither over-topping your ox's hoof nor falling short of it; then would a late plougher be equal with an early one." There would seem to be a grim humor in this advice, for such a rain would help the forward farmer even more than the laggard. The reference to the cuckoo is interesting, inasmuch as it has come down through the centuries as the best-known animal sign of rain. We have the cuckoo pluvialis, and, in our own country, it is called the "rain crow." It has a mournful, monotonous cry once heard never to be forgotten. It is a rare bird, though noticed by myself in New England, and again after reaching Washington. Hesiod also points out that the first call of the crow as it migrates northward is an indication that spring is nigh.

The earliest large collection of weather signs we owe to Theophrastus, belonging to the fourth century B. C. He says, after speaking of signs derived from domestic and other animals, "but for the most part signs derived from the sun and moon are the most important." In this he refers, in part at least, to the waxing and waning moon, but mostly as to the appearance of the sun and moon, when clouds are hovering near. He says: "The ends and beginnings of lunar months are apt to be stormy, because light fails from the fourth day before to the fourth day after new moon. The obscuration of the moon occurs in a similar way to an eclipse of the sun." He gives the call of the tree toad as a precursor of rain, and this has come down to us as another valuable prognostic. He also says: "An ass shaking its ears is a sign of storm." A modern version of this sign is given as follows: An English philosopher, while driving out with a friend, stopped to ask a shepherd boy the way. As he was about to drive on, the boy warned him that it was going to rain, but the philosopher, not seeing a cloud in the sky, drove on. Sure enough, in an hour and a half the rain came in torrents. The next day the philosopher determined on learning the boy's secret. On seeing him, the boy refused to divulge, but on clutching the proffered guinea in his hand he said, "Do you see that old black wether over there? Well, when he stands facing the wind, shakes his head, stamps his foot, and snuffs up the wind, it is a sure sign that it will rain in an hour or two." Of course, if we are to give credence to such a sign, there should be more than one sheep in a large flock having the same or like impulses.

There are many who believe that animals have a finer sense in distinguishing coming weather changes than man can have, even

with the aid of the finest instruments ; for example, a hunting dog has a wonderfully developed sense of smell ; the insects with their extremely delicate organisms would be susceptible to the slightest variations in weather ; plants with their chlorophyl and living principle may change very readily with weather changes, and so on. Not long ago a statement was published in the " American Meteorologic Journal " that certain snails in Georgia changed color on the approach of rain. A letter was immediately dispatched, making fuller inquiries, but no response was ever received. It cannot be shown that a storm ever makes its presence felt by changes in moisture, pressure, or temperature which animals will notice before our more delicate instruments. In the case of moisture it is quite certain that the change comes simultaneously *with* the storm and not before it. The evidence seems strong that there may be an influence emanating from a storm other than that which can be ascribed to moisture, pressure, temperature, or any other commonly recognized condition. Nor do we need to go to animals to discover such an influence. Many persons who have lost limbs, or are subject to rheumatic pains, recognize such a condition. Captain Catlin, who has made a most interesting and scientific study of this whole question, has decided that there are certain thunderstorms and electric conditions which alone are responsible for the pains in nerves. Probably many have known persons who are extremely uneasy and nervous on the approach of a thunderstorm, but who are instantly relieved on the first clap of thunder.

Many readers will have noted in the summer twilight the sharp hum of the nighthawk as he strikes the air with his wing in darting for prey, also swallows as they skim just above the ground. These are both signs of coming storms ; the insects are driven down by the condition of the atmosphere, and the birds are forced to follow them.

Many ancient weather signs, more valuable than any derived from animals, are based on the appearance of clouds and fogs at sunrise and sunset, and other optical phenomena. One of the best of these is quoted in the New Testament, Matt. xvi. 3 : " When it is evening, ye say, fair weather : for the heaven is red. And in the morning, foul weather to-day : for the heaven is red and lowring."

The same idea is popularly expressed in the rhyme : —

Evening red and morning gray
Will speed a traveller on his way ;
But evening gray and morning red
Will pour down rain upon his head.

In this case, if the red seen at evening extends round the horizon, it is not a good sign of fair weather on the next day.

The rhyme which affirms that

A rainbow in the morning
Will give a sailor warning,
A rainbow at night
Is the sailor's delight,

has something of a scientific basis. The morning light reflected and refracted from drops to the westward causes the rainbow. In the afternoon the drops have passed by toward the east, and hence a rainbow in the east shows that the storm has passed, as all our storms in the temperate regions travel from west to east.

Aratus says : " If there be a single red circle about the moon, it betokens a storm ; if two circles, a severe storm ; and if three, a very severe storm." In a part of this statement, he undoubtedly has reference to a corona, which is very near the sun or moon, and shows prismatic colors, but he must also intend to include the halo of twenty-two degrees radius. The popular saying is that the number of stars within the ring around the moon shows the number of days before the storm. The halo, being due to the presence of crystals or much vapor, is a fair precursor of a storm, but the addition relating to the number of stars is fanciful, as the storm will come within thirty-six hours if at all.

H. A. Hazen.

WASHINGTON, D. C.

EDITOR'S NOTE. — Henry Allen Hazen, the author of the preceding paper, died in Washington, D. C., January 22, 1900, at the age of fifty-one years. He was born in Sirim, India, being a son of Rev. Allen Hazen. In 1881 he entered the Signal Service at Washington, and in July, 1891, was attached to the Forecast Division of the Meteorological Bureau. He was the author of a great number of publications, scattered through periodicals, a complete list of which would extend to several hundred titles. Mr. Hazen, who was greatly interested in the study of weather signs and traditional weather lore, had made collections looking to a classification of these; but although his preparations had made such progress that he had undertaken to seek a proper medium for the publication of his material, his death left the work in a state too incomplete to permit the use of his notes. The paper here printed was given in the form of an address before a scientific society.

THE WORSHIP AND FOLK-LORE OF METEORITES.¹

FEW natural objects have more generally been worshipped by the human race than meteorites. From the dawn of history to the present there has probably never been a day when there was not being carried on somewhere upon the globe the worship of a "sky stone."

That savage and barbarous people should do this does not seem strange when one considers the extraordinary phenomena of dazzling light and violent sounds which usually accompany the fall of a meteorite.

But when one finds that similar worship was carried on by the Greeks and Romans, and even probably forms a part of the Mohammedan ritual of the present day, it is evident that the worship of these bodies takes a deeper hold upon mankind than that of most other material things, and makes an inquiry into the nature and causes of such worship seem desirable. Certainly for scientific purposes a catalogue made as complete as possible of the cases where such worship has been carried on is needed. Instances of the worship of meteorites among ancient peoples, especially the Greeks and Romans, have been carefully collected and exhaustively studied by Professor H. A. Newton, the results of his study having been published in the "*American Journal of Science*" soon after his death.²

There are many instances, however, not enumerated by Professor Newton, which should be added to the list. The writer's endeavor will be therefore to enumerate as many well-authenticated cases as he has been able to discover, of meteorites which have been worshipped, or which have been the subjects of legends or folk-lore, and to draw any conclusions from the collected records which may seem justifiable.

Ignoring the hazy records of the Chinese and Arabians in regard to the worship of meteorites as being too indefinite for study, there may be first mentioned a stone whose worship, beginning at a very early period, has endured to the present day. This is the meteorite of the *Kaaba at Mecca*.³ The worship of this stone by Arabian tribes is first spoken of by Greek writers of early times. So firmly had its worship become established when the Arabs became converts to Mohammedanism, and Mohammed took Mecca, and destroyed the 360 idols within the temple, that the great prophet dared

¹ Revised from a paper read before the Chicago Academy of Sciences, March 28, 1898.

² *Amer. Jour. Sci.* 4th ser. vol. iii. p. 1.

³ Fletcher, *An Introduction to the Study of Meteorites*, 1894, p. 18; also Newton, *l. c.* p. 4.

not or cared not to abolish it. Saluting the idol with his staff, he made the sevenfold circuit of the temple court, and returned and kissed it. Having thus sanctioned its worship, the Mohammedans have regarded it with the utmost reverence ever since. It is built into the corner of the Kaaba or temple, and toward it each devout Moslem is bidden to look five times a day as he prays. Its name is The Right Hand of God on Earth. By one tradition it is said to have dropped from Heaven with Adam, by another to have been given by Gabriel to Abraham to attest his divinity, and by another it is said that when Abraham was reconstructing the Kaaba that had been destroyed by the deluge, he sent his son Ishmael for a stone to put in its corner, and Gabriel met Ishmael, and gave him this stone. By the tradition the stone was originally transparent hyacinth, but became black through being kissed by a sinner. In the day of judgment, it is said, it will witness in favor of all those who have touched it with sincere hearts, and will be endowed with sight and speech. That this wonderful stone is a meteorite has not been positively proved by observation, since of course no one has ever been able to obtain a fragment of it for study. There can, however, be little doubt that it is a meteorite. Not only did it according to tradition fall from heaven, but it is described by travellers as having a black color and basaltic character, qualities which correspond exactly to those of meteoric stones. Coming next to the instances of meteorites worshipped by Greeks and Romans, it will be found difficult to separate the imaginary from the real. Yet a few cases may be cited with comparative assurance.

*Venus of Paphos, Island of Cyprus.*¹ — This was one of many "heaven descended images," and is described as a rude triangular stone.

*The Statue of Ceres.*² — This is referred to by Cicero in his oration against Verres as being "not made by hands" and "fallen from the skies."

*The Earliest Image of Pallas at Athens.*³ — Tradition gives this a like origin with that just quoted.

*The Stone of Delphi.*⁴ — This is described by Pausanias as being a stone of moderate size "which they anointed every day, and covered during every festival with new shorn wool." They are of the opinion respecting this stone, he says, "that it was the one given by Cybele to Saturn to swallow as a substitute for the infant Jupiter, which Saturn after swallowing vomited out on the earth."

*The Needle of Cybele.*⁵ — This meteoric stone attained great celeb-

¹ Fletcher, *l. c.* p. 18; Newton, *l. c.* p. 5.

² Newton, *l. c.* p. 6.

³ *Ibid.*

⁴ *Ibid.*

⁵ Fletcher, *l. c.* p. 18; Newton, *l. c.* p. 8.

city and importance in Roman history, and was worshipped through long centuries as the image of Cybele. It was described as conical in shape and ending in a point; brown in color and looking like a piece of lava. It fell at some unknown early time near Pessinus on the border line between Phrygia and Galatia. The worship of Cybele being carried on there, the stone was set up and adored as her image. At the time when Hannibal was maintaining his army in Italy, and threatening the Roman state, a shower of stones occurred which alarmed the Romans as to their future, and caused them to consult the sibylline books as to what should be done. The response was that whenever a foreign enemy had carried war into Italy, he could be expelled and conquered if the Idæan mother (this meteoric stone) be brought from Pessinus to Rome. Accordingly with the greatest ceremony the stone was brought to Rome. A new ship was built to carry it, and it was received in the city with elaborate rites and festivals of many days' duration. Before another year had passed, Hannibal had been forced back to Africa. In gratitude for deliverance a temple was erected to Cybele. In it a silver statue of the goddess was placed, and the stone was made to serve as her head. For more than 500 years thereafter the stone was an object of public worship. In the course of time, however, the worship was discontinued, and the stone disappeared from view, probably, alas! never to be found again. It has been searched for most industriously by modern excavators, but no trace has ever been found of it except an account of its probable rejection. The chances of its ever being discovered seem now therefore exceedingly small.

*Heligabalus.*¹—This meteoric stone was worshipped in the time of Emperor Macrinus as the image of the Sun God. According to tradition, it fell from heaven, and is described as "a large stone rounded on the base, and gradually tapering upward to a sharp point; it is shaped like a cone. In color it is black, and they show certain small prominences and depressions in the stone." Such a description accords well with those of the peculiar features of a meteoric stone. The stone was first worshipped in Asia on the banks of the Orontes between Damascus and Antioch, a magnificent temple being built over it there. Macrinus, on becoming emperor, had the stone brought to Rome, where its worship was carried on with the most costly and elaborate ceremonies as long as he reigned. After his death, however, the worship was probably discontinued, as nothing more can be learned of the stone or of this form of worship.

*The Image of Artemis at Ephesus.*²—This image was the central

¹ Newton, *l. c.* p. 11.

² Fletcher, *l. c.* p. 18; Newton, *l. c.* p. 13.

object in the great temple at Ephesus, which was reckoned one of the seven wonders of the world. It was said to have fallen from heaven, and its name, Diipetes, signified "fallen from the sky." While the copies which were made of it and widely circulated during the first century are not representations of a stone, they are, in the opinion of Professor Newton, idealized forms of what was originally a stone having the characters of a meteorite.

In addition to the above seemingly well-defined instances of the worship of meteorites by the Greeks and Romans, there are others indicated by coins known to have been struck by different rulers. Many of these coins bear the figure of a stone mounted as if on a shrine, while the accompanying inscription tells of the fall. The fact that the occurrence was commemorated by a coin indicates that the object was considered one of ominous import. The Imperial Museum at Vienna possesses much the largest collection of these coins known. The coins there shown tell of the fall of meteorites in Macedonia, Attuda, Cyprus, Cyrrhus, Emisa, Mallas, Perga, Pola, Sardis, Pierian Seleucia, Sidon, Synnada, Tripolis, and Tyre.¹ They were struck by the following rulers or their associates: Philip II., Alexander III., Augustus, Caligula, Vespasian, Trajan, Antoninus Pius, Marcus Aurelius, Lucius Verus, Commodus, Septimius Severus, Julia Domna, Caracalla, Elagabalus, Annia Faustina, Mæsa, Julia Soæmias, Alexander Severus, Maximinus, Gordianus Pius, Tranquillina, Philippus pater, Phillippus filius, Valerian, Gallienus, Salonina, Aurelian, and Tacitus. It is to be hoped that the history of these individual coins will be some time carefully investigated.

Coming now to more modern times, many instances of meteorites held in reverence may be recorded in the Old World.

Durala, India. — Here a stone weighing about twenty-five pounds fell February 18, 1815. The natives believing it to be of heavenly origin procured means to have a special temple built over it,² but the East India Company took possession of the stone, and sent it to the British Museum, where it is now largely preserved.

*Saonlod, India.*³ — A shower of about forty stones fell here January 19, 1867. The terrified inhabitants of the village seeing in them the instruments of vengeance of an offended deity, gathered all the stones they could find, and having pounded them to powder, scattered them to the winds.

Nedagolla, India. — This meteoric iron fell January 23, 1870, with brilliant light and explosive sounds. The people of the village were much alarmed, carried the mass to their temple, and made *punja*

¹ *Annalen des k. k. Naturhist. Hofmuseums*, Wien, Bd. x. p. 236.

² Buchner, *Die Meteoriten in Sammlungen*, p. 36.

³ Flight, *A Chapter in the History of Meteorites*, p. 150.

(ceremonial worship) to it. Some time after it was taken possession of for the collections of the British Museum.

*Sabetmahmet, India.*¹—This stone was decked with flowers, anointed with ghee, and subjected to frequent ceremonial worship and coatings of sandal-wood powder. It was placed on a terrace constructed for it at the place where it struck the ground, and a subscription was made for the erection of a shrine.

*Ogi, Hizen, Japan.*²—Two stones which fell here, according to one account, December 10, 1744, were used for more than 150 years as offerings annually made in the temple in Ogi to Shokujo on the festival of that goddess the 7th day of the 7th month. The belief among the Japanese was that the stones had fallen from the shores of the Silver River, Heavenly River, or Milky Way, after they had been used by the goddess as weights to steady her loom. One of these stones is now largely preserved in the British Museum.

*Kesen, Iwate, Japan.*³—A meteorite which fell here in 1850 was preserved in a temple many years, and worshipped as an idol. Portions of it are now to be found in many collections.

Krasnojarsk, Siberia.—Here a mass of iron weighing 1500 pounds was long in place. The first European to visit it was the traveller Pallas, in 1771. He reported that the mass was regarded by the Tartars of the vicinity as "a holy thing fallen from heaven."⁴ Examination of the mass made since Pallas's day proves it beyond question to be meteoric.

Ensisheim, Alsace, Germany.—Here a stone weighing about 300 pounds fell November 16, 1492.

The Emperor Maximilian had the stone brought to the neighboring castle, and a council of state was held to consider what message from heaven the stone fall had brought them. As a result the stone was hung up in the church with an appropriate legend, and with the strictest command that it should ever remain there intact. It was held to be an omen of import in the contest then in progress in France and in the contest impending with the Turks.⁵ At the time of the French Revolution it was taken down by iconoclasts, and broken into a number of pieces. One large piece, however, is still preserved in the Town Hall of Ensisheim.

*Duruma, East Africa.*⁶—This stone weighing about a pound fell March 6, 1853. It was picked up by some shepherd boys, and of these some German missionaries tried to buy it. The barbarous tribe of Wanikas, however, hearing of the fall, took the stone to be

¹ *Records of the Geological Survey of India*, 1885, vol. xviii. p. 237.

² *Flight*, *l. c.* p. 166.

³ *Brezina, Ann. k. k. Naturhist. Hofmuseums*, Wien, Bd. x. p. 257.

⁴ *Fletcher, l. c.* p. 20.

⁵ *Newton, l. c.* p. 3.

⁶ *Buchner, l. c.* p. 86.

a god, obtained possession of it, and refused to part with it. They anointed it with oil, clothed it with apparel, and built for it a kind of temple. Three years later the wild Masai came down upon the Wanikas, burned their village, and killed large numbers of the people. The Wanikas thereupon concluded that their god was a poor protector, and, having lost all respect for it, gladly sold it to the missionaries. The stone is now to be seen in the collection of the Academy of Sciences of Munich.

In the New World several instances of worship of meteorites may be cited. The greatest antiquity is probably to be assigned to those worshipped by the mound-builders.

*Turner Mound, Hamilton County, Ohio.*¹ — Upon a brick altar in this mound were found several objects made of meteoric iron. They were accompanied by other ornamental objects, such as figurines, dishes, copper ornaments, and bones of deer and elk. All gave evidence of having been subjected to the action of fire, and this, together with their position upon the altar, indicates that all these objects were considered more or less sacred by the people who placed them there. A study of the peculiar features of the iron makes it very probable that it had been brought from Kansas by the aborigines, showing all the more plainly the high esteem in which it must have been held.

Hopewell Mound, Ross County, Ohio. — Here were also found, in connection with a skeleton upon an altar, part of a headdress, beads, and other ornaments all made of meteoric iron. As in the case just quoted, worship of these objects is indicated.

*Oktibbeha County, Mississippi.*² — A mass of what is probably meteoric iron was found in an Indian mound here.

Casas Grandes, Mexico. — An account of a mass of meteoric iron probably worshipped here by the aborigines is given as follows by Mr. M. Pierson, United States vice-consul at El Paso del Norte:³ "Some three or four years since a party of the inhabitants of the town of Casas Grandes, as a matter of curious speculation, commenced excavating in the old ruins there. One more fortunate than the others drifted into a large room, in the middle of which there appeared a kind of tomb made of adobe brick. Renewing his excavations, he found a large mass of meteoric iron in the middle of the tomb, carefully and curiously wrapped with a coarse kind of linen. Twenty-six yoke of oxen were mustered, and as many more strong log chains, and the meteorite was hauled to the town of Casas Grandes. It measured 2 feet 6 inches square, and is supposed to

¹ Kinnicut, *Rep. Peabody Museum*, 1884, p. 381.

² Taylor, *Proc. Acad. Phil.* 1857.

³ *Smithsonian Report* for 1873, p. 419.

weigh 5000 pounds." The present whereabouts of the mass are not known, unless a meteorite now in the collection of the United States National Museum be the one described by Mr. Pierson.

Wichita County, Texas. — A mass of meteoric iron first seen here by white men in 1836, and weighing 320 pounds, was an object of worship to the Comanche Indians. It was set up at a point where several trails met, and the Indians in passing by it were accustomed to deposit upon it offerings of beads, pipes, and tobacco.¹ Portions of the mass are now to be seen in several collections.

Charcas, Mexico. — This mass of meteoric iron weighing 1500 pounds was seen by Humboldt in the above place in 1811.² It was then, he states, built into the wall of a church (or churchyard), and was worshipped by women in the belief that they would thus be cured of sterility. The mass was brought in 1885 to Paris.

San Gregorio, Chihuahua, Mexico. — On this mass of meteoric iron weighing twelve tons, which lay in its original position until 1891, was cut in 1821 this inscription: —

"Solo Dios con su poder este fiero destruira
Pues en el mundo no habra
Quien lo pueda de hacer."

("Since no one in the world could make it, only God with his power this iron can destroy.") These words at least indicate that a sacred character was given the iron in the eyes of some one, though we have no evidence that any worship of the mass was ever carried on. The mass is now in the museum of the National School of Mines, City of Mexico.

FOLK-LORE OF METEORITES.

Under this head may be classed cases in which meteorites were the source of some legend or belief not involving worship. In these cases something of awe or reverence for the object is indicated, but not of so profound a nature as was felt where worship was carried on.

*Elbogen, Bohemia.*³ — Here a mass of meteoric iron weighing 200 pounds was preserved for centuries (and may still be seen) in the Town Hall. It is said to have fallen about the beginning of the fifteenth century. It was long invested by the people with an extraordinary character, and was known among them as the enchanted or bewitched burggrave (a burggrave being a court official). The popular tradition in regard to the mass was, that if at any time it were thrown into the castle fountain (which was twenty-two fathoms deep), it would come back to its former place. In 1742 the

¹ Mallet, *Am. Jour. Sci.* 3d ser. vol. xxviii. p. 285.

² Humboldt, *Essai politique*, vol. ii. p. 582.

³ Buchner, *l. c.* p. 151.

French, being in temporary control of the country, in mockery of the saying, threw the iron into the fountain. But it proved true to its reputation, for in 1776 the French rule being ended, the townspeople lifted it out of its pit, and set it back in the place to which tradition had said it would return.

The Gibbs Meteorite. — This is a mass of meteoric iron weighing 1690 pounds now in the Yale Museum. The first white man to see it was Captain Anthony Glass, who in 1808, when trading among the Pawnees in Texas, was shown the mass by the Indians. He states that they regarded the mass with great veneration, and attributed to it singular powers in the cure of diseases.¹

Nejed, Central Arabia. — The belief that meteorites are the solid substance of thunderbolts has been not uncommon, and is quite natural when one considers the phenomena attending their fall. One of the most interesting records of such a belief is found in a letter which accompanied the Nejed meteorite now in the British Museum :² —

In the year 1282 after the death of Mahomed, when Mame Faisale Ben Saoode was governor and general-commander-in-chief of the Pilgrims, residing in a valley called Yakki, which is situated in Nagede, in Central Arabia, Schiekh Kalaph Ben Essah, who then resided in the above-named valley, came to Bushire, Persian Gulf, and brought a larger thunderbolt with him for me, and gave the undermentioned particulars concerning it.

In the spring of the year 1280, in the valley called Wadee Banee Khaled, in Nagede, Central Arabia, there occurred a great storm, thunder and lightning being particularly prevalent ; and during the storm an enormous thunderbolt fell from the heavens, accompanied by a dazzling light, similar to a large shooting star, and it imbedded itself deeply into the earth. During its fall the noise of its descent was terrific. I, Schiekh Kalaph Ben Essah, procured possession of it, and brought it to you, it being the largest that ever fell in the district of Nagede. These thunderbolts as a rule only weigh two or three pounds, and fall from time to time during tropical storms.

The above concludes the narrative of Schiekh Kalaph Ben Essah.

I myself saw in Africa four years after the above date a similar one, weighing 133 pounds, to that which Schiekh Kalaph Ben Essah brought to me, and the Sultan of Zanzibar, Sayde Mayede, obtained possession of it, and forwarded it to Europe for the purpose of having it converted into weapons. For this reason I have forwarded my thunderbolt to London (as when melted and made into weapons, they were of the most superior kind and temper), considering it one of the wonders of the world, and may be a benefit to science.

¹ *Amer. Jour. Sci.* 1st ser. vol. viii. p. 218.

² Fletcher, *Min. Mag.* vol. vii. p. 179.

The said Schiekh Kalaph Ben Essah, who brought me this thunderbolt, is still alive and under Turkish government control at Hoodydah, near Jeddah.

Yours truly,

(Signed)

HAJEE AHMED KHANE SARTEEP.

In order to judge properly of the above instances, it is desirable to note some in which meteorites have been treated with no regard at all.

Some of the most remarkable are those of the meteorites of Kiowa County, Kansas, which, until their meteoric nature was discovered, were put to all sorts of base uses. They were used to hold down stable roofs and covers to rain-barrels, and were buried by hogs and struck by mowing-machines. In fact, they were considered general nuisances. The Staunton County, Virginia, meteoric iron, when first found, a colored man tried to sell for a dollar. Being unable to do this, he threw it into a back yard, where it remained until it was built into a stone wall. There a dentist discovered it, and found it very useful to hammer metals and crack nuts on. Then it was built into the curbing of a cistern. There its meteoric nature was discovered, and it has since occupied a more worthy place. The Tucson, Arizona, iron, in many respects one of the most remarkable meteorites in the world, for many years served as a public anvil in the town of Tucson. In many other instances meteorites have been used for anvils, for nut-crackers, and weights, and one served for many years as a base in a stamp mill.

It is evident, therefore, that the regard in which meteorites have been held depends wholly on whether their fall was observed or not. It was always the fall and the phenomena attending it which impressed the observer, and not any peculiarity in the stone, if found alone. To the finding of a piece of peculiar stone or even metal the average man attached little importance, and used the mass for whatever purpose it proved most serviceable. When, however, he saw a stone fall from the sky, often with terrifying phenomena, all his feelings of awe and reverence were aroused, and he often set the stone up as an object of worship, or regarded it as possessing magic qualities. The instances prove that such a feeling of awe was not confined to savage peoples, but has often been shared by those possessing a high degree of civilization. Indeed, the degree of regard in which the object was held was apparently the more intense the higher the degree of civilization. The worship of these bodies by the Romans was evidently far more elaborate and enduring than that by any other people.

In striking contrast to this worship of sky stones by the Romans have been the incredulity and scorn with which, up to the beginning

of the present century at least, the accounts of the fall of stones from the sky have been treated by modern civilized peoples. They have generally refused to believe that stones could fall from the sky, and have echoed the remark of President Jefferson when told that Professors Silliman and Kingsley, of Yale, had described a shower of stones as having taken place at Weston, Conn. "They may be right," he said, "but it is easier for me to believe that two Yankee professors would lie than to believe that stones would fall from heaven."

The true mental attitude is undoubtedly to be found between the two extremes thus indicated. While the intelligent man no longer regards the stone as a god, he is convinced that it is a messenger from space, a patient and even reverential study of which will disclose to him not a few of the secrets of the universe.

Oliver C. Farrington.

FIELD COLUMBIAN MUSEUM, CHICAGO, ILL.

IN THE SOUTHERN FIELD OF FOLK-LORE.

THE effort to extend folk-lore investigations in the South will no doubt bear valuable fruit, but the work is going to be somewhat slow and difficult, I fear.

The importance of the material is not sufficiently appreciated, even among cultured people. If they can be made to understand that the folk-lore of a people is part of the history of that people, they will doubtless awaken to active appreciation.

The publication, some months since, in this Journal, of an article entitled "Some Mountain Superstitions of the South," brought to me several contributions of folk-lore, and from them I have selected the following.

Mr. William T. Howard, of Lancing, Tenn., was reared in the Cumberland Mountains. I know him as a reliable man. He writes that some years since, while collecting for a sewing-machine company, he passed three days at the home of a Mr. Massengale, in Scott County. Mr. Massengale was then about eighty years of age, but was as physically and mentally vigorous as most men in middle life. He was a strong believer in witchcraft, and some of the stories which he related Mr. Howard has given me in the old gentleman's own language, as nearly as he can recall it.

A BEWITCHED GUN.

"For many years," said he, "I made my living by hunting, and many deer, bear, turkeys, and all sorts of varmints to be found in these mountings, have I killed."

"I was considered a powerful good shot with a rifle, and that I certainly was.

"One morning, howsom'ever, I went out, and the first thing I knew I had a fine shot at a big deer, which was standing stock-still, broadside toward me. I raised my gun, took good aim, and expected of course to drop him dead in his tracks. But I missed him, point blank. He made a few jumps and then stood stock-still until I had wasted three shots on him, and had n't cut a hair. Then he ran off.

"This sort of thing went on for several days. I had lots of powerful fine close shots, but could n't hit a thing.

"I told my wife that there was something awful wrong, either with me or with the gun. She told me I had better go to the witch-doctor, as it was likely my gun was bewitched.

"I went to the witch-doctor, who told me to go into the woods near a certain house, pick out a tree, and name it after the woman

who lived there. He said she was a witch, and had bewitched my gun. He said after I had named the tree as he directed I must shoot at it, and listen to see if there was any noise made at the house — for if I hit the tree the witch would be hurt, and then my gun would be all right.

"I did as he said, and at the first crack of the gun I heard the woman cry out, as if she had been hit instead of the tree. I went to the tree and found that it was hit. From that time on my gun was as good as ever, and my shooting was as reliable as it had ever been."

This same old man told Mr. Howard a story of

A BEWITCHED CHURNING.

"I was working for a man," he said, "whose wife was regarded as a witch. One day I saw her put a very small quantity of milk into the churn and go to churning. There was not over a teacupful, or such a matter, of it. But after a while I saw her put some white powder into it. She got a big lot of butter. I noticed where she put the powder, and the first chance that I got I stole some of it and went home.

"I asked mother to let me have some milk. She thought I wanted it to drink, and gave it to me. But I put it in the churn, put in some of the powder, and I got more butter than she usually got from a whole churnful of milk.

"On my way back to the farm where I worked I met a very small, dark-haired, red-complected man, that I had never seen before. He said to me, 'You have used some of my material, and now you must put your name in my book.'

"I asked him what he meant, and he said I had made butter with his material, and I'd got to put my name down in his book. I hated like the mischief to do it, but was afraid of him, and decided to do what he said. So, following his directions, I scratched my arm until the blood came, and with it I wrote my name in a little book which he handed to me. He then went away, seeming to feel satisfied, and I have never seen him since."

The old man told Mr. Howard that the witches had several times turned him into a horse and ridden him off to their night frolics.

He could remember distinctly looking at himself and thinking with pride what a fine horse he was.

He said that on one of these occasions they rode him through a lot of brier-bushes, and the next morning his hands were full of briars.

He also claimed to have learned the secrets of witchcraft, and declared that he could do anything with Mr. Howard that he pleased by simply thinking it, and offered to demonstrate his ability to do so by practical experiments.

But Mr. Howard frankly confesses that he has sufficient superstition in his nature to have inspired him with fear of the old man, and he begged him not to experiment upon him.

His host assured him that he could feel perfectly easy in his mind, as he would do nothing against the will of his guest.

Mr. Howard says that the old man's manner throughout these recitals was such as to inspire the belief that he was deeply in earnest in all that he related.

THE MYSTERIOUS DEER.

There is quite a prevalent belief among mountaineers in the existence of a mysterious deer, of which they stand in no inconsiderable awe. I have heard of a hunter in upper East Tennessee, who claims to have shot at this deer, or one of these deer, under a misapprehension. The bullet came back and lodged in his own leg, and he shows the scar in apparent confidence that the evidence is conclusive.

Dr. A. S. Wiltse, who has for many years practised his profession in the Cumberland Mountains, and who takes a deep interest in the mountain people and their peculiarities, writes me this version of the deer myth, secured from a celebrated hunter named Jackson Howard. The language of the original relator is reproduced as nearly as practicable:—

“El Moore is a good hunter, and a splendid good shot, too. But he got into a streak o’ mighty ornery luck one time jes’ on ercount er one er them thar white deer. He tole me all erbout hit with ’is own lips, an’ El is a mighty truthful man.

“He said he war out a’ huntin’ one mornin’, an’ he come onter a white deer, an’ hit war not more ’n fifteen er twenty feet frum ’im.

“He fired at hit, but never toch a hair. That deer jes’ stood still untwel he ’d a-wasted seven or eight shots on hit. Then hit run off, an’ he tried his gun on a spot in a tree, an’ the bullet went straight to ther mark.

“He got his dander up then, an’ laid fer thet white deer, an’ he wasted a powerful lot more ammunition on hit, untwel fin’ly ’e plugged hit in ther shoulder.

“But he was mighty sorry fer that, right then an’ for a long time atterwards. He said hit made the sorrowfulest noise ’at he ever hearn in all of his life. An’ from that day twelvemonth hit war impossible fer El ter kill any kind of er deer whatsoever. He could kill other kinds of varmints all right ernough, but kill a deer he could n’t.”

A HOODOO CHARM.

Mr. S. P. Gardner, who was reared in Louisiana, has furnished me a fine collection of the superstitions of that section. For the present I shall give only a recipe for making a hoodoo or voodoo charm:—

“Take a dried one-eyed toad, a dried lizard, the little finger of a person who committed suicide, the wings of a bat, the eyes of a cat, the liver of an owl, and reduce all to a powder. Then cut up into fine pieces a lock of hair from the head of a dead (natural) child, and mix it with the powder. Make a bag of a piece of sheet that has been used as a shroud, put all of the material into it and put it into the pillow of the intended victim, when nobody is aware of your action. He will pine away and die. A few feathers run through the bag will expedite matters.”

Henry M. Wiltse.

CHATTANOOGA, TENN.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *General.* Under the title, "The Northern Nations," Mr. Joseph Edkins, of Shanghai, China, endeavors, in the "American Antiquarian" (vol. xxii. pp. 254-257) for July-August, 1900, to prove some connections between the northern languages of Asia and America. He compares certain Cree and Ojibwa words with words in the Mongol language, Chinese and Japanese. His treatment of Algonkian roots is only on a par with his treatment of Mongol roots. Such attempts are exercises in philological atavism, hardly aught else. — In the "Transactions of the Canadian Institute" (vol. vi. pp. 285-312), Mr. J. C. Hamilton writes of "Famous Algonquins: Algie Legends." Among other noted Indians of Algonkian lineage, the following are discussed at more or less length, many interesting facts about them being recorded: Shinguakongse ("Little Pine," a half-breed Chippewa, famous in the war of 1812), who is remembered in Chinguacousy, the name of a township in the county of Peel, Ontario; Pegwis (a Cree chief, who signed a treaty with the Earl of Selkirk in 1817); Iandwahwah ("Thunderbolt," a Cree chief, who looked remarkably like the late Sir John A. Macdonald, the Canadian premier); Crowfoot (the famous Blackfoot chieftain, who died in 1890, and over whose grave Canada has erected a modest monument); Poundmaker (the Cree chief, a really great man); Mikasto ("Red Crow," a Blood chief of considerable repute as a native statesman); Gitchi Naigou (better known by the French translation of his name, *Le Grand Sable*, a Chippewa chief, who figured at the taking of Mackinac in 1763; Waubojeeg ("White Fisher," son of a Chippewa chief who was with Montcalm at the taking of Quebec, but afterwards went over to the British side; of his granddaughters, — their mother was the wife of Mr. Johnston, an Irish gentleman, — one married Rev. Mr. McMurray, an Anglican clergyman, another Schoolcraft, the ethnologist). Pages 299-303 of Mr. Hamilton's paper are taken up with an account of the "Blackbirds," an Ottawa family which has produced some notable characters, from the Assikinack or Assignac, who, as a boy, was at Mackinac in 1763, down to F. Assikinack (died 1863), who, after distinguishing himself at Upper Canada College, spent several years in the government service, in the Indian Department. The concluding pages of the essay are devoted to a general discussion of Algonkian legends — "Algie legends and Hiawatha myths." Mr. Hamilton is one of the few Canadians who are enthusiastic enough over the Indian to make permanent record of valuable and interesting historical data concern-

ing individual Red Men. — *Arapaho*. To the "Bulletin of the American Museum of Natural History" (vol. xiii. 1900, pp. 69-86) Mr. A. L. Kroeber contributes a valuable and interesting article (illustrated) on the "Symbolism of the Arapaho Indians." The author's investigations were carried on during the summer of 1899 in Oklahoma Territory, where some of the members of this outlying branch of the Algonkian linguistic stock now reside. According to Mr. Kroeber, "every decorative design of the Arapaho is also pictorial," so realistic is even what seems to be purely ornamental. Arapaho art is also "strongly imbued with the symbolic tendency," which is indeed its most marked feature. Its decorative value is mediocre. Arapaho art (pottery and textile fabrics not occurring) is confined to "embroidering with colored beads, quills, or fibres; carving in outline or bas-relief; and painting." While suggesting picture-writing, it is not real pictography. With the Arapaho "designs of animal origin are abundant, but they by no means predominate." The buffalo and things associated with it naturally furnish a good many symbols. An interesting fact is that "separate parts of the body, animal and human, are not infrequently represented." Plant-designs are not very common, as indeed they are not with most primitive peoples. Symbols numerous and very varied are furnished by inanimate nature, — sun, rainbow, lightning, rain, stars, Milky Way, clouds, etc. The earth, lakes, mountains, etc., have also their symbols. The human figure (generally in profile) "is not often represented, except in painting and carving." Mr. Kroeber informs us also that "symbols of abstract ideas have been developed by the Arapaho," as with the closely related Cheyennes, according to Ehrenreich. Perhaps the most common abstract symbol is "that called 'hii teni,' which denotes abundance or the prayer for plenty." This symbol "varies considerably, but all the forms are connected with the square or rectangle," — also the symbol for earth and buffalo. The use of color in Arapaho art is also very interesting; and "we may have a shape symbolism and a color symbolism in the same decorated object, each totally independent of the other." — *Onomatology*. The new "History of Westchester County," shortly to be issued, will contain a valuable article by Mr. Wallace W. Tooker on "American Names in Westchester County," in which some 100 place-names of Algonkian origin are discussed with his usual skill in interpretation. In looking over the list one is struck by the considerable number of place-names which perpetuate the name of some chieftain or other individual. The corrupt form of not a few of these names makes it possible for only a ripe scholar like the author to detect the etymology. *Cohomong* is, e. g., Mr. Tooker suggests, possibly "a survival of *Chaubun-Kongaumaug*, 'the boundary fishing-place,' " a

word familiar in New England as one of the appellations of the large and long-named lake at Webster, Mass. Among others, the derivations are given in this paper of : *Croton, Mamaroneck, Mohegan, Chappaqua, Sing Sing, Tuckahoe, Tanracken*. Another interesting fact about some of these names is the way in which local tradition has preserved the general or particular signification of the Indian term in the Dutch or English name. Incidentally Mr. Tooker points out some of the errors of Schoolcraft, who was all too ready, with his knowledge of Ojibwa, to interpret Algonkian place-names anywhere.

ATHAPASCAN. *Déné*. In the "Transactions of the Canadian Institute" (vol. vi. pp. 75-83), Rev. A. G. Morice discusses "The Classification of the Déné Tribes."—The same number of the Transactions contains another paper by Father Morice on "The Use and Abuse of Philology" (pp. 84-109), which contains some interesting details of Déné phonetics and word-formation. Both papers are in the nature of a severe criticism of the "comparative philology" of Professor John Campbell, of Montreal, whose efforts to connect the American Indian tongues with the ancient and modern languages of Asia are no less industrious than mistaken. Father Morice also criticises Petitot's interpretation of certain names occurring in Déné legends, and points out some of the mistakes, which even the best writers about the Déné have made. Among other things, the author notes that the proportion of "truly Déné words" in the Navaho "Mountain Chant" of Dr. Washington Matthews "cannot be less than 75 per cent." This is remarkable when we consider that the Déné are "perhaps 2000 miles from the nearest Navaho." Father Morice utterly rejects Professor Campbell's idea that Déné and Otomi are connected, not a single item of proof existing. — *Navaho*. Dr. A. Hrdlicka's paper on "Physical and Physiological Observations on the Navaho," in the "American Anthropologist" (vol. ii. N. S. pp. 339-345) for April-June, 1900, contains a few items of folk-lore. According to the author, "each Navaho man makes his own moccasins and leggings," and the "regular and often beautiful designs" on the blankets woven by the women are "individual creations, produced without the aid of actual patterns." The water-gourds "are said to be derived from the Utes, among whom they are common," and are only occasionally used by the Navaho. Among these Indians "hoarding is unknown." The Navaho has an "almost phenomenal" knowledge of his country, is an endless improviser of short songs, has a keen sense of humor, and is very fond of racing and gambling. The Navaho creation-legend makes them come into this world from an underworld, and the opening into this world is pointed out by some as situated in the La Plata mountains. According to some authorities, "the early history of the tribe is intimately

associated with the *Kisani* or ancient Pueblos." Dr. Hrdlicka's paper contains a portion of the results of his activity as a member of the Hyde Expedition to the Pueblo region in 1899, under the direction of Professor F. W. Putnam.

IROQUOIAN. In the "Transactions of the Canadian Institute" (vol. vi. pp. 245-272), Professor John Campbell, under the title, "The Oldest Written Records of the Iroquois," prints a remarkably useless essay. The author's thesis is that the Sinaitic inscriptions contain records of the ancestors of the Iroquois and of the League Founders. Of twenty of these inscriptions Professor Campbell gives "translations," and the interpretation of them is in accordance with his imaginativeness as displayed in many other similar attempts. This one, however, is *sui generis* in many respects.

KERESAN. In the "American Antiquarian" (vol. xxii. pp. 219-223) for July-August, 1900, Prof. Frederick Starr writes about "Shrines near Cochiti, New Mexico." Ten shrines are mentioned (eight of these were visited), all within a short distance of Cochiti, one of the Keres Pueblos. They are all circles or heaps of stones at which "prayer-sticks" or "prayer-feathers" and other offerings are made, — the offerings being prepared with due attention to ceremonial details. The finest of these rude shrines "is now little visited, as Mexicans passing by delight to disturb the offerings." This stone circle is some fifteen feet across. Mexican disturbance seems to have affected others of these shrines as well. Professor Starr gives the Indian names of the shrines.

KULANAPAN. In the "American Anthropologist" (vol. ii. N. S. pp. 346-353) for April-June, 1900, Professor O. T. Mason describes "The Hudson Collection of Basketry." The collection in question, "the best scientific collection of basketry known to the writer from any people on the earth," was acquired in August, 1899, by the U. S. National Museum from Dr. J. W. Hudson, of Ukiah, Cal. The people represented are the Pomo Indians, of the Kulanapan linguistic stock, on the Russian River, California. The plants and animal substances used are mentioned with their scientific and their Indian names; the varieties of twined weaving and coiled weaving noted in detail with their Indian designations; and the prevailing patterns of ornamentation described. According to Professor Mason, "the ornamentation on the Hudson basketry is all in the weaving; even the feather-work is caught into the stitches or meshes in coiling." There is thus "no such embroidery or overlaying as in the Tlinkit and Klikitat ware." Another interesting point is that, "according to Dr. Hudson, all but one of the basket patterns, tattoo marks, inscriptions, pictographs (*ba-shi'*) refer to Pomo cosmogony and totemism." Some of the ornamentation is very rich, and some of the designs are of great beauty and complexity.

PUJUNAN. To the "American Anthropologist" (vol. ii. N. S. pp. 266-276) for April-June, 1900, Mr. Roland B. Dixon contributes an illustrated paper on the "Basketry Designs of the Maidu Indians of California." The baskets described (now in the American Museum of Natural History, New York) were collected among the northern Maidu in the summer of 1899. In a series of some forty baskets nearly two dozen different designs appear, for about twenty of which satisfactory explanations are forthcoming. Fully half of the designs are representations of animals, while "plants and inorganic objects are shown in the designs in about equal numbers, both together about equalling the animal patterns." The feather design is, however, the most commonly occurring single pattern. According to Mr. Dixon, "it would not be surprising to find as many as fifty distinct designs used on their baskets by Indians of the Maidu stock." It appears also that "the knowledge of the designs is almost exclusively confined to the older women, the younger generation knowing only very few." This paper is a valuable contribution to the study of rapidly vanishing primitive arts.

SALISHAN. As pages 163-392 (with plates xiv.-xx.) of vol. ii. of the "Memoirs of the American Museum of Natural History" (April, 1900), appears James Teit's "The Thompson Indians of British Columbia, edited by Franz Boas," which should be read in connection with the same author's earlier volume on the "Traditions of the Thompson River Indians," which forms vol. vi. of the Memoirs of the American Folk-Lore Society. Much valuable information as to the life-activities of these Indians, their arts, industries, etc., food, social devices, and general folk-lore is to be found in this excellent essay.

SIOUAN. *Osage*. Under the title, "The Osage Indians in France," Miss Alice Fletcher gives in the "American Anthropologist" (vol. ii. N. S. pp. 395-400) for April-June, 1900, an account of the visit to France, in 1827 of six Osage Indians. The account is derived from two rare French pamphlets printed in Paris in 1827. The visit is said to have been induced by the earlier visit of an ancestor of Kishagashugah, the chief of the six Osages, to King Louis XIV. The pamphlets testify to a lively interest in the Indians, their manners and customs, since one of them was already in its third edition in 1827. One of the pamphlets has a colored frontispiece representing the six Indians.

UTO-AZTECAN. *Mexican*. Mr. M. H. Saville's brief article on "An Onyx Jar from New Mexico, in Process of Manufacture," in the "Bulletin of the American Museum of Natural History" (vol. xiii. 1900, pp. 105-107) is very interesting, because the specimen described (found several years ago near the city of Tlaxcala, and now

in the American Museum) clearly shows the way in which the jar was hollowed out — the method employed being the use of a “bow or pump-drill, the shaft of which was a hollow *otlatl*, the common reed found generally in Mexico.” According to the author, “the use of a reed or a bone for a hollow drill was common in other parts of North America, as shown by unfinished gorgets and banner stones.” The jar represents a coyote on his haunches. — From “Monumental Records” for May, 1900 (pp. 139, 140), the same author reprints an illustrated account of “A Votive Adze of Jadeite from Mexico,” belonging to the Kunz collection in the American Museum of Natural History, New York. The specimen was described, but not figured, by Mr. Kunz in his “Gems and Precious Stones of North America.” The object seems to have been an idol, or to have been used for ceremonial purposes, and “the mask-like face, with the upper jaw represented pressed upwards against the nose, is characteristically a feature of southern Mexican art, and, from the presence of sharp canine teeth, apparently represents a tiger-mask.” Moreover, the “edge has what appear to be teeth, possibly symbolizing the biting or cutting nature of this part of the *votive adze*.”

Moki. In the “American Anthropologist” (vol. ii. N. S. pp. 238–246) for April–June, 1900, Mr. H. R. Voth writes about “Oraibi Marriage Customs.” Oraibi is the largest and most primitive of the villages of Tusayan. Among the Hopi Indians “marriage by purchase does not exist,” and the “choice of a life companion is left almost entirely to the couple contemplating marriage, coercion on the part of the parents or guardians being exercised only in rare instances.” We learn also that “marriages rarely, if ever, take place during summer, and seldom in late spring, when the Hopi are busy in their fields, but in autumn or winter, the time of leisure, of gaming and frolic, of ceremonies and *katsina* dances.” Details of the bride’s conduct after her betrothal, descriptions of her wedding apparel, and of the ceremonies in which she and her future husband, separately or together, take part are given, and the paper is accompanied by two plates representing the “Hopi Bridal Costume” and the “Hopi Bride going Home.” An interesting item is the silent prayer of each on the eastern side of the Oraibi mesa, which takes place after the head-washing. Until they have a house of their own, the young couple live at the house of the wife’s mother, where they may reside for several years.

ZAPOTECAN. Mr. M. H. Saville’s valued article (illustrated) on the “Exploration of Zapotecan Tombs in Southern Mexico,” in the “American Anthropologist” (vol. i. N. S. pp. 350–362), contains several matters of interest to students of folk-lore. The tombs

described are at Xoxo, some two leagues south of Oaxaca. As the author notes, "the great importance attached to mortuary rites is shown by the elaborately constructed tombs containing mural paintings and hieroglyphic inscriptions." Moreover, the terra-cotta figures and the funeral urns attest a high development among the Zapotecs of the art of modeling earthen objects. Mr. Saville also informs us that "the mural paintings of Xoxo are widely different from those of Mitla," and "the excavations give additional proof that the ancient palaces of Mitla are not to be attributed to Zapotecan culture, but are the remains of a city built by the great Nahuatl tribe." Some terra-cotta tubing found in one of the mounds "may perhaps be explained as serving some mythological purpose — perhaps to form an outlet for the escape of the shade of the dead." The remains of the paintings found, "were they complete, would be of great value in a comparative study of the old Zapotecan codices."

CENTRAL AMERICA.

COSTA RICA. In "*Globus*" (vol. lxxvi. 1900, pp. 348-353), Dr. Karl Sapper describes "*Ein Besuch bei den Guatusos in Costa Rica.*" Houses and domestic life, burial customs, marriage, clothing, weapons, etc., are treated of briefly. Some items of folk-lore and songs are recorded. The Guatusos are a very interesting people, and among them the couvade survives, also polyandry and communal houses, and hut-burial. — In the same *Journal* (vol. lxxvii. pp. 1-8, 28-31) the same authority publishes an illustrated article on "*Ein Besuch bei den Chirripó und Talamanca-Indianern von Costa Rica.*" Houses and house-life, clothing, weapons, musical instruments, food, burial customs, songs, etc., are described, and some of the native tunes recorded.

MAYAN. Imposing in its evidence of laborious industry and active imagination is Professor John Campbell's paper on the "Decipherment of the Hieroglyphic Inscriptions of Central America," which occupies pages 101-244 of vol. vi. of the "*Transactions of the Canadian Institute.*" After a general discussion of "Palenque and its Ruins," "The Tablet of the Cross," "Maya-Quiché Documents and the Material for their Decipherment," the author takes up the consideration of "The New System of Reading the Hieroglyphs" (pp. 123-143). The Palenque inscriptions, those on the Copan altars, and those at Chichen-Izta are "interpreted," text and literal and free translations being given. The author also discusses the "historical bearings" of the "facts" revealed by his interpretations of these monuments. Pages 206-217 are devoted to the consideration of what the author terms the Malay-Polynesian affinities of the Maya-Quichés, and pages 232-239 contain a "Comparative Vocabulary of

Maya and Malay-Polynesian Words." Out of these much-discussed inscriptions Professor Campbell makes quite a connected story, which must be read as he has written it in his own pages. — In the "Bulletin of the American Museum of Natural History" (vol. xiii. pp. 99-103), Mr. M. H. Saville publishes an account of "A Shell Gorget from the Huasteca, Mexico." The specimen described and figured was found in the Huastecan region (in the vicinity of Tuxpan) of Vera Cruz, Mexico. This carved shell evidences a high state of culture among the Huastecas and "a near relationship with the Mayan mythology, which is indicated by the close resemblances noted between this figure and those of the codices." Mr. Saville compares the seated figure on the gorget with the Maize God of the Mayas. An interesting detail is the Swastika on the ear ornament.

GENERAL.

* DOMESTIC ANIMALS. In "Globus" (vol. lxxvi. 1900, pp. 361-365), Friederici writes about "Der Indianerhund von Nordamerika." The article describes the various species of dogs in use among the North American Indians and their employment by the aborigines.

ETHICS. In the "American Antiquarian" (vol. xxii. pp. 149-156) for May-June, 1900, Mr. C. W. Super writes on "The Archæology of Ethical Ideas." The essay elaborates the fact that "all modern languages contain a considerable number of words that have been in use for ages with but little change of form, but of which the ethical significance differs widely from that which it originally had." Compare, *e. g.*, the present significations in the various languages of Europe of the representatives of the Latin *virtus*, *conscientia*, *humanitas*, *honor*; etc. And when one considers synonyms the field is widened indefinitely. The author appeals for careful studies on this head of non-Aryan tongues.

LANGUAGE AND RELIGION. To vol. vi. (pp. 273-284) of the "Transactions of the Canadian Institute" Rev. John Maclean contributes a paper on "Language and Religion," wherein the close relations of these two human institutions, among primitive peoples especially, are rightly emphasized. As the author remarks, "The religious ideas may be crude, and the system very imperfect, yet there is some form of religion of whose meaning we learn by a study of the native tongues." According to Mr. Maclean, the sense of God now attached to the Blackfoot *Kinon* (our father) is due to missionary teaching.

NATURE-LORE. Under the title, "Primitive Nature Study," Dr. A. F. Chamberlain publishes in the "Transactions of the Canadian Institute" (vol. vi. pp. 313-344) a paper dealing with the evidence that primitive peoples, the American Indians especially, had a deep

and abiding sense of the beauties and wonders of nature and a love for and interest in them. Language, religious institutions, calendars and other records, animal and plant nomenclature, folk-speech, literature, myths and legends, are cited in support of this contention.

A. F. C. and I. C. C.

FOLK-LORE SCRAP-BOOK.

FOX POSSESSION IN JAPAN. — The "Japan Evangelist," May, 1900, furnishes a curious account of a case of this disease, taken by the reciter of the occurrences, Miss Harriet M. Browne, to be a case of actual demoniacal possession. The patient, Nishiyama Tsugi, fifteen years old, was adopted in infancy by a man and his wife named Nishiyama. At the age of nine years she ran away from home, desiring something more exciting than the lonely country; after a year she returned, only to steal and once more take her flight; after this, according to her own account, she was servant and nurse girl in a prostitute house, and, leaving this, took to the life of the lowest beggars, sleeping in the mountains, in graveyards, or in beggars' huts, a companion of thieves and pickpockets as well as vagrants, and associating herself with a young man in the commission of a burglary. She then came to the orphanage, from which she had been kept by the popular belief that the blood of the children was taken from them while alive, and here manifested tokens of epilepsy and dangerous mania. The sequel may be told in the words of Miss Browne: —

"We found that she greatly feared the well god and the rice god, Inari, and his messengers, the foxes. She told us that, the first year after she ran away, a kind landlady told her that she had inquired of the oracle at a temple to tell her what was the matter with O Tsugi, and that it had said that O Tsugi's mother's spirit had possessed her child because the blind woman she was with had treated her cruelly.

"On the afternoon of the fifth of January she had a much worse attack than before. We tried to bind her, but could not, as she showed such strength, and it took several to manage her. She would not pay the least attention to what was going on around her, nor could she be roused; nor would she turn her face toward any one. During the two former attacks she had acted in dumb pantomime, but during this one she talked incessantly. At first the words and actions were those of an infant just learning to walk. Then after a time she changed and said, as if it were a third person addressing herself, 'Your father has come on an errand from your mother;' and she replied angrily, 'What do I want with my father?' with other abusive words. Then, changing again, after further talk she said, personating the patron god of Chofu, 'You stole offerings from me, you did! I saw you steal food from Inari in Bakan, and I kept still, but now you have come to Chofu and stolen three eggs that were offered up to me. You return them at once, I tell you!' 'I have n't any eggs. Please forgive me.' 'Return them, I tell you, or I will do something dreadful to you.' 'Well, forgive me, and I will work hard and replace them.' 'Mind that you present them as offerings. Just bringing them to me won't answer. If you don't, I'll pinch you,' suiting the (invisible) action to the words; at which she cried out, '*Aa itai!* [O, it hurts!] Do forgive me! I'll replace them.' 'Well, I'll forgive you if you make me the offering, but if you don't, I'll pinch you well.' Saying this, she fell as before and

waked as usual in a few minutes. During this attack also, as soon as the members of the household recovered from the fright, and collected their thoughts to kneel and pray, she soon became quiet, and the demons left her. It may sound only amusing written down; but I assure you to see the evil face and actions, and hear the evil spirits as they in turn use a human being to say and do what they will, the face and voice changing with the speaker — to have indisputable, visible, and audible evidence before one that demons are in one's house, tormenting and using at their will one of us, who but a half hour ago was laughing and talking with the rest, is a fearful experience that is apt to shake even pretty strong nerves.

"The next attack was on the evening of the eighth, when suddenly, while happily engaged with knitting, she began laughing a fearful laugh, and her features changed, becoming distorted into a resemblance to foxes. She called out and beckoned as to some one at a distance with great delight, saying, 'Oh, come! I'm so glad you've come!' 'Yes, I've come!' breathlessly, as if she had been running; and then the evil spirits who personated foxes had a fine time together, laughing and talking and joking. One said: 'I know where there are some nice offerings in Bakan, eggs and fish and rice. Let's go and get them,' and off they went apparently. 'Don't talk so loud; they'll hear us.' 'Oh, here they are. Put them in your sleeve.' 'We must cook them. You go and buy some *oshitaji* [soy] and I'll make the fire. Put on your hat and go through the graveyard, and hide it under your hat.' 'How well it burns! Now it's boiling. Ah, you've come back, and now it will soon be done.' 'Yes, oh how good it tastes! How jolly this is!' . . . 'Well, let's go home and we'll come again.' Saying which, she bounded out of the room as if about to leave the house. We brought her back to the dark room, and then she became possessed by a demon personating her dead mother's spirit. First she said several times '*Gomen nasai!*' as if a visitor at the door; then, 'I am the mother of the girl you call O Kane. Her name is O Tsugi. I have come *100 ri* from Amakusa. She was treated so badly that I entered into her, and went with her to Kumamoto and to Hiroshima and back again; but now she is so well cared for here I will leave never to possess her again. But you must give me an offering of a bunch of rice-balls — enough to last for three days on the journey back. It will take a good many, for I have many maidservants (*koshimoto*) for whom I find it hard to provide food. Then you must put them in a bundle on my back. It will not do just to give them to me.' No one replying to her repeated request, she angrily exclaimed: 'The master of this house is deaf in his ears; he won't listen. I tell you I shall not leave unless you give me a rice-ball. Do you hear? If you do that, I will leave never to come again.' The girl could hardly be hungry, for she had just eaten a hearty supper. It must have been a half hour that she kept repeating this demand, at last pounding the floor, and shouting it out in a voice that we heard clear out on the street. At this time I returned from prayer meeting. God had been preparing my heart for months, showing me the personality and presence of evil spirits about us and impressing deeply on my mind his promise to his disciples that

He has given us *authority* over all the power of Satan. In the strength of this I spoke to the evil spirits in his name. We had been unable to quiet her before, but she listened while I said: 'This house and all in it belongs to our God Jehovah. We will never give so much as one rice grain to such as you. Go and get offerings from those who worship you.' I commanded the evil spirits in the name of Jesus to come out of her and never come again."

The demon was exorcised by prayer, and by reading appropriate passages from the New Testament, namely Mark ix. 14-29, Matthew xvii. 14-20, Mark v. 1-20, and after struggles, in which the patient exhibited intense fear, she recovered, and proved herself in the future an obedient pupil.

In noticing this case, the editor of the "Japan Evangelist" cites from the "Japan Mail" the notice of a series of articles by Mr. Haga Yaichi, now appearing in the "Teikoku Bungaku."

"A series of articles on 'The Fox in Japanese Literature' is appearing in the 'Teikoku Bungaku.' The writer is Mr. Haga Yaichi. The general conclusion which Mr. Haga reaches is that in the main the qualities attributed to this animal, and the symbolic expressions which Reynard has given to literature are the same in the East and the West. Mr. Haga gives a large number of examples, a few of which we quote: Just as in English the fox is used as a symbol of craft in 'foxy, fox-like, foxish, and foxiness,' etc., so we have *Kôgi*, suspicion, *lit.*, to suspect like a fox. A lattice door, because in Japan things are often hidden behind it, is called *Kitsune-do*. An arrow that glances off into the air without striking the object aimed at is called *Kitsune-ya*. False fires are called *Kitsune-bi* in Japan and 'fox-fires' with us. Weather that is made up half of sunshine and half of rain is called in Japan *Kitsune-no yome-iri* (a fox's wedding) and 'fox-weather' in England. The word is used to describe certain plants in both England and Japan. There is in Japan the *Kitsune-bana*, the *Kitsune-mame*, the *Kitsune-azami*, the *Kitsune no chabukuro*, and others, as there is in English the 'fox-glove, the fox-grape, the fox-tail,' and so on. Æsop's fable about the fox deceiving the lion has its counterpart in the Japanese tale (borrowed from China) about the fox that made use of the tiger in the same way. Hence the Japanese expression *Tora no i wo karu kitsune*. Where the East differs from the West is in the wonderful transformations that are ascribed to the fox in China and Japan and the power to bewitch people said to be possessed by it. As far as my knowledge goes, says Mr. Haga, there is no instance in Western literature of foxes transforming themselves into human shape for the sake of obtaining human offspring. But this practice has constantly been resorted to by our Japanese foxes according to certain authorities. Mr. Haga is of opinion that most of Japan's fox-lore is borrowed from China. In that country, however, Mr. Haga observes, the fox is by no means exclusively used as a symbol of various types of wickedness. It is often spoken of in terms of praise, and a very high destiny is assigned to it. After fifty years it is said to transform itself into a woman and to beget children; at the age of a hundred it assumes the form of a very beautiful woman, or becomes a man, according to fancy. It

is said to have great foresight and in all matters to be far more knowing than man. At the age of 1000 it is transformed into a god. Mr. Haga explains that in very ancient Japanese literature, though there is mention of almost every conceivable kind of transformation, there is no instance of a fox being described as transforming itself into a human being with a distinctly sexual object in view in the way that it is habitually said to do in China. This abomination of literature ancient Japan was free from, according to Mr. Haga. But in later days these revolting transformations are constantly said to have taken place in Japan, and all the supernatural powers attributed to the animal in China were ascribed to it here. Religious teachers helped to perpetuate the superstitious awe felt for the animal, and often represented themselves as possessing power to counteract its influence. Serious incurable diseases are often called *Kitsu-ne-tsuki yamai*, originating with the story of a fox whose spirit entered the body of the man that had killed it, and caused the man to contract a mortal disease. Mr. Haga has collected a very large amount of material bearing on the subject, and his essay is well worthy of being published in pamphlet form."

NOTES AND QUERIES.

THE CELESTIAL BEAR. — Since the publication in the preceding number of this Journal (p. 92) of the paper thus entitled, the author's attention has been drawn to Mrs. Zelia Nuttall's valuable paper on American Astronomy, in which is suggested an origin of the svastika in the circular motion and four seasonal positions of the stars of this asterism. If I rightly remember, the same suggestion has been made as to the source of the svastika in the eastern continent by Hewitt, in his "Ruling Prehistoric Races of Asia." When we recall that many authorities regard the svastika as a symbol of celestial motion or revolution, the suggestion becomes at least worthy of careful consideration. It is neither difficult nor unjustifiable to consider, for example, the probability that the elements of the primitive Bear legend would, when conventionalized in art, give rise to such a figure. The fact that the svastika has not been found among the less advanced Indian tribes of the north is of little account as an objection, when balanced against the use of the symbol by the Pueblos and other tribes who were acquainted with a form of the Bear legend. Nor does Dr. Brinton's objection as to the svastika as a symbol of revolution — that it presupposes the knowledge of the wheel — hold good against this conspicuous and easily observed revolution of the celestial Bear, which we find has played a part so important in myth and legend.

Stansbury Hagar.

MAP EXHIBITING THE STARS OF THE CELESTIAL BEAR (p. 92). — In consulting this map should be taken into consideration the following remarks, intended by the author to appear on the map, and omitted through misapprehension: —

"Stars of the Celestial Bear legend."

"Chart showing their approximate position in lat. 45 N.

"To find the position of the stars at midnight in the middle of any season, turn the chart until the name of that season is at the foot of the page."

Editor Journal of American Folk-Lore.

WHY THE POPLAR STIRS — SUPERSTITION OF MINERS IN MICHIGAN. — Near Marquette, Mich., a mining superintendent, having occasion to lay out a road near a mine, suggested to the foreman, who, like his gang, was Irish, that the men should cut down some neighboring poplar-trees for corduroy. The foreman said that not a man of them could be hired to chop down one of those trees, that the men would as soon think of cutting off their own hands. "Don't you know," said he, "that the Saviour's cross was made of that tree?" and added that you will never see a poplar-tree perfectly still. The idea apparently is that the tree is perpetually agitated or trembling because of the terrible use made of it at Golgotha.

H. R. Kidder.

BRAZIEL ROBINSON POSSESSED OF TWO SPIRITS. — Braziel Robinson, recently deceased, is a negro of about seventy-five years of age, and came to our plantation immediately after the war to test the question whether he was really free or not, and had the right to move from his former master's place. He soon established a reputation as a foreseer of events, as a root-doctor, would advise negroes when to plant their garden, when to expect rain, administered in a medical way to the many wants of the community in which he lived. Braziel had a peculiar habit, when any one asked him a question, of asking you please to give him a chew of tobacco, so that he could collect his thoughts before answering you.

The following statement is given in his own words: —

"I am not a preacher, but a member of the church, but I can make a few remarks in church, I have a seat in conference, I can see spirits, I have two spirits, one that prowls around, and one that stays in my body. The reason I have two spirits is because I was born with a double caul. People can see spirits if they are born with one caul, but nobody can have two spirits unless they are born with a double caul, very few people have two spirits. I was walking along and met a strange spirit, and then I heard a stick crack behind me and turned round and heard my prowling spirit tell the strange spirit it was me, not to bother me, and then the strange spirit went away and left me alone. My two spirits are good spirits, and have power over evil spirits, and unless my mind is evil, can keep me from harm. If my mind is evil my two spirits try to win me, if I won't listen to them, then they leave me and make room for evil spirits and then I'm lost forever, mine have never left me, and they won't if I can help it, as I shall try to keep in the path."

Here he took the quid of tobacco out of his mouth, and rolling it in his hand for a few minutes, resumed: —

"Spirits are around about all the time, dogs and horses can see them as well as people, they don't walk on the ground, I see them all the time, but I never speak to one unless he speaks to me first, I just walk along as if I saw nothing, you must never speak first to a spirit. When he speaks to me and I speak back I always cross myself, and if it is a good spirit, it tells me something to help me, if it is a bad spirit, it disappears, it can't stand the cross. Sometimes two or more spirits are together, but they are either all good, or all bad spirits, they don't mix like people on earth, good and bad together.

"Good spirits have more power than bad spirits, but they can't help the evil spirits from doing us harm. We were all born to have trouble, and only God can protect us. Sometimes the good spirits let the evil spirits try to make you fall, but I won't listen to the evil spirits.

"When a person sees a spirit, he can tell whether it is a good spirit or a bad spirit by the color, good spirits are always white, and bad spirits are always black. When a person sees a bad spirit, it sometimes looks like a black man with no head, and then changes into a black cat, dog, or hog, or cow, sometimes the cow has only one horn and it stands out between the eyes. I never saw them change into a black bird; a man told me he saw one in the shape of a black owl; but I have seen good spirits change into white doves, but never saw one in shape of a cat, have seen them in the shape of men and children, some with wings and some without, then I have seen them look like a mist or a small white cloud. When a person is sick and meets good spirits near enough to feel the air from their bodies, or wings, he generally gets well. Any one can feel a spirit passing by, though only a few can see it. I've seen a great many together at one time, but that was generally about dusk. I never saw them flying two or three along together. Good and bad spirits fly, but a bad spirit can't fly away up high in the air, he is obleeged to stay close to the ground. If a person follows a bad spirit, it will lead him into all kinds of bad places, in ditches, briers. A bad spirit is obleeged to stay in the body where it was born, all the time. If one has two spirits, the one outside wanders about, it is not always with you. If it is near and sees any danger, it comes and tells the spirit inside of you, so it can keep you from harm. Sometimes it can't, for the danger is greater than any spirit can ward off, then one's got to look higher.

"I've heard spirits talk to themselves, they talk in a whisper like, sometimes you can tell what they're saying, and sometimes you can't. I don't think the spirit in the body has to suffer for the sins of the body it is in, as it is always telling you to do right. I can't tell, some things are hidden from us.

"People born with a caul generally live to be old. The caul is always buried in a graveyard.

"Children born with a caul talk sooner than other children, and have lot more sense.

"I was conjured in May 1898, while hoeing cotton, I took off my shoes and hoed two rows, then I felt strange, my feet begun to swell, and then

my legs, and then, I could n't walk. I had to stop and go home. Just as I stepped in the house, I felt the terriblest pain in my jints, I sat down and thought, and then looked in my shoes, I found some yaller dirt, and knew it was graveyard dirt, then I knew I was conjured, I then hunted about to find if there was any conjure in the house and found a bag under my door-step. I opened the bag and found, some small roots about an inch long, some black hair, a piece of snake skin, and some graveyard dirt, dark-yaller, right off some coffin. I took the bag and dug a hole in the public road in front of my house, and buried it with the dirt out of my shoes, and throwed some red pepper all around the house. I did n't get any better, and went and saw a root-doctor, who told me he could take off the conjure, he gave me a cup of tea to drink and biled up something and put it in a jug to wash my feet and legs with, but it ain't done me much good, he ain't got enough power, I am gwine to see one in Augusta, who has great power, and can tell me who conjured me. They say root-doctors have power over spirits, who will tell them who does the conjuring; they ginerally uses yerbs gathered on the changes of the moon, and must be got at night. People git conjur from the root-doctors and one root-doctor often works against another, the one that has the most power does the work.

"People gits most conjured by giving them snake's heads, lizards, and scorpions, dried and beat up into powder and putting it in the food or water they drink, and then they gits full of the varmints; I saw a root-doctor cut out of a man's leg a lizard and a grasshopper, and then he got well. Some conjur ain't to kill, but to make a person sick or make him have pain, and then conjur is put on the ground in the path where the person to be conjured goes, it is put down on a young moon, a growing moon, so the conjur will rise up and grow, so the person stepping over it will git conjured. Sometimes they roll it up in a ball and tie it to a string and hang it from a limb, so the person to be conjured, coming by, touches the ball, and the work's done, and he gits conjured in the part that strikes the ball, the ball is small and tied by a thread so a person can't see it. There are many ways to conjur, I knew a man that was conjured by putting graveyard dirt under his house in small piles and it almost killed him, and his wife. The dirt made holes in the ground, for it will always go back as deep as you got it, it goes down to where it naturally belongs.

"Only root-doctors can git the graveyard dirt, they know what kind to git and when, the hants won't let everybody git it, they must git it thro' some kind of spell, for the graveyard dirt works trouble 'til it gits back inter the ground, and then wears off. It must git down to the same depth it was took from, that is as deep as the coffin lid was from the surface of the ground."

Roland Steiner, M. D.

GROVETOWN, COLUMBIA COUNTY, GA.

AN OLD ENGLISH NURSERY TALE. — The following version of a familiar nursery tale was obtained by the editor of this Journal many years ago

from Miss Lydia R. Nichols, of Salem, Mass. (now deceased), and represents the story as current in New England at the time of the earliest memory of the reciter, about 1800:—

THE CAT AND THE MOUSE.

1. The cat and the mouse went into the oven together. The cat bit off the mouse's tail, and the mouse bit off the cat's thread.

2. The mouse said, "Aye gi' me my own ttail again.

3. I woont without you go the cow and get me some milk.

4. Titty mouse hop, and titty mouse run, to the cow I come.

Do cow gi' me milk, I give cat milk, cat gi' me my own ttail again.

5. I woont without you go to the barn and get me some hay.

6. Do titty mouse hop, and titty mouse run, to the barn I come.

Do barn gi' me hay, I give cow hay, cow gi' me milk, I give cat milk, cat gi' me my own ttail again.

7. I woont without you go to the blacksmith and get me a lock and key.

8. Titty mouse hop, and titty mouse run, to the blacksmith I come.

Do blacksmith gi' me lock and key, I give barn lock and key, barn gi' me hay, I give cow hay, cow gi' me milk, I give cat milk, cat gi' me my own ttail again.

9. I woont without you go to the sea and get me some coal.

10. Titty mouse hop, and titty mouse run, to the sea I come.

Do sea gi' me coal, I give blacksmith coal, blacksmith gi' me lock and key, I give barn lock and key, barn gi' me hay, I give cow hay, cow gi' me milk, I give cat milk, cat gi' me my own ttail again.

11. I woont without you go to the cock and get me a feather.

12. Titty mouse hop, and titty mouse run, to the cock I come.

Do cock gi' me feather, I give sea feather, sea gi' me coal, I give blacksmith coal, blacksmith gi' me lock and key, I give barn lock and key, barn gi' me hay, I give cow hay, cow gi' me milk, I give cat milk, cat gi' me my own ttail again.

13. I woont without you go to the miller and get me some corn.

14. Titty mouse hop, and titty mouse run, to the miller I come.

Do miller gi' me corn, I give cock corn, cock gi' me feather, I give sea feather, sea gi' me coal, I give blacksmith coal, blacksmith gi' me lock and key, I give barn lock and key, barn gi' me hay, I give cow hay, cow gi' me milk, I give cat milk, cat gi' me my own ttail again. The miller gave him some corn, and he gave it to the cock, the cock gave him a feather, and he gave it to the sea, the sea gave him some coal, and he gave it to the blacksmith, the blacksmith gave him a lock and key, and he gave it to the barn, the barn gave him some hay, and he gave it to the cow, the cow gave him some milk, and he gave it to the cat, and the cat gave him his own ttail again.

But after all his trouble, the tail was of no use to the poor mouse.

THE TWELVE DAYS OF CHRISTMAS; A NURSERY SONG. — This rhyme, once in use as a carol, has been very popular in New England, where it cir-

culated in numerous variants. The following version was obtained from Miss Nichols (Salem, Mass., about 1800):—

TWELVE DAYS OF CHRISTMAS.

1. The first day of Christmas my true love sent to me
A partridge upon a pear tree.
2. The second day of Christmas my true love sent to me
Two Turtle doves and a partridge upon a pear tree.
3. The third day of Christmas my true love sent to me
Three French hens, two Turtle doves, and a partridge upon a pear tree.
4. The fourth day of Christmas my true love sent to me
Four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
5. The fifth day of Christmas my true love sent to me
Five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
6. The sixth day of Christmas my true love sent to me
Six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
7. The seventh day of Christmas my true love sent to me
Seven squabs a swimming, six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
8. The eighth day of Christmas my true love sent to me
Eight hounds a running, seven squabs a swimming, six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
9. The ninth day of Christmas my true love sent to me
Nine bears a beating, eight hounds a running, seven squabs a swimming, six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
10. The tenth day of Christmas my true love sent to me
Ten cocks a crowing, nine bears a beating, eight hounds a running, seven squabs a swimming, six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
11. The eleventh day of Christmas my true love sent to me
Eleven lords a leaping, ten cocks a crowing, nine bears a beating, eight hounds a running, seven squabs a swimming, six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.
12. The twelfth day of Christmas my true love sent to me
Twelve ladies a dancing, eleven lords a leaping, ten cocks a crowing, nine bears a beating, eight hounds a running, seven squabs a swimming, six geese a laying, five gold rings, four Colly birds, three French hens, two Turtle doves, and a partridge upon a pear tree.

AN OLD NURSERY RHYME. — I have heard my mother repeat the following rhyme as familiar from her childhood (she was born in 1797):—

Little Johnny Wattles he went to Whitehall,
(Hem, haw, he went to Whitehall)
And there he fell sick among them all,
(Hem, haw, among them all.)

When Johnny was dead and laid in his grave,
 (Hem, haw, laid in his grave)
 The Devil came after him, but could n't him have,
 (Hem, haw, he could n't him have.)

And out of his grave there sprang up a tree,
 (Hem, haw, there sprang up a tree)
 Which bore the best apples that ever you see,
 (Hem, haw, that ever you see.)

When the apples were ripe and beginning to fall,
 (Hem, haw, beginning to fall)
 Old Mother Pinkleton picked them up all,
 (Hem, haw, she picked them up all).

Her apron was blue and her bonnet was straw,
 (Hem, haw, her bonnet was straw)
 And she was the worst woman that ever you saw,
 (Hem, haw, that ever you saw.)

She carried home the apples and put them on the shelf,
 (Hem, haw, she put them on the shelf)
 If you want any more, you must sing it yourself,
 (Hem, haw, you must sing it yourself.)

Pamela McArthur Cole.

EAST BRIDGEWATER, MASS.

THE GOLDEN BIRD. — In reply to inquiries concerning a fairy tale of this name, once familiar in my family, I have received the following reply from a correspondent (Mrs. Amanda M. Thrush, Plymouth, O.), who only imperfectly recollects the story : —

“ Once there was a rich gentleman who had three daughters. The two oldest were gay and frivolous. They cared for nothing but grand dresses, and gay parties, and disliked their youngest sister very much, as she was very beautiful, and entirely different from them, caring nothing for their pleasures, but was devoted to, and a companion for her father. At last he thought he would travel ; so he called them together, and asked what he should bring them when he came back. The two said a silk, and a new bonnet. The youngest said a ‘ Gold bird.’ ‘ But what will I bring if I can’t find one ? ’ ‘ Not anything,’ she replied. After travelling a long time, their father came back, and brought the presents the oldest ones had wanted, but nothing for the youngest. They laughed at her for her choice, but she was just as amiable as ever. After staying at home for a while, he wanted to travel again, and asked them as before what he should bring them. The two, as before wanted some finery, and the youngest said a gold bird. But again he came home, bringing presents the oldest ones wanted, but no gold bird. Well, the third time he went away, and they all made the same reply. This time he thought he *would* find the gold bird, for he loved his beautiful daughter more than the others, as they cared nothing for him, only for the money he had. This time he stayed so long

they thought he was dead, and used the property as they wanted to, and made the youngest daughter's life very lonely and miserable. The father went everywhere, seeking for the gold bird, but could not find or hear of any. At last, in his wanderings, he got lost. After trying a long time to find his way, he came to a large house. It was all dark, but he thought there might be some one there. But no one answered, so he tried the door, and it opened, and he went in. Everything seemed prepared for him, a table with a good supper, and a room with a good bed, but he could hear or see no one in the house. . . .

"Now I am lost. He found the gold bird there, but I forget whether it talked to him, or some other invisible person. But he could be released only by his daughter's coming, and taking his place. I forget whether a messenger was sent for her, or, after a promise to come back, he was permitted to go for her. But in some way she arrived, and the spell was taken off the prince, and the beautiful youngest daughter married the king's son, and the father was happy with them, and the two sisters nearly died of envy at her good fortune."

Fanny D. Bergen.

EDITOR'S NOTE. — As no corresponding European fairy tale, so far as we know, is recorded, it may be presumed that the story is of literary origin. The palace in which a banquet is found spread, but where no men are seen, is a familiar feature of mediæval romances. The fundamental idea of the trait seems to be that spirits are invisible to mortals. So in American stories, the visitor to the house of ghosts sees no one. But the present tale is too imperfectly preserved in diction and substance to admit of any certain conclusion as to its character. The introduction constitutes a variant of that familiar in the German *Aschenputtel*, but is not therefore of necessity borrowed from such source.

LOCAL MEETINGS AND OTHER NOTICES.

TENNESSEE. — Mr. Henry M. Wiltse, of Chattanooga, Tenn., having consented to act as representative of the American Folk-Lore Society in that State, has issued the following explanatory circular letter : —

Dear Friend, — The American Folk-Lore Society is making an earnest effort to extend its work in the South, and with that object in view has appointed a State Secretary for Tennessee, whose pleasure it will be to attempt the work of increasing the membership in this State, and assist in the collection of the long neglected folk-lore of the South.

You are respectfully and earnestly requested to interest yourself in the work —

First. By joining the Society, the annual fee being only three dollars. This would entitle you to *The Journal of American Folk-Lore*, which is published quarterly.

Second. By subscribing, if you feel so inclined, ten dollars to the Publication Fund. This would entitle you to all of the publications of the Society for the current year, and the publication of your name in the *Memoirs*

and in the Journal. But your best reward would be the consciousness of having assisted in a good and long neglected work — the preservation of Southern folk-lore.

Third. Whether you are willing to become a member of the Society or subscribe to the Publication Fund or not, by contributing whatever information you can concerning the folk-lore of this or any other section of the United States, sending your contributions to the local secretary.

As you are aware, the scope of folk-lore study is very broad. The following special features are merely suggested to you, without the desire to limit your investigations in our behalf in the least:—

Will you please report all of the information and details that you have or can ascertain relating to the following subjects?

Negro songs and melodies, as nearly in their original forms as possible. (A committee on folk-music has been appointed by the Council of the Society, and it is hoped to obtain the coöperation of celebrated experts in the work. A subscription has been opened for the collection and publication of this material, which, unfortunately for musical science and lovers of music, is being allowed to perish unexamined. This undertaking is especially a Southern enterprise, and ought to enlist wide collaboration in the South.)

The gathering of a complete and verbally accurate collection of negro tales, including the animal stories of the type usually known as "Uncle Remus" stories.

(The progress of folk-lore research will soon bring about a comparison of these tales with a sufficient body of African material to demonstrate whatever relation exists between the folk-lore of the American negro and that of his original home.)

The hoodoo, or voodoo beliefs and practices of the negroes.

Negro beliefs in conjuring and conjure doctors, charms, etc.

Negro superstitions, legends, fears of supernatural things, especially during the days of slavery.

Any and all plantation beliefs, practices, ceremonies and observances of a peculiar character.

Popular beliefs in witchcraft, and the methods of defeating the witches.

Indian legends and traditions, and the origin of Indian names. (It is not to be forgotten that there are in the South remains of Indian tribes, which afford rich fields for investigation. It is expected that material assistance will be given in this field by the celebrated expert, Professor Putnam.)

The dialect, habits, and folk-lore of the mountain whites of the Cumberlands and the Alleghanies, including the class sometimes known as the "Clay Eaters."

The superstitions of all classes, including all "signs" — such as that it betokens bad luck to see the new moon for the first time over the left shoulder, and good luck to see it over the right shoulder.

Superstitions and signs relating to planting, harvesting, and crops in general.

Omens and signs in general, including death signs, moon signs, rain signs, sun signs, etc.

Beliefs in animals which possess mysterious or supernatural qualities, such as the deer that can be killed only with a silver bullet.

Popular stories which attribute personality, power of speech, etc., to animals and birds.

Popular beliefs relating to fire as an instrumentality in warding off evil or danger, as when used to charm away birds of evil omen.

Beliefs relating to peculiar virtues of particular kinds of wood, such as that a "battlin' stick" should be made of sassafras.

Water-witches, or persons who discover the whereabouts of water under the surface of the ground by the use of hazel, peach, or other divining-rods, and are employed to select places whereat to dig wells.

Peculiar customs, ceremonies or observances at births, weddings, deaths, funerals, etc.

Popular stories, as told by the masses, giving, if possible, their supposed origin.

Personal interviews with aged people, especially women, can almost always be made to elicit valuable items of folk-lore. With the death of every person who lived in the South ten years or more before the Civil War there passes beyond reach much that would be of inestimable value to the student of folk-lore, and the student of our history proper, as well. Will you not kindly interview some of those whom you know, and report the results to the undersigned?

All contributions from you will be most gratefully received, and proper acknowledgment will be made.

Any other particulars that you may desire regarding the Society and its work will be cheerfully furnished, upon application, by either the Permanent Secretary or the Local Secretary.

Earnestly hoping for an early response, I am,

Yours very truly,

HENRY M. WILTSE, *State Secretary.*

It is the desire of Mr. Wiltse to form in Tennessee a regular State organization, to be known as the Tennessee Auxiliary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE HISTORY OF YIDDISH LITERATURE IN THE NINETEENTH CENTURY.
By LEO WIENER, Instructor in the Slavic language at Harvard University. New York: Charles Scribner's Sons. 1899. Pp. xv, 402.

In this remarkable and learned work, Professor Wiener introduces to the reader a literature and folk-lore in which America has a considerable share, yet which has hitherto remained entirely unknown. Since the frightful and

ill-advised persecutions began in 1881 by the Russian government, in contravention of the liberal policy adopted by the emperor Nicholas I., a great emigration has flooded the United States with Russian and Polish Jews, of whom the city of New York now contains not less than three hundred thousand. This population, although settled in Russia, was German by earlier residence, language, and ideas. In the beginning of the sixteenth century a large number of Jews established themselves in Bohemia, Poland, and Russia, whither they were imported with a view to creating an urban population, the Slavs being essentially agricultural in habit. These German immigrants retained their speech and conceptions, but in their separation were no longer affected by the currents of German intellectual life, and kept up a mediæval condition of culture, out of which their German co-religionists emerged. Their language was essentially a German dialect, founded on the manner of speech prevalent in the region of Frankfurt, the centre of Jewish learning. While the language of the folk developed in several independent groups, the printed form continued uniform up to the nineteenth century, in which it first began to be employed for literary purposes. Increased by Hebrew and Slavic words, disguised by German orthography, the speech assumed a chaotic character, though such confusion, as the author observes, is common to all tongues in which historical continuity has been interrupted. The people speak of their vernacular as *Jüdisch*, of which designation *Yiddish* is the accepted English corruption.

The Jews, as Professor Wiener remarks, have been the most important element in the dissemination of folk-literature. In relation equally with the East and the West, travellers by profession, and addicted to story-telling, they appropriated with equal facility the popular narratives of Egypt, Spain, Germany, and Russia. Printed literature of Yiddish fiction was designed in principal measure for the women, who received no serious instruction, and whose minds were in the same condition in the eighteenth century as in the fourteenth. "Time and space are entirely annihilated in the folk-lore of the Russian Jews. Here one finds side by side the quaint stories of the Talmud, of Babylonian, Persian, Egyptian origin, with the Polyphemus myth of the Greeks, the English 'Bevys of Hamptoun,' the Arabic 'Thousand and One Nights.' Stories in which half a dozen motives from various separate tales have been moulded into one harmonious whole jostle with those that show unmistakable signs of venerable antiquity." As varied are the superstitions and rites associated with every act of life, in which the ancient Oriental basis is overlaid with the ceremonies of Europe. According to popular belief, Elijah frequently descends from his heavenly habitation to assist believers in distress; during the ceremony of the circumcision, a chair is set for him to occupy. Moses and David are equally active; the latter presides over a repast at the conclusion of the Sabbath. Thus Jewish monotheism has not prevented personages of the Bible from elevation into the position of patron saints. As with the mediæval Virgil, the rabbi Maimonides has become an enchanter. The founder of the fanatical sect of the Khassidim, Bal-schem-tow, lived only a century and a half ago; yet it is now impossible to reconstruct the true career and

personality of the pious mystic, whom his adorers revere as a seer and miracle-worker, foreseen by prophets and encircled by a nimbus of fire.

An interesting chapter is given to the folk-song. Polish Jews are essentially an urban population; their songs have little to do with nature, and, from the position of the Jew in his adopted country, possess no patriotic tinge. The oppression and gloom of the intellectual atmosphere gives to song a pessimistic character; the passion of love has been so completely suppressed by the preference for didactic composition, and the custom of youthful marriages, that the word does not exist in the Yiddish vocabulary, and was borrowed from the German only about the middle of the century. The tribulations of the orphan and the widow, the terror of enforced military service, satire of the fanatical Khassidim, form common themes of the folk-song. In the case of Morris Rosenfeld, a poet of the first capacity has been wearing out his life in the sweat-shops of New York, of whose horrors he has furnished dreadful pictures.

The rapidity of development of this short-lived literature is illustrated by the history of the wedding jester or *badchen*. In mediæval time the function of this personage was to amuse the guests at the wedding, while the serious discourses were delivered by the rabbi and the bridegroom. In Russia he had come to usurp these functions; but in the fifties it occurred to Zunser, then only in his teens, to make the *badchen* a singer of songs. Zunser had talent as a composer, and his words and tunes immediately became popular in Russia, Galicia, and Roumania; in a short time the former jester became a minstrel, who, if he could, produced original compositions of his own. The song-writer who had such an effect on the customs of his people now is a printer in New York.

It is impossible here to follow Professor Wiener through his sketch of the rapid evolution of Yiddish literature in its swiftly changing periods. A complete bibliography would be enormous, the authors of the present century numbering at least four or five thousand; but as the works have been thrown out with no care for preservation, and disappear with wonderful rapidity, completeness in this task is impossible, nor would the undertaking have interest except for its scientific side. In America, this literature is in rapid decay, the solvent of American institutions speedily absorbing independent Jewish folk-life, and the theatre, especially, having sunk to the lowest level. The patience and learning of Professor Wiener has furnished, in the form of notes, an abundance of references for the use of any one who may desire to make a study of the subject.

The latter part of the book is devoted to a chrestomathy, from which the reader may form some idea of the speech and the compositions for which it has furnished a medium.

W. W. Newell.

PEASANT LORE FROM GAELIC IRELAND. Collected by DANIEL DEENEY.
London: D. Nutt. 1900. Pp. vii, 80.

This little book contains a curious gathering of Irish superstitions, and, like every gleaning from that inexhaustible source, serves to cast new light

on certain points of primitive belief, common in a measure to ancient Europe, but which have survived more completely in an isolated country. Gaelic peasants, as the collector observes in his preface, are surrounded by a region of mystery, peopled with beings divided into good and bad, there being no intermediate class. These spiritual personages are continually passing and repassing, especially at night; some of them are evil-disposed, and will work harm unless their influence is guarded against by certain rules or rites. Some individuals on this earth are supposed to be in communication with the "bad class" of the mystic world, and in this connection red-haired people are especially suspected. In the dark it is necessary to accompany a friend who may be leaving the house as far as a running stream, which acts as a barrier to everything bad. A sick cow is supposed to have been "shot," and is treated by making the sign of the cross on her sides and nostrils, and by measuring with arm from elbow to finger-point, proceeding from tail to horns. If the cure is to succeed, the third measurement will be the shortest. If the remedy fails, it is necessary to give the animal to St. Martin; such a cow so given is consecrated by a nick in the ear, and should be killed and eaten at a feast on the eve of the saint, it may be years afterwards. In the north of Ireland the usage is not so strict, and cows may be seen at fairs whose ears have repeatedly been incised and whose value is thereby lowered. Dead relatives are believed to spend their nights in their old home, and, since the presence of mortals would exclude the ghosts, for this purpose it is usual to retire before twelve, to tidy the hearth, and to arrange the stools in a semicircle for the guests. After midnight a traveller is in danger of being carried off by the "wee folk," among whom are taken to be the souls of the departed, and who at this hour may be encountered marching in procession with music. On St. Bridget's Eve it is customary to bring in St. Bridget's mantle, which is a rag previously placed in a bush outside the house. The formula is: "Go ye on your knees, and close ye your eyes, and let Blessed Bridget in." Those within comply with the request, and on the third repetition cry out simultaneously, "Come in, come in, and welcome." A piece of the "mantle" is then bestowed on every one of the family, and must be kept twelve months for luck. The mashed potatoes, in which a hole has been made for the melted butter, are then eaten. The bush in this case may be presumed to be holy, seeing that tree worship survives in the honor paid to particular bushes looked on as sacred to *shecogs* or fairies, and which no Irish peasant would destroy or injure. In one case such a "fairy bush" grew in the way of a wall to be built along the shore road in Spiddal, county Galway; no inducements would move the workmen to remove the bush, and it was finally left undisturbed, in a niche made for the purpose. The stones of certain cairns are also sacred to the "wee folk," as the fairies are called. The practice of sacrifice to fairies continues in force. The first drops of a cow's milk must be dropped on the ground; the smuggler gives the fairies the first and best part of his liquor, and failure in such present is sure to be followed by disaster, while in case of a proper offering he will be warned against the approach of the revenue officers.

The cake must be nipped before stowing away in the cupboard, a usage kept up with no comprehension of its origin. On St. Martin's Eve the blood of three cocks must be drawn, an act performed in every Gaelic household. This is sprinkled about the house, and a little daubed on the forehead of every member of the family. Salt is regarded as prophylactic against evil, and is eaten before going to a funeral, whither a little salt should be taken in the pocket. If milk is to be given away, salt must be put in it. Belief in the evil eye is in full vigor. When a ploughman reaches the end of a field, if he observes any person to whom he desires to speak, he must not allow the horses to stand until he has turned their faces toward the other end, so that the tails are presented to the person; in this position they will be safe. If in driving any animal to market, a person is encountered, who does not "bless" them, it is necessary to say, before the person passes on, "God bless your heart, your eye, and my share;" the evil eye cannot then "blink" the animals. If the blinker has looked on the beast, the latter must be struck three times with "the tail of your coat," next the ground. In travelling at night, it is wise to tread in the tracks of horses, for the path is secure from harm. If milk is given from the dairy, the receiver must bless the milk and the cow. Manure must not be removed after sunset, nor ashes put out on New Year's Day. On New Year's Eve, water for domestic use must be made ready before dark. Injury from a spirit may be received in the form of a blow from an invisible hand.

In presenting these extracts from a brief but amazing picture of Irish peasant life, it may be asked what comments would be made if such wild and ancient superstitions had been obtained from negroes in the Southern States of the Union? Yet at no remote day the rural life of England would have presented beliefs as strange.

POPULAR STUDIES IN MYTHOLOGY, ROMANCE, AND FOLK-LORE. London: D. Nutt. 1899-1900. Nos. 1-6.

Under this head the firm of David Nutt is publishing a series of little pamphlets, issued at the price of sixpence each, intended to furnish readers with sketches of the subjects to which they relate, and provided with suitable bibliographic information.

No. 1 offers an account of "The Influence of Celtic upon Mediæval Romance," by Alfred Nutt. The writer considers that the "matter of Britain," including especially Arthurian story, derives its "circumstance, form, and animating spirit" from the older Celtic traditions, which are best represented by the extant remains of Irish legend. His view is that the romantic spirit, as we now understand the term, is especially of Celtic origin. As to the disputed point of Welsh or Breton sources for French romances, he considers that the evidence furnished by proper names favors derivation from both sources, orally through Bretons, and in a written form from Welshmen.

No. 2, called "Folk-lore: what is it? and what is the good of it?" is an admirable paper, in the form of an address by Mr. E. Sidney Hartland,

President of the Folk-Lore Society for 1899. The writer defines folk-lore as the science of tradition ; its problem is therefore to determine the laws by which tradition is determined. For example, the passing of a babe through a young ash-tree, split for the purpose, and afterwards bound up, is still in country places a common remedy for hernia, it being believed that the health of the child is bound up with the life of the tree. This very ancient remedy Mr. Hartland explains as connected with the primitive idea that union with a god, in this case the tree-god, is effected so long as any object associated with the person remains in touch with the deity. For a similar reason pins are cast into wishing-wells, or shreds of garments suspended on the bushes which overhang these, and which once were considered as sacred. So again it is possible for a witch to conjure any one by obtaining possession of objects belonging to him. In this manner Mr. Hartland shows that the most absurd superstitions are not arbitrary, but the logical result of principles accepted by people in a state of savagery. The importance of comprehending the ideas of races in a backward condition of culture is exhibited in the contrast of the treatment of India and Ireland ; the disaffection of the latter country is due to a course of government which has constituted the most pernicious tyranny, yet which was pursued with good intentions, as the result of complete misconception of the social state and legal usages of a race which maintained ancient customs out of touch with the more advanced civilization of Great Britain. As regards missionary effort, also, the writer points out the absurdity of remaining in complete and wilful ignorance of the true character of the culture which is to be improved.

No. 3, "Ossian and the Ossianic Literature," by Alfred Nutt, furnishes an account of the Irish material connected with the name of Oisín (in English spelling, Ossian). This he divides into three classes of texts, the second being truly mediæval, while the first antedates that period, and the third is relatively modern. In spite of differences of style, a singular uniformity is exhibited in the literature, the ideas of modern compositions being sometimes identical with those appearing in texts a thousand years older. The most ancient texts, of very limited compass, are wildly mythical. These form only a small part of Irish fiction in their time ; but in the middle age Ossianic story comes to be preponderant. In the later tales Ossian is turned into a reckless pagan. Mr. Nutt questions whether this character may not be a survival. The recent fictions exhibit elements obviously derived ultimately from French romance. Up to the fifteenth century, Ireland and the Scottish Highlands formed one literary domain, so that controversy regarding the place of origin has no point. Macpherson's Ossian, it should be understood, is as much his own composition as was the *Paradise Lost* of Milton.

In No. 4, "King Arthur and his Knights," Jessie L. Weston (translator of the *Parzival* of Wolfram of Eschenbach) mentions the chief mediæval works of the cycle, and gives opinions in regard to the evolution of the romances, which cannot here be critically considered.

No. 5, "The Popular Poetry of the Finns," by C. J. Billson, supplies

explanations regarding the vast mass of poetry traditionally current in Finland. Of Lönnrot's three collections, the Kalevala has found world-wide acceptance; but this epic narrative was a reconstruction of Lönnrot himself, who cast into a continuous series disconnected lays. In some portions of the recast, however, the original episodes are closely followed. The other collections, Loitsurunaja, or magic songs, and Kanteletar, or lyric and ballad verse, are also considered.

In No. 6, Alfred Nutt examines "The Fairy Mythology of Shakespeare." The poet derived his ideas concerning fairy lore in part from the popular ideas of Englishmen in his own day, in part from earlier romantic literature. Mr. Nutt considers these two modes of representation to have originally depended on the same source, namely, the peasant's belief in natural powers which he was in the habit of placating by traditional rites. The picture of a fairy realm reproducing the external aspect of a mediæval court was borrowed from French fiction similar to that of Huon of Bordeaux; Mr. Nutt points out that to a certain degree Irish fairy mythology was similar. The superior part which fairy lore continued to play in English literature as compared with continental is explained by the popularity of Arthurian romances in the island where Arthur was at home.

The foregoing remarks will be sufficient to show that in this series of little treatises we have a collection of papers which may be bound together, and which ought to be found in all well-appointed libraries, as a convenient introduction to a number of subjects respecting which correct information is not easily accessible.

WYANDOT FOLK-LORE. By WILLIAM ELSEY CONNELLEY. Topeka, Kans.: Crane & Co. 1899. Pp. 116.

This treatise includes the matter already printed in the writer's contribution to this Journal (vol. xii. 1899, pp. 116-125). Prefixed to myths and stories collected by Mr. Connelley are notes on the history, government, and religion of the tribe, including some mention of the gentes, marriage laws, and councils. At the present time, we are told, marriage restriction applies only to union of men and women of the same clan, and this is going out of use. The Wyandots are now farmers in Missouri near Seneca, maintaining schools for their children, and keeping their land in a good state of cultivation. Mr. Connelley announces a more extensive work to contain existing folk-lore, an account of the organization and government, and a full vocabulary of the language.

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LAIEIKAWAI: A LEGEND OF THE HAWAIIAN ISLANDS.

INTRODUCTORY NOTE. — Dr. John Rae, the recorder of the following legend, was born at Aberdeen, Scotland, in 1796. He studied at the universities of Aberdeen and Edinburgh. In 1821 he went to Canada, where he lived until 1849. From July, 1850 to 1871, he made his home in the Hawaiian Islands. He died in July, 1872, in Staten Island, N. Y. Dr. Rae was especially occupied with geological studies. His only published work is the "Statement of Some New Principles on the Subject of Political Economy," Boston, 1854. The notes left by Dr. Rae do not include further information in regard to the folk-lore of the islands.

The material here given appears to have been included in a discourse, the date and place of which are not apparent. The manner in which a work of Sir George Grey is noticed would lead to the opinion that the period of the lecture was not much after 1855. The legend here treated has been given in its entirety, but also in abstract, in "The Legends and Myths of Hawaii," by King Kalakaua, New York, 1888, pages 455–480. The story appears to have been obtained by the editor of that work, Hon. R. M. Daggett, who presents the account as the condensation of the legend as more elaborately told by Haleole. The version of Dr. Rae, obtained a quarter of a century before, is not so much a variant as a different edition and abstract of the same tale, is apparently translated from the Hawaiian, and perhaps may have proceeded from the same narrator. The account of Dr. Rae is only a fragment, extending perhaps to less than a third of the tale, which must evidently have been very voluminous. In the portion which it does cover, however, it is more full and literal, and appears to give a clearer idea of the literary character of the heroic legend. The two versions serve to complete each other, and Dr. Rae's narrative therefore forms a welcome addition.

As will appear by the conclusion, the legend belongs to mythology

in the strict sense, as dealing with persons who have actually received divine worship, and as connected with a lost ritual. It is concerned also with divinities of nature, with spirits of the moon, sun, and mountain. But these appear and act as human personages. How far the story is founded on elements of natural symbolism, how far it is only a fanciful elaboration of tribal life, is difficult to determine; in this respect the legend presents the difficulties which belong to all mythological systems, even the most primitive. Most striking is the manner in which virtue and faithfulness exalt the human agent, not only into the place of the gods but above them. The way in which earth and heaven are finally left in feminine control savors of the matriarchate; to women belonged at least an equal share in magical knowledge and consequent authority; clearly in old Hawaii there could be no question concerning their rights.

From a literary point of view, the story, possessing the compass of a modern novel, is remarkable. It is easy to understand what obstacles are thrown in the way of comprehending the excellence of a tale known only by outlines, and where even the force of the significant names is lost, to leave only long and unintelligible appellations for the understanding of the foreigner. Yet among the barbaric ideas and practices belonging to all ancient (or mediæval) thought, a spirit of gentleness and culture seems to breathe. To this amiable race the course of modern change brought a people of sterner and more energetic quality, whose iron hand brought them into subjugation, who dispossessed them of their territory, and who forced on them a civilization, manners, customs, and modes of thought for which they were unprepared, and which they may be unable to survive. Their language at least will perish, and the loss of language is the loss of everything. There will be no descendants to regard these histories with the honor which a German concedes to the poems of the poetic Edda, or which modern scholarship, nourished on the literature of Greece, accords to Hellenic myth. Yet surely in fullness of imagination and delicacy of conception the Hawaiian legend need not fear comparison.

It can only be hoped that now that the islands are definitely connected with the United States, as a matter of national honor, steps may be taken to complete, so far as possible, a record still unhappily so imperfect. Perhaps at least a full and correct text can be obtained of the present narrative.

My hypothesis that the Polynesians are the remnants of a people who were great in the remote day in which they flourished, and from whom other races have sprung, seems to be receiving support from various quarters. I hear that the Governor of New Zealand has

published a book,¹ in which he traces many analogies between the rites, superstitions, and habits of thought of the Maori, compared with the Greeks and other ancient nations. Viewed in this aspect, the old legendary tales and poems of the Hawaiians have considerable interest. I cannot doubt but that they bring down to us much derived from a very remote antiquity. It is also to be remembered that before the introduction of writing, the brains of living men were the only records that nations had. There were deposited the genealogies of the chiefs, there alone were to be found the chronicles of their wars, the boundaries of their possessions, and everything which it was desirable to secure from oblivion. A diligently cultivated and retentive memory, therefore, gave a man position and abundance; the memory was diligently cultivated, and became capable of performing feats which to us who lean on writing and books seem very surprising. Maui, one of the Hawaiian islands, is about seventy miles long, and from thirty to forty wide, with some deep indentations proportionally extending its seaboard. At the beginning of this century, the whole coast, and much of the interior, was cultivated and inhabited. Then tracts were divided into lands of one hundred or several hundred acres. I have known a man who could begin at any part of the island, and go round the whole of it, naming each possession in its order, and giving its boundaries. We must not, therefore, wonder at the accurate knowledge of the geography of Greece which Homer displays in his catalogue of the ships and leaders. That strength of memory was rather an attribute of his age than a merit peculiar to himself. It is more than probable that many of his contemporaries could have performed the same feat.

Furthermore, we find that when the imagination has once shaped a picture in which men delight, that picture is subsequently taken as the model from which after ages copy. Virgil is not Homer, very far was he in time, farther if possible in position, in the habitual feelings and actions of the men among whom he lived. But Virgil is so full of Homeric ideas, that had the Greek poem perished we should yet have been able to have conceived from the *Æneid* how men conducted themselves in what are termed the heroic ages of Greece. Nay, such has been the mastery of the Homeric lay over the minds of men, that its form, which we term epic, and the train of ideas running through it, has been taken almost to the present day as the model for every lengthened poem. Even in Milton's "*Paradise Lost*" the Christian God figures as a sort of Agamemnon, great in his might, and the prince of Hell is an Achilles unconquerable in his pride.

¹ The *Polynesian Mythology* of Sir George Grey was published in 1855. The manner of reference would lead to the opinion that the lecture of Dr. Rae could not have been delivered very much later.

Still more pertinent, perhaps, is it to remark that in an advancing society new ideas are continually springing up from within or finding their way from without, and overshadowing and obliterating the old. Men pride themselves on being superior to their fathers, and consequently are inclined to look down on them and on their works. Whereas, when a people has ceased to advance, and are going downhill and degenerating, they feel that all the strength that is in them has come down from the great and glorious olden time, and it is their ambition to preserve as much of its influence as they possibly can.

These considerations induce me to think that, as I have said, the old legendary tales and poems of the Hawaiians bring down to us much of a very remote antiquity. Unfortunately, in very recent years they have been somewhat vitiated and corrupted. Before the arrival of the missionaries, the recital of these tales was a great source of amusement both to chiefs and people. All flocked to hear them. But as the names of the ancient gods were frequently mentioned in them, their recital appeared to these reverend gentlemen an act of idolatry, a grievous sin, and was strictly prohibited. Nevertheless, there were here and there ungodly people who secretly indulged themselves in listening to them, and thus, though they were banished from what may be termed polite society for more than forty years, they maintained an obscure existence among these outcasts. A rational curiosity and more enlightened views have recently drawn them out from the obscure shelter they had found, and through the medium of the press have presented them to the view of all who sufficiently understand the language. As was to have been expected, they have come forth from the lowly abodes in which they have lurked somewhat mutilated and defaced. For nearly two generations they have passed out of the hands of skilled reciters, receiving honor and reward for their labor, and subject to intelligent criticism, and as floating waifs have been taken hold of by men unskilled in their use and careless in their preservation. Hence the old language has been somewhat altered, as is shown in the number of English terms introduced, and hence, also, as I conceive, many episodes have been appended foreign to the main thread of the story, and often of a different character. Still, that main thread stands out, and to us foreigners the change in language in itself probably is of trifling importance.

These *kaavs* are not merely short snatches of song, they are lengthened narrations with a plot running through them, requiring prolonged attention. The race seems always to have had a great taste for these recitals. The bard, as in the days of Homer, was an attendant on the banquets of his chief, and the people, for night after

night, eagerly listened to the tales he told them of the heroes and demigods of old. In the larger islands and groups of islands these audiences were very numerous, for until a comparatively recent period the population was dense. They were also critical, for the chiefs prided themselves on preserving the purity and expressiveness of their language.

The object of the bard is to give pleasure to those who listen to him. He must bestow his rewards and punishments in a measure and manner that may seem to his audience according to desert. In the tale of which I am about to make some abstracts, the actors are dealt with pretty much as they deserve.

I have one word to say before I begin. We are in the habit of speaking of the naked savages of the Pacific as if the form of their garments or want of garments of necessity placed them in the lowest ranks of humanity. This is a prejudice, and one of which I myself was only disabused shortly after arriving at the Hawaiian Islands. I will tell you how that came to pass. I had taken up my abode at a tavern in Honolulu, and dined at the public table; he who for a day or two sat next to me was one whom, from his darkish complexion, I took to be a Portuguese, of whom there are many on the islands. He was of robust proportions, dressed in black broadcloth and black hat, after the general fashion of Englishmen, and spoke English passably well, so that we had some little conversation. I had the curiosity to ask the landlord who and what he was. He told me he was a native, a man of some property in houses and land in Honolulu, and that he had been in town for a day or two, collecting rents and the like. Meantime I had formed the acquaintance of a young American, who told me he lived a couple of miles out of town, and invited me to call on him. I went accordingly, and having followed his directions, I thought I must have arrived near his residence, and was looking round for it. I felt myself overcome by the heat, the thermometer being nearly ninety degrees in the shade, and thought I would shorten my search by going to one of the clusters of native houses and seeing if I could get information. I went to the door of one, and knocked. I was answered by a voice from within, and as I was pursuing my inquiries by the aid of the few native words I had picked up, I heard a second voice apparently giving directions. Tired of standing in the sun, I thought it better to abridge ceremony, and open the door. I found myself in a tolerably large chamber; before me stood a boy of about twelve, with a feather fan in his hand. He handed me a chair, so I took a seat and began to look around. My attention was attracted by the figure of a man stretched out on a mat, with no clothing but the *maro*. I was struck by the massive and regular proportions, and fully developed muscles,

and the smooth, marble-like surface of his body; he seemed a fit model for a statue of Hercules. When casting my eyes on his face, I felt certain that I had seen it before, and a smile coming over it, I recognized my friend of the tavern. "Ah," he said, "I was waiting to see if you would find me out. I cannot think how you foreigners contrive to live in the clothes you wear; they have nearly killed me by having them on only for a day or two, and I have kept the boy fanning me ever since I have come home, to see and get the heat out of me. But come, I will myself show you the house of him you are inquiring for; I know him well." So saying, he rose, and taking hold of a large oblong square of white native cloth,¹ and arranging it about his person in the form of a Roman toga, or rather perhaps of the Greek pharos, he led me out. Near the door his people were beginning to prepare a native oven. He said: "Perhaps it is worth your while to see the way in which we cook our food, so different from yours:" and accordingly showed me the preparations and explained the whole process. Then he walked on before me to show the path, which led through a grove of the pandanus tree, taking care to point out to me that its long leaves were sharply serrated, and might cut me badly if I rubbed face or hands incautiously against them. While thus employed, I could not help envying the ease and freedom with which he moved, and comparing it with my own sweltering garments confining every motion. On emerging from the pandanus grove he carefully pointed out to me the house I was in search of, and then bade me good day. When he was gone I said to myself, so this is a naked savage of the Pacific islands; why, he is clad far more sensibly, and therefore better, than I am. His garments are made for ease and comfort, allowing the free play of the limbs, and are really graceful.

That you may have a complete idea of what these are, I must describe the *maro*. It is a strip of cloth some yards long, and six or eight inches wide, passed several times between the thighs, and round the hips and waist with one end hanging down in front for eight or ten inches. It was *de rigueur* that in the male sex all this should be covered; there was no conception of impropriety in the exposure of other parts. Women, besides this, had the *pau*, formed of one or more pieces of cloth,² so arranged as to jut out all around the waist, and cover about a fourth of the person.

It is evident that this fashion of dress was suited to a tropical climate, and is there convenient and healthful. But when men came to live nearer the poles, they required garments adequate to cover and protect the whole person. Hence there is a natural reason for the

¹ The *kihai*.

² Invariably five thicknesses, according to King Kalakaua.

different modes of dress. That there is anything in itself indecent or indelicate in either, I cannot see. A more liberal exposure of the person seems only a greater extension of the region we call face, and the conception of this region has been so various among different races and at different times, that it seems to be regulated by fancy rather than by reason. Among the Turks and other Oriental nations it was confined to one eye ; with us it comprehends that part of the head not covered by hair ; but in full dress of women in capital cities apparently extends to about a fourth of the person ; at the same time, a man appearing in a similar state would be considered to offend against decency ; yet the Scotch kilt is admitted to such assemblies, and, as far as my observation goes, the "philabeg aboon the knee" seems rather to attract than repel the fair sex. In the beginning of the last century, a man showing himself in such attire would have been considered odious and speedily expelled.

I conceive, therefore, that the matter of dress is an affair of climate and fashion, and consequently constitutes no legitimate criterion of the character of any people. It seems, therefore, unjust by calling the people inhabiting the Pacific islands naked, to assume that they were of necessity savage.

In illustration of what I have said, I am tempted to give you a specimen of what is to be found in the tales, by sketching the merest outline of a story, and citing more at length the parts of the legend having some relation to ancient beliefs known to us through Greek and Hebrew narrative. It is entitled, from the name of the heroine, *Lai-e-i-kawai*. It must have been composed at least three hundred years ago, taking as the element for this computation the time necessary for the sea to effect the changes of the coast line which have occurred since it was framed. It cannot have a very remote antiquity, for Tahiti, which was once frequently visited by Hawaiians, had then receded into the region of the supernatural and of fable.

LAIEIKAWAI.

Once on a time, there was a chief living in Oahu, who held the low lands on the north of that island, named Koolauloa and Kaulan-poko. This chief took to himself a wife, and soon after their union, at a favorable moment when they were quite alone, said to her : "Listen, my wife ; as yet we have been living happily together, but there is something more which I have to tell you. Should you have a child, and should that child be a boy, it would be a happy thing ; he would aid us when we are old, cover our bones when we are dead, and portion out our boundaries, and if you had daughters he might protect them.¹ But if a daughter is your first-born she must die, or

¹ We see here the reason for the decision of the chief. An unprotected maiden

if you have two or more, they also must die; only when you have borne a son, shall the daughters who may afterwards be born be allowed to live." Some time afterwards, the woman became with child. It was born when the chief was absent fishing, and was a girl. From her surpassing beauty, the mother thought that the chief might change his mind and allow it to live; so she had it wrapped in the clothes usual for infants and waited his return. But when he came, he gave it into the hands of the executioner to dispose of. Afterwards, she bore several children, all girls, and beautiful; but they, according to the relentless will of the chief, were all put to death. When she found herself with child for the fifth time, she went to the priest, and said to him: "Look at this body of mine, for exhausted am I from bearing children only for death from the exceeding sternness of my husband; four children have we had, four children only for death. Look, then on me, and tell me how it is, for if I am to bring forth a female, it is better for me to destroy it while yet in embryo than to allow it to come to the full time. But if I am to have a male child, its fate will be different."

The priest replied: "Return, and when you are near your time, come back to me, and I will then see about this birth of yours." Accordingly, when she was near her time, once more she came to the priest and said: "I have come as you commanded. I am near the birth; tell me now about the child I am to have." The priest said: "I must have a sign from you; give me what I ask, give me your hand." In reply, she stretched out her left hand, and as it happened, with the palm upward. Then he said: "You have given me your left hand with the palm turned up; you are to have a female child."

Hearing this speech, she was exceedingly grieved, for she lamented the former children whom her husband had caused to be put to death. Therefore she begged of the priest to reflect, and devise some plan by which this fresh misfortune might be averted, and the child might live. He replied: "Attend to what I tell you: return to the house, and when your pains come on say to the chief that you have a great desire for the fish called *ohua*, and further tell him that it is only caught by himself that will satisfy your longing; for your husband is skilled in the taking of that fish, so he will go fishing, and will not know when the birth is; and when the child is born, it shall be mine to take charge of it, so that when he returns it will be under my

would be dispossessed. In the Middle Age, the protection of damsels who might chance to be "uncounselled" (whence by misconception our modern epithet "disconsolate") was a duty of the true knight, a duty which implies the existence of the same state of things. The situation may probably imply a primitive custom of exposing the daughters.

care, and when he makes inquiry you must tell him that the birth was deformed, and that you had it put away."

This communication over, she returned to her home, and shortly afterwards the first pains of childbirth came upon her. So soon as she felt them increasing, she called for the chief, and said to him: "Oh, my husband! I see before my eyes the fish called ohua, therefore go you with all speed to fish, for it seems to me if I had one, the child desired would soon be born. Never before have I had a difficult delivery, never before have I so longed for an ohua. Therefore go you the fishing with all speed along with your men." This fish the chief was skilled in catching; it is taken in numbers, and requires the combined efforts of many hands to make sure of it.

On the instant the chief left the house, and set out with his men. While they were absent a child was born; it was a girl and was given in charge to Waka, the grandmother, who gave to her the name of Laieikawai; but while they were attending to her another child was born, also a girl, and the latter passed to the priest, who named her Laielohelohe. When these two had departed with the infants the chief returned, and asked his wife how she now felt. She answered: "I have been delivered of a helpless, deformed thing which they have put away." But the chief already knew that this had happened, for while he was at sea it had twice thundered.

Waka and the priest had now proceeded some distance from the house, when she said to him: "What shall we do with the infants that have fallen to us, in order to conceal them from the chief?"

By the advice of the priest, Waka, who has supernatural power, makes choice of a place of concealment for her charge. This hiding-place belonged to a class of which there are many instances in the Hawaiian islands, which have arisen from the peculiar structure of the volcanic rocks of which these are composed. The ancient flows of lava, piled one on another to a height of many thousand feet, which make the mass, have been very extensive and regular, stretching out in smooth sheets for miles, and sloping very gradually and usually seaward at an angle of about seven degrees. These strata differ greatly in composition; for example, the uppermost may be of a firm basaltic rock having a thickness of but a few feet; the one next below may be composed of partially rounded stones, held together by a claylike mass, and much thicker than that above it. The frequent rains of the upper regions form themselves into a stream, which gradually works out a channel in the upper rock, however firm. Still excavating downward, it penetrates to some chink, down which a portion of its waters sinks, and aided by the great pressure slowly forces an underground way to the sea in the form of a tiny rill. Time, the great agent in all such changes, enlarges its volume,

so that a large, perhaps the larger portion of the stream, passes that way. The original chink becomes enlarged to a great hole and then to a wider chasm, the solid rock operated on below by the failure of the foundation on which it rests, and above by occasional floods rolling along its surface, is shaken, breaks up, and gives way. The stream, which originally flowed smoothly, is transformed into a mass of troubled waters rushing through a deep, wild, and broken channel. Meantime, all above the original orifice may remain as before, and then the waters run evenly until they reach the great chasm, over the upper lip or brim of which they glide in a thin sheet, and fall like a curtain into the large and deep pool which they have been hollowing out for themselves. No one who passed, unless on attentive examination, would suppose there was anything more than the large deep pool bounded by steep, rocky banks and the curtain-like waterfall, but in reality there is something hidden from his view, for in their process of excavation the rushing, whirling waters have dug not only downward and sideways, but also upward, and formed a large cave beneath the smooth basaltic sheet which now roofs it in. This the screening waterfall quite hides from view. I myself was for years in the habit of passing a small cavern of this sort almost daily, and never suspected its existence, until informed by a native. We entered it together, when he said: "I once lived here for a long time, with some others; it was perfectly dry; we could spread our mats, and live comfortably,—stay, I put by a stone pestle, and did not take it away; I may as well have it," and stretching his hand over a ledge of rock he took it up.¹

Such was the place of concealment in which Laieikawai was nurtured by her grandmother, Waka, until she was approaching womanhood. About that period, the great seer of the island of Kauai, in making a circuit of the island, ascended a high mountain, and ob-

¹ Early in the spring of 1885 the pool of Waiapuka, said to be connected with other legends beside that of Laieikawai, was visited by Mr. Daggett, editor of the *Legends and Myths of Hawaïi*, with a party of ladies and gentlemen, accompanied by a number of natives. One of these plunged into the pool and disappeared in the cavern, after which his eyes were visible through an orifice. It is said that none of the party had ever before seen the passage attempted, and that the natives were overjoyed at the discovery. The visitor cast mystery about the method of his entrance. The pool is described as follows: "Entering the district of Koolauloa the next day, and approaching the coast over a broad stretch of grassy meadow but slightly above the level of the ocean, our party was suddenly brought to a halt beside a pool of clear water, nearly round, and perhaps a hundred feet in diameter. The surface of the pool was ten or twelve feet below the level of the surrounding plain, and its even banks of solid rock dropped almost perpendicularly into water of unknown depth. The volcano of the pool is affected neither by rain nor drought, and the native belief is that it is fed by springs at the bottom, and has a subterranean drainage to the ocean, some two or three miles distant."

served a rainbow hanging from a particular spot of the island of Oahu. He watched it for a day or two, and saw that it did not depend on the weather, for it was there whether the day was misty or in clear sunshine. To fully satisfy himself, he made another tour of the island, and on returning and again ascending the mountain, saw that the rainbow retained its place. He became convinced by his art that the rainbow marked the abode of some one who was or would become a great *alii* (king or chief, queen or chieftainess), and on whom his own fortunes would in a great measure depend. He therefore resolved to visit Oahu, and discover who this *alii* might be. He does so, and, guided by the rainbow, comes to the deep pond and waterfall. "This," he exclaims, "is no place for an *alii* to inhabit; what can be the meaning of what I beheld?" At this moment he observes in the smooth waters of the pond a swirl like that left by a swimmer or diver, and concludes that such a one had been present, and fled at his approach. He therefore resolves to wait and watch. In reality, Waka had just visited her grandchild, and had reached her by diving under the waterfall, the only passage to her habitation.

I may observe, that according to the ancient belief of the Hawaiians, a rainbow was an attendant on great chiefs, especially such as were descended from the gods, and that to my mind it seems a probable supposition that the halo with which painters encircle holy persons had its rise from this superstition.

After a while Waka set out on her return; but while still under the surface of the water, she sees a man on the top of the precipice bordering the pond, and fearing that it was the father of Laieikawai, who had obtained some inkling of the deceit practised on him, she retreats. Toward evening she makes a second essay, but finds that the stranger retains his place, and defers any further attempt until night, when she manages to escape together with her grandchild, and begins a search for a more secure abode. She has a great charge, but by this time Laieikawai has grown to be a young girl of surpassing beauty, and with the Polynesians of that period beauty was all powerful. With them Mr. Darwin's principle of natural selection seems to have reigned supreme. Waka is therefore conscious that in her grandchild a great treasure has come to her, and when she shall have come to riper years is ambitious to wed her to the head chief of Kauai. In this scheme she is aided by the priest who has undertaken to care for the twin sister. Her first object, therefore, is to find a safe retreat, her second to conceal Laieikawai from all eyes. The seer of Kauai again determines to follow the great *alii*, *in esse* or *in posse*, whom the rainbow has discovered to him. This pursuit Waka dreads, and aided by the priest of Koolau, who appears to her in dreams, manages to throw him out, and to

establish herself on the southeast of the island of Hawaii, the largest of the group, at Paliuli, the dark precipice.¹ The seer does not abandon the pursuit, but continues to move from place to place, continually offering sacrifice and praying to his god. Waka, however, had not effected her retreat without misadventure, for in passing from one island to another, the man paddling the canoe had caught a glimpse of the face of Laieikawai, and admiring her extreme beauty, had besought Waka to bid her lower a little the mantle in which she was muffled, in order that he might see something of her person. Waka replies that it is the girl's own desire to be hid from the sight of men, and that she cannot interfere. This being not at all in accordance with her real inclination, Laieikawai contrives to unveil so much of her charms as to dazzle and astonish the man, who sets out to proclaim everywhere her surpassing charms. The fame of her beauty goes abroad, and suitors go in quest of her from various parts. The legend is chiefly occupied with the account of the pursuit, and the adventures thence arising.² I give you such

¹ Hulumaniani, the prophet of Kauai, after having observed the rainbow for twenty days, has obtained a canoe and fifteen men from the chief of Wailua, provides himself with a black pig, white fowl, and red fish for sacrifice, and sets sail at the rising of the star Sirius. After the departure of Waka, he ascends Mount Kaala, and sees the rainbow over the island of Molokai; Waka is finally advised in a dream to remove to Hawaii, and dwell at Paliuli. The seer arrives at Hana, and there erects a shrine for the worship of his patron deity; in the seventh month of the year he sees the rainbow on the windward side of Hawaii. On the third day of the next month he offers fervent prayer in his oratory, and sees the shadows of Waka and her charge, whom he is informed by his god are living in Paliuli, in the forest of Puna, in a house thatched with the yellow feathers of the *oo*; he reaches Kaiwilahilahi, where he remains some years without being able to obtain further information. It is during this sojourn that takes place the episode of the wooing of Aiwohikupua. Such is the course of the story as related in *Legends and Myths*.

² While the seer is at Kaiwilahilahi, the king of Kauai returns from his wedding journey and holds a great feast. At this festival he describes his meeting with the princess of Paliuli, and extols her supernatural beauty. The extraordinary circumstances of the visit are related. The king sends his *kahu* or counsellor with a request for a meeting. The approach of the princess is announced by the singing of the bird *iiwipolena*. Here the account becomes literal: "Then a shadow fell on the door, and we were enveloped," said the king, "in a thick fog, and when it cleared away, the princess was seen in her glorious beauty, borne on the wings of birds." It is by listening to this story that the interest of Aiwohikupua is awakened. Again, when the sisters of the latter have finally reached the bower of Laieikawai, they find her resting on the wings of birds, with two *iiwipolenas* perched on her shoulders. The sisters are received as her companions, and fed by birds. In the case of the seer, a bird also appears to take the place of a chariot.

According to the glossary of *Legends and Myths*, *kahu* signifies "a nurse or guardian of a child." It would seem, therefore, that, as in mediæval romances, the "governor" (we still say governess) remains with the full-grown lord or lady as servant, adviser, and friend.

fragmentary portions as seem more particularly illustrative of the beliefs and manners of the time.

Aiwohikupua, a chief of the island of Kauai, had vowed never to form any intimate connection with a woman of the islands, inasmuch as he had been deceived in those on which he had already entered, and concluding from information which he had received about her that Laieikawai must be from Tahiti, this was one great motive for his desire to form a union with her. Her reported beauty was the other. He therefore selects one of his followers as counsellor and companion, and embarks in a double canoe with a crew of twenty to make the voyage. They arrive at Kipahulu on the island of Maui, where he lands, and determines to proceed by land to Hana, a distance of about twelve miles.

His counsellor accompanies him, while the canoe goes on by sea. As he walks along, his great personal beauty attracts all eyes, and gathers round him a throng of followers. Arrived at Haneoo, at that time the harbor of Hana, which has since been laid open by the encroachments of the sea, they find all the people engaged in the sport of *hunalu*, "gliding on the waves," which they generally do on surf-boards. Among the players is a lovely girl, the daughter of a chief, Hinaikamalama by name. While they are admiring her, the counsellor whispers to his chief that it would be better to withdraw a little, lest they be entangled by her charms into some adventure prejudicial to their main enterprise, but when they are about to do so, Hinaikamalama, who seems to have been fascinated by the manly beauty of Aiwohikupua, calls the two distinguished strangers to join in the sport, and afterwards partake the hospitality of her father's house. This they consent to do, and when the *hunalu* is over, Hinaikamalama invites the chief to play with her a game of chance called *Kanane*. Before beginning, she asks him what the stakes shall be. He proposes to venture his double canoe; she objects and says: "Here is an easily managed stake, our persons. If I gain them, you must do whatever I command, that is not inconsistent with propriety. If I lose, then I shall be in like manner under your command. He agrees. They play, and he loses. Finding himself in difficulty, he endeavors to escape by speaking as follows (but I abridge his words): "I am well pleased with the issue of our wager, but I cannot now remain and be your servant, for I am under oath to make the circuit of the island of Hawaii before entering into any engagement with any woman. When I return, I will be your servant. Until then, I require of you to keep yourself secluded from all intercourse with men, else I shall hold that you have forfeited your claim on me." He then takes his leave, and on the day after arriving at Kauhola on Hawaii, he sees a great concourse of people

gathered together at a place far upland. On inquiring the cause, he is told that they have assembled to hold a boxing-match. He desires to look on, and, having had the double canoe made secure, ascends to the spot, together with his counsellor and attendants. On his approach the assembly breaks up, inasmuch as all present are anxious to obtain a view of his handsome person. Presently they assemble, and in an orderly manner take their places in a circle, while Aiwohikupua remains standing under the shade of a near and widely branching tree. Presently a chief named Ihuanu steps into the ring, and boastfully challenges any one present to the combat. None dares accept. While moving about inside the ring, he sees Aiwohikupua standing under the tree, and calls out to him: "Oh, stranger, shall you and I have some sport?" "Yes," replies Aiwohikupua, "if you take two others with you, then I shall think it worth while to engage you." Hearing this, a man approaches him from behind, and says: "Speak not thus to Ihuanu; no one has ever contended with him without serious injury." Aiwohikupua turns round on his interlocutor, and gives him a slap with the open hand, which, however, lays him dead on the earth. On seeing this, the friends of Ihuanu crowd round him, begging him not to engage an opponent of such force. Their prayers only further excite the boastful humor of Ihuanu, who answers angrily, and on looking round, sees Aiwohikupua approaching, and also observes a boy on the outskirts of the assembly who has taken an indecent attitude. Him he points out to Aiwohikupua, saying: "Here is your fit opponent." So enraged is Aiwohikupua at the grossness of the affront, that his blood rushes to the surface of his body, and reddens the skin all over. He steps aside, kneels down, and naming his gods, offers prayer to them. "Oh ye heavenly ones, this day look down on me your child, the flower that remains to you on earth, shed down strength upon me! Cause Ihuanu's sport to pass harmless by, and I pray you give me his head for my men to sport with, that all this assembly may see that I am the conqueror (*amama*)! May it be accomplished quickly and with power!" He then stands up, and facing Ihuanu, tells him to strike first. This Ihuanu does, aiming at the face, but Aiwohikupua, by a swift movement, eludes the blow, feeling only its wind on his cheek. Instantly follows the return blow of Aiwohikupua, which falls on the chest of his opponent with such force as to break through it, and fell him dead on the spot. Then ensues a great crowding and lamentation for his death, in the midst of which Aiwohikupua cuts off the head and gives it to his attendants, as he had prayed he might be able to do.¹

This, you will say, is exceedingly savage; but the Greeks scarcely

¹ This interesting episode is barely noted in *Myths and Legends*, p. 461.

fall behind it in that respect, as you may see in all the battles of the Iliad. It appears to me that the prayer has a certain likeness to the straightforward petitions which are found in Homer, nor is it undeserving of notice that the whole crowd of spectators, though bitterly lamenting the fate of one who had become their hero, make no attempt to prevent the mutilation of his body, apparently from a chivalric principle which holds it dishonorable to come between the victor and his rights.

Aiwohikupua reëmbarks, and coasting along, sees another numerous assembly, which also turns out to be a boxing-match. The fame of his mastery, however, has preceded him, and the chiefs, instead of combat, propose intimate friendship, an offer which he accepts. Still proceeding, he unexpectedly meets the seer of Kauai, who, in the course of his wanderings, was at that time resident on the coast of Hawaii. Unexpectedly he finds all things prepared for his reception; in fact, the seer was endowed with second sight. I now translate *verbatim*. On that evening, before the setting of the sun, the seer was sitting at the door of the house looking at the vapor resting on the clouds which were rising out of the sea, as is the custom of seers, and has been so from old times downward. He suddenly spake aloud: "The canoe of a chief this, nineteen men and a great chief; it is also a double canoe." On hearing him those around him were startled, as they could see no canoe, and asked him: "Where is that canoe of yours?" "It is not a real double canoe," he replied; "I only saw in the cloudy vapor; to-morrow we shall see a chief's canoe." During the night he had another and more distinct vision, and knew that it was the chief of Kauai who was approaching. He therefore made a sacrifice for his god. Being questioned as to these preparations he said: "I am making ready for my chief, him of whom I told you last night, and there is his double canoe on the sea, enveloped in the mist you behold." As Aiwohikupua approached the harbor, it thundered twenty times.¹ This brought the people together, and they saw the double canoe, the awning overhead, and the chief as the seer had foretold. As the canoe touched the shore the seer stood up, and offered prayer and sacrifice to the god of Aiwohikupua. As he was thus employed, his chief recognized him, and was moved with strong affection toward him, and so soon as the prayer was over, told his counsellor to present the gifts to the gods. The seer ran, embracing the limbs of the chief, and leaning his head on the neck of the latter, begins to wail. In like manner, the chief embraces the shoulders of the seer, and wailing recounts his many virtues. When this ceremony was over, which is customary with

¹ According to *Myths and Legends*, here much less definite, he sacrifices with black pig, white fowl, and bunch of *awa*, after which follows the thunder.

Polynesian friends who have long been separated, and who pour forth the *aloka* which had filled their hearts during the period of separation, the two turned to converse with each other and to enjoy themselves.

Aiwohikupua did not tell the seer what was the real object of his voyage, but pretended that he was merely making the circuit of Hawaii. After a stay of a few hours he resumes his route, and in no long time, directed by the rainbow, reaches the dwelling of Laieikawai, which he finds far upland, and only to be approached by a long and difficult path. He is struck with astonishment to see that the house is covered with thatch, as were all houses of those days, but instead of the grass called *piti*, or the long and broad leaves of the pandanus, it is formed of the feathers of the bird named *oo*. Now these feathers were the riches of the land. Only chiefs of consequence could afford to have cloaks made of them. Such a cloak he had brought with him as a magnificent present that would serve to propitiate his lady love, and behold! it must appear contemptible in her eyes, since the walls of her house were formed of the same material. It was as if a lover of our own days had provided himself with a bracelet of gold to present to his mistress, and had found that all the furniture of her house was of gold. He cannot think of offering a thing that must in her eyes seem too paltry to produce a favorable impression, and notwithstanding the remonstrances of his counsellor, determines to return to Kauai without attempting to obtain an interview. As they are coasting along Hawaii and near its north shore, he falls asleep, and is startled from his slumber by the loud outcries of his people; when he awakens and demands the cause of the uproar, they point to a woman of exceeding beauty seated on a cliff overhanging the sea, and robed in a white cloak. He orders them to advance toward her. As they approached the shore, he learns from some fishermen that it is Poliahu, who has come down from the mountains. As he approaches, he beckons, inviting her to descend. She does so and steps on board his canoe. He then addresses her: "Oh, beautiful woman of the precipice, most fortunate am I in having met with you. Thus have I the happy chance of praying you to accept me as your spouse, and your servant, who executes all the commands you give him. I entreat you to come with me to Kauai." She replies: "I am not from the precipice; I am from the peak of the far-off mountain, which is always clad in white, as myself am. As for your desire that I should take you for my spouse, tell me, are not you the chief who stood up and swore by his god that you would never unite yourself with any woman of the islands from Hawaii to Kauai, but would seek a wife in foreign lands? Are not you he who has entered into engagements with

Hinaikamalama, the beauty of Hana? As for your desire to form a union with me, I will say this, if you free yourself from all the entanglements in which you are involved, and then come for me, I will consent." Aiwokikupua is overwhelmed with wonder and confusion. At length he replies: "What you say is true, I cannot deny it; but tell me, whence have you all this knowledge, and who has informed you?" "I am descended," she answers, "as you are, from the gods, and they have given me power to see things afar off, as if they were close by. I consent to accompany you in your voyage along the coast, provided you give me a seat apart, and do not approach or touch me. I also will keep separate from you." He willingly agrees; she sails with him for about twenty miles, and then returns to her mountain, leaving him to strike off, and pursue his way to Kauai.¹ But he seems born to exemplify the maxim, "Men are deceivers ever," inasmuch as he makes for Hana, but does not land, keeping his canoe afloat in the harbor of Haneoo. Hinaikamalama perceives him approach, and is rejoiced at the thought of meeting him, but seeing him remain on the canoe, she goes to the shore, and asks him why he does not land. He replies that he cannot do so. She tells him he must, for he has become hers by the issue of the game at Konani, and that if he does not come ashore, she will send a party to capture him. He replies: "Not so, O lady; I have no intention of breaking the contract I have formed with you, but the time is not yet come for fulfilling it. I have not yet been able to make the island of Hawaii, for a messenger was sent after me, to inform me that a disturbance had broken out at Kauai which requires my immediate presence. I have turned out of my way to inform you of this, that you may remain as we agreed, in expectation of my arrival." Hearing this, Hinaikamalama is pacified and he departs. Before he arrives at Kauai, feeling that he would be put to shame if the ill success of his voyage became known, he warns his followers, on pain of death, to keep silence concerning their journey. Toward evening he arrives at Kauai, calls together his five sisters, informs them that he has been at Hawaii, and what was his object in going there, and tells them that he returned in order to request their assistance in gaining the object of his desire, and to return with him to Hawaii, to employ whatever influence they may acquire over Laielikawai in furtherance of his suit. They consent, and returning to that island, ascend with him the stark precipice of Paliuli to the abode of Laielikawai. The four elder sisters derive their names from different modifications of a sweet-smelling shrub called *maile*, the youngest and wisest is known as the Breath of

¹ She changes mantles with him, as sign of betrothal. Her own mantle is snow-white. She evidently impersonates the snowy mountain.

Many Flowers. The four first, one after the other, make the attempt to gain admittance to the abode of Laieikawai,¹ but are repulsed, the latter loudly declaring that she will never wed Aiwohikupua. Hearing this, he is irritated at the repulse, resolves immediately to return to Kauai, and vents his vexation on his sisters by declaring that he will leave them behind until they can move Laieikawai to accept his suit. Breath of Many Flowers protests against the wrong, more especially in her own case, as she has had no opportunity of using her influence over Laieikawai. Aiwohikupua tells her that she may come with him if she likes, but that her sisters must remain. She refuses to leave them. On this he and his counsellor depart. The sisters follow in hope that their brother will relent and take them on board the canoe when they reach the seashore, but he leaves them behind. They follow him along the shore, each in turn composing and chanting such an appeal as she thinks may best move him. They are much alike. I give the greater part of that sung by Breath of Many Flowers:—

Brother ours, and chief all-hallowed,
Are we thus to part for aye?
Leave you us to wander wildly
On this strange and distant shore?
Has then love your breast forsaken
That you know not you are followed,
Followed over all the seven seas,
Over small seas, over great seas,
Over short waves, over long waves,
Over long-backed waves of ocean?
Turn you then with gentle visage,
Hear my outcries, hear my wailing,
Look upon your sisters mourning,
Far away fly rage and passion,
Far away each angry thought,
Once again embrace your darlings,
And with circling love enfold us,
You would we return to look on,
Look upon our parents' faces,
See them seated close beside you,
Bear my deep love to my island,
And to small and great upon it,
There return to those I love best,
To my darling sisters four.²

John Rae.

At this point the manuscript of Dr. Rae comes to a conclusion. The sequel of the history may be indicated after the abstract given

¹ They send forth at night the fragrance of the flowers whose names they bear.

² This is the *mele* of the sisters only alluded to in *Legends and Myths*. The chief is willing to take with him the youngest sister, but she refuses to desert the others.

in the work of King Kalakaua. After the conclusion of his second voyage, Aiwohikupua returns to Kauai, and at a feast, under the intoxicating influence of *awa*, is so imprudent as to reveal his suit to the princess of Paliuli. A young chief of Mana wagers that he will succeed where the other has failed; but in the end he loses his land, which is restored by Aiwohikupua. The latter now undertakes a third expedition, with the resolution to obtain Laieikawai by force. He is repulsed, however, through the efforts of his own sisters, who are supported by their patron god (familiar demon, as would have been said in the Middle Age), a huge lizard. The frustrated wooer prepares to console himself with Poliahu, and performs expiatory ceremonies in order to release himself from his vow never to wed a lady of the islands. He meets Poliahu, accompanied by mountain goddesses, and as the company of Aiwohikupua suffers from the cold of the upper regions, the bride and her friends remove their white mantles, which has the effect of lowering the snow on the summits.

It has so happened that the birds whom Aiwohukupua had sent as messengers to his inamorata had mistaken their road, and arrived at the house of Hinaikamalama, to whom, as already related, Aiwohikupua had lost in the game, and who possessed the right over his person. Enraged at the unfaithfulness of her debtor, this lady makes a visit to Kauai, and at the wedding feast, in a game, becomes the prize of the bridegroom. She then openly declares his perfidy; Aiwohikupua is discredited, and the angry Poliahu returns to her mountain.

Waka now conceives a plan for uniting her granddaughter to the newly made king of Kauai; it is arranged that the couple shall meet in the surf, use one surfboard, float on one roller, and touch noses (such contact being symbolic of continued union), after which the great birds of the heroine are to carry the pair to the feather-house in Paliuli. A young libertine, Halaaniani, who has a sister gifted with magic powers, desires the beauty, by the help of the sorceress is able to take the place of the king, and is taken up to the feather-house. The enraged Waka casts off her granddaughter, and turns her attention to the sister who had been left with the priest, Laielohelohe, on whose behalf she makes a similar contract with the king of Kauai. The new lover of Laieikawai, not satisfied with one success, endeavors to obtain also this lady, but is finally foiled. Laieikawai retires into obscurity, while the dissolute youth is left to general contempt.

The sisters of Aiwohikupua, who are now devoted to Laieikawai, consider in what manner they can restore their mistress to honor, and determine to wed her to another brother, Kaonohiokala. Now this family is divine, the father living in the moon, while the brother

last mentioned has his residence in the sun, his name signifying Sun-Eyeball. The youngest sister, Kahalaomapuana by name, but who may here be called by the translated title given by Dr. Rae, Breath of Many Flowers, undertakes a pilgrimage to heaven. She is carried on her lizard, who swims with her for four months, until at the ends of the sea she finds her uncle, who takes her to the place of ascent. He utters a call, and a ladder composed of spider's web is let down on which the lady mounts to the moon. Here dwells the aged man who is her father; she follows directions, finds him asleep, leaps on his back and grasps his beard, then chants the *mele* of supplication in which she is instructed. She and her mother mount on a great bird, by whom they are carried up to the sun, where they find Noon acting as porter. Noon admits her, disperses the clouds, and she sees her brother, whose brilliant body gleams like flowing lava, asleep in the centre of the orb. He is awakened, accepts the proposal of Breath of Many Flowers, and his descent to earth is heralded by various signs. To Laieikawai, as betrothal present, he sends a rainbow robe. At rising of the full moon he descends, and the couple mount to heaven on a rainbow. Waka is killed by a thunderbolt, and Aiwohikupua reduced to merited poverty and scorn, being now placed in the tutelage of Breath of Many Flowers; the sisters are made regents of the other islands, the king of Kauai and his wife being left undisturbed in their possessions.

One would think that the story might end here, with the heroine exalted, not merely to a throne, but to the central glory of the celestials. But apparently Hawaiian thought, like Hellenic, had little confidence in the permanence of sexual attachment. The Eye of the Sun, in the course of a tour of his earthly domain, casts eyes of desire at the fair sister of his wife, while the king of Kauai, on his part, roves after the beauty of Hana, who of the three rival ladies alone has not yet been mated. On this intrigue he descends to earth, and consoles the forsaken spouse. The jealous Laieikawai, by gazing in the bowl of knowledge, is able to observe the conduct of her husband, and reports his offences to the father and mother! These descend on a rainbow, and pronounce sentence on Eye of the Sun, who is banished from heaven, and condemned to live on butterflies as a wandering ghost. Breath of Many Flowers is exalted to his place, as heir apparent of the solar realm. Laieikawai, at her own petition, rejoins her sister on earth; but the government of the group of islands is intrusted to the faithful prophet of Kauai. Laieikawai, it is to be presumed, gave birth to a child, for she continued to be adored by certain gentes under the title of The Lady of the Twilight.

GIVING THANKS: A PAWNEE CEREMONY.¹

DURING my recent visit to the Pawnee tribe I was so fortunate as to be present at a ceremony which, I was told, had never before been observed by one of my race. I am not sure that this statement is correct, but, as far as my own reading goes, I do not recall any account of such a ceremony.

As I was driven up to the lodge of Ti-hi'-roos-sa-wi-chi, the old priest with whom I was to hold a conference concerning a rite I was studying, I noticed that he was naked save for the breech-cloth and his black moccasins of buffalo hide. Knowing his careful observance of all ritualistic forms, I concluded that his attire indicated a preparation for some ceremony, and so it proved to be.

After greeting me, he said: "I am about to thank Ti-ra'-wa for the power granted to the medicine I gave the wife and child of that young man [pointing to a gayly dressed Indian who stood not far off]. He has just brought to me the two ponies which you see under that tree. If you wish, you can go into the lodge with us."

Thanking him for his invitation, and looking toward the doorway of the earth lodge, I could just discern, in the dim light of the interior, the wife of the priest sweeping the floor and making ready for the ceremony. When she came out, she went to the tree under which the ponies were standing, unfastened their lariats, and led them to the entrance of the lodge, where she tied one to each side of the doorway. Then she carried three mats into the lodge, and spread one at the west, one at the north, and one at the south of the fireplace. The priest now entered with a bundle in his arms, and soon after came to the door, and called me. Carrying my little camp stool, I followed him down the long projecting passageway into the circular room. As we entered, he signified where on the right I was to sit. I placed my stool against one of the large posts, and awaited the ceremony.

I observed at the west side of the lodge, facing the entrance, between two of the larger posts which formed the inner circle about the fire, the sacred buffalo skull, symbolically decorated, lying upon a gayly colored blanket, folded to make a pillow, in front of which stood a wand with eagle feathers attached. Between this wand and the fireplace lay the bundle which I had seen the priest carry into the lodge. This he now proceeded to open and to spread the various articles it contained upon the skin of a buffalo calf upon which the hoofs were intact. This skin seems to have been the inner wrapping of the bundle.

¹ Paper read before Section H, Anthropology, at the meeting of the American Association for the Advancement of Science at New York, N. Y., June 27, 1900.

The wife now entered, bearing a kettle of corn mush, which she placed near the fireplace at the southwest. The mush was made of corn, dried in the milk after the native manner, crushed in a wooden mortar of aboriginal type, and boiled in water drawn from a running stream. She next brought two wooden bowls, a wooden ladle, and a number of buffalo-horn spoons threaded on a strip of leather ; these she placed on a mat near the kettle of mush. These bowls and spoons were of Indian manufacture.

The fireplace was encircled by a ridge of earth, flattened on the top and broad enough to receive offerings of food which might be placed upon it. The fireplace was empty, and no kettle hung from the tall crotched stick leaning over it from the east. The sunshine falling through the central opening of the lodge made a bright round patch upon the hard earth floor, and touched the edge of a gayly colored mat, while in the diffused light, at the back of the sombre-hued dwelling, could be seen against the walls the old divans of springy saplings with curtains of reed mats, and the lodge roof now sagging with age and the hard usage of wind and rain.

Three men entered ; two sat down on the mat spread at the south, and one on that at the north side of the fireplace. All were wrapped in their blankets, but when they were seated, these were thrown back, revealing their embroidered buckskin leggings, decorated shirts, and bead necklaces. Their glossy hair carefully parted in the middle, hung in two braids interwoven with colored bands. None were painted.

After a pause the priest took from the open bundle a small pipe with a black bowl and round wooden stem, filled it with native tobacco, and passed it to one of the young men at the south, who lit it, and returned it to the priest. The priest pointed the stem upward, then placed it to his lips, and sent a puff of smoke up to the blue sky seen through the central opening. A second whiff was blown downward toward the fireplace, and a third was wafted over the buffalo skull to the west. Then the priest handed the pipe back to the young man, who offered smoke upward and downward, and passed the pipe on to the other men, who observed the same ceremony. The pipe then came back to the priest, who finished it, and carefully emptied the ashes in front of the skull. He then passed his hands four times over the pipe and stem, and stroked his head, arms, and body. Rising from his position a little south of the wand, he stooped over the skull, and stroked it four times with both hands from the jaw to the tips of the horns ; passed his hands four times around the feathered wand with a spiral motion ; and touched with both his hands all the articles that lay open on the calf-skin. With bowed heads all present gave the word of thanks, "Na-wa-i-ri!"

And under the blue line of lingering smoke drifting upward to the bright central opening in the roof, the priest stood with uplifted hands, silently facing the east.

After a few moments he gathered his robe about him, passed by the south side of the fireplace out through the entrance way where the horses stood tied to the door-posts. Introducing his hands into the mouth of the animal, he passed them down the back from the head to the tip of the tail, then clasping his hands tightly together he returned to the lodge, going straight, by the north, to the buffalo skull. There he unclasped his hands, and, beginning at the jaw, passed them over the sides of the skull to the tips of the horns, while he said: "Father, I am thankful, thankful that you watch over the medicine you have given, and that it has had power to make the people well. That is what I want you to do. That is why I take care of you, why I offer you the tobacco and food which Ti-ra'-wa has given to you and to me."

After a pause he continued: "I have received presents [the horses] which I ornament you with, but now do not let your spirit touch my spirit to hurt me, for I am about to return to this young man the horses which he in good faith brought as an offering. I want him to be remembered, and I desire that we have a long life together."

Then the old priest turned to the young man, and said: "My nephew, you see how very painstaking I am in caring for and preserving this skull, and how often you find me in this lodge alone with this skull, thinking of the people whose words are standing in front of us, although they who spoke are dead and are no longer here; to whom the buffalo made known the medicines which descended to me, and which I have given to your wife and child. When gifts were brought to these old men in the past, they gave thanks to the skull, and after prayer to Ti-ra'-wa for long life, they sometimes returned the gifts to the person who had been cured of sickness, and who had brought them to show thankfulness. Sometimes the old men kept these gifts, as given to Ti-ra'-wa. Such were their ways of doing, and I desire to do as they did."

Once more addressing the skull, the priest said: "Do not let your spirit touch my spirit to do me harm because I return the gifts made in good faith to you. You have looked upon me and upon them."

Addressing the young man, he said: "I return you the horses you have brought." Then he took his seat at the south of the skull.

The young man arose, placed his hands upon the skull, and stroked its sides upward to the tips of the horns, then, as he stood, bending over and with his hands lightly touching it, he said:

"Father, I desire that you remember our family, and that the medicine may continue to be good. I have learned from this venerable man that there was once a man who stood upon a hill praying, and that Ti-ra'-wa gave you power to make known mysteries to this man, and that this knowledge has been handed down until now my uncle has charge of you. I have often been around and about you, and have had the feeling that you are set apart and holy. I have in times past brought gifts to you [offerings at ceremonies, not fees], and you have done right by us. When sickness was in our family, the medicine given by my uncle has had the power to cure. These gifts I receive back from my uncle. I am glad in my heart that I receive them, not from my uncle, but from the gods who gave the medicines that are in the care of my uncle, and that these gifts which I receive back have been brought to the notice of the gods."

Then all present gave the word of thanks: "Na-wa-i-ri!"

The young man stepped in front of the old priest, grasped his hands, then stroked his arms, and again grasped his hands, stood for a moment, and then silently took his seat.

Meanwhile the wife and child who had been sick, her mother, and the wife of the priest entered the lodge, and took their seats toward the southwest. The priest walked to the kettle of mush, ladled it out into the two wooden bowls, and put two buffalo-horn spoons in each bowl. Taking some of the mush in a spoon, he offered it to the east, flipping a particle with his finger in the direction of the rising sun; then at the north he poured a little on the ridge of the fireplace; passing round to the west, he bowed his head, and raised the spoon to Ti-ra'-wa, and lowered it very slowly, dropping some on the rim of the fireplace; then, a little was placed in front of the skull. This ceremony over, he set one of the bowls before two of the women, and the other in front of two of the men. Two persons ate from the one bowl, and each laid a small offering on the rim of the fireplace before partaking of the corn. The bowls were passed around the circle a few times. The little child was given of this sacred food by its mother, and when the bowl reached its father, he motioned to the child, who ran to him, and there received a second portion.

The dishes having been gathered up and taken out of the lodge by the wife, the priest spoke upon the help he had received through the observance of ceremonies connected with the buffalo cult. Then he gathered up the articles spread out before him into a bundle, tied it up, arose and went out of the lodge, all the others following.

This simple ceremony throws light upon the native belief as to the causes which promote the efficiency of the administered medi-

cine ; the intermediary position of the doctor ; and the meaning and purpose of the fees given him for his service.

Knowledge of the roots, herbs, bark, etc., used by this priest in his rôle of doctor had been handed down to him together with the rituals belonging to the ceremonies connected with the buffalo skull. This knowledge is said to have been given to the person who, generations ago, instituted this cult, and who received it in a vision from a mysterious being. This being was both man and buffalo, and had been empowered by Ti-ra'-wa to bestow the knowledge upon this person, whose supplications had reached the gods.

Ti-ra'-wa is the Pawnee name given to the invisible permeating force which animates all things, giving them form and efficiency. We are told that this power is of such a nature that it cannot directly approach man, or be seen by him, but must act through intermediaries, and reach man in a mysterious way, through animate or inanimate forms, seen in a vision. These forms transmit knowledge of various kinds to those men who seek thus to be instructed by observing certain rites and ceremonies.

There seem, therefore, to be certain degrees of approach to be observed between Ti-ra'-wa and man, and these same degrees are to be observed whenever man would approach Ti-ra'-wa.

The curative principle of medicine is believed to be a manifestation of power coming from Ti-ra'-wa, but this power could not be brought near to man by simple, external, or internal physical application of the root or herb. This curative power must pass through these degrees of approach ; in other words, the medicine must be given by one who, in a vision, had been taught its use by a mysterious being sent directly from Ti-ra'-wa, or he must have gained this knowledge, with due form and authority, from one who had so received it, for in no other way could power from the invisible Ti-ra'-wa reach man.

In the line of descent, the doctor stood next to the patient, but, depending in his turn upon the faithfulness of the intermediary next above him, represented in this instance by the buffalo skull, to secure from Ti-ra'-wa the fresh power required to make the medicine effective:

The fees are the signs of the patient's thankfulness. They must be given to the priest-doctor, as only through him can the ascent be made, and the gifts be brought "to the notice of the gods," and the patient receive continued help from the source of life. The final disposition of the gifts, after offering them to the gods, seems to have been at the option of the doctor.

Speaking with the old priest about his action in returning the gifts to the young man, he said : "Some doctors keep all fees for

themselves. I have watched such men, they do not prosper, their children die, they have trouble. I have many times given back the presents, after they have been brought to the notice of Ti-ra'-wa-hut. I am now an old man, and I have not been in want. Such things used to be done in the past, the men who did them always had plenty, and were given long life."

Alice C. Fletcher.

SOME COYOTE STORIES FROM THE MAIDU INDIANS OF CALIFORNIA.¹

(THE Coyote stories here given were collected as part of the work of the C. P. Huntington Expedition during the summer of 1899, among the "Koyoma" or Maidu of the higher Sierra in the vicinity of Genesee and Taylorsville, Plumas County, Cal. The Maidu, both of the Sierra and of the Sacramento Valley, have a large number of such stories in addition to others of a more serious nature, in which the Coyote acts as a marplot to the plans of Kodoyanpe, the Creator.)

THE COYOTE AND THE GRIZZLY BEARS.

Long ago the Coyote and the Grizzly Bears had a falling out. There were two Bears who had a couple of small birds, called Pit-sititi. Whenever the Bears went down to the valley to get berries, they left these two birds at home. Once, while the Bears were away, the Coyote came to the Bears' camp, and asked the two little birds whether the Bears gave them enough to eat. Said the little birds, "No, they do not; we are always hungry." The Coyote then asked whether there was any food in the camp, and the birds told him that there was, the Bears keeping a large supply on hand. Said the Coyote, "If you will show me the food, I will get up a fine dinner, and then we can all eat." The little birds agreed, and the Coyote prepared the food, and all had a great feast. When they were all through, the Coyote took up a small stick from the ground, thrust it into his nose to draw blood, and then with the blood marked a red stripe on the heads of the birds, and said, "When the Bears come back and ask you two who did this, say, 'The Coyote did it.'" Then the Coyote went off down the hill into the valley where the Bears were picking berries, and shouted from the side-hill, "Get out of there! That ground belongs to my grandmother." Then he went back up the hill to his own camp.

The two Bears came home, and when they saw the birds, asked them who had been there, and painted their heads with red. The two little birds answered that it was the Coyote. The Bears were very angry. They wanted to have their revenge, so they set out for the Coyote's camp. Before they reached it, however, the Coyote had made all his preparations to receive them. He let the fire go out, cluttered up the camp with filth, then lay down beside the fireplace, and blew the ashes up into the air, so that they settled

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on him as he lay there, and made it appear as if he had not been out of the camp for a long time. He meant to deny everything that the two little birds had said, and claim to have been sick for a long while.

The Bears on their part had made plans also. Said one, "I will go in after him, while you stay by the smoke-hole outside, and catch him if he tries to escape by that way." They both carried sharp-pointed digging-sticks. The first Bear went into the hut, and found the Coyote lying by the fireplace, groaning. The Bear asked him what the trouble was, and the Coyote replied, "Oh, I'm sick." To this the Bear said, "I don't believe you. You have been down at my camp, and made trouble there." "No, I have n't," said the Coyote, "I've been sick up here for a long time." "But the birds said that you had been down at the camp, and had marked their heads with red, and eaten up all the food," replied the Bear. The Coyote, however, stoutly denied that he had been to the Bears' camp, and repeated the statement that he had been lying sick in his hut for a long time. "I've been here sick," he said, "and have heard the children playing round outside, but no one has come in to see how I was." At this moment the Bear made a thrust at the Coyote with the sharp stick. The Coyote dodged, crying, as he did so, "Whee." The Bear struck again, but this time the Coyote jumped up through the smoke-hole, and escaped. The other Bear, who was stationed at the smoke-hole, struck at the Coyote as he passed, but missed him.

As soon as he was clear of the hut, the Coyote ran to a big log, where he had hidden his bow and arrows. The Bears followed as fast as they could, crying, "Hurry up, there, hurry up! We'll catch him, and make a quiver out of his skin." The Coyote jumped over the log to where his bow was, and got it and his arrows all ready. He waited for the Bears to jump up on the log. The one that had been at the smoke-hole reached the log first, jumped up on it, and was shot by the Coyote at once. The other Bear came next, and was likewise shot by the Coyote. When he had killed both the Bears, he came out from behind the log, and said, "All people can call me Coyote."

COYOTE AND THE FLEAS.

The Coyote was walking along a road one day, and came to where a Mole was working. He stood and watched the Mole for a while, then stuck his foot down in front of the Mole, and kicked him out of the ground, saying "Hello, Cousin." The Mole had a little sack that he was carrying, and the Coyote, thinking that it contained tobacco, said, "Here, give me a smoke." The Mole replied, "No,

I have no tobacco." The Coyote answered, "Why, yes, you have; you have some in that little sack." The Mole repeated that he had no tobacco, that there was none in the sack. "Let me look in the sack," said the Coyote. "No, you can't look at it," said the Mole. "Well, then, if you won't let me, I will take it away from you," and the Coyote grabbed the sack, and took it away. He opened it, and found that it was full of fleas. They jumped all over him, and began to bite him. The Coyote cried out, "Take it back, Cousin, take it back," but the Mole had run to his hole, and disappeared. The Coyote was left to howl alone. After a while he looked around, and said, "People can call me Coyote."

COYOTE AND THE GRAY FOX.

The Coyote was going up over a hill into a valley that lay on the far side, when he saw a Gray Fox coming down the valley along the foothills. The Fox kept crying out, as he thought that the Coyote would not come into the valley while he was there. The Coyote said to himself, "What can he be crying out so loudly for?" In order to see what was the trouble, the Coyote trotted down the hill towards the Fox, and coming within a hundred yards of the Fox, said, "I'll bet that is my cousin." He caught up with the Fox, and asked what had been the cause of his crying and hallooing so loudly. The Fox answered that he had been gambling, and had lost his hide, which the winner had taken to make a quiver of. (This was a lie, but the Fox knew that the Coyote always believed everything he was told.) The Coyote said, "How do you fellows take your skin off in that way?" "I cannot tell you how it is done," said the Fox, "but I could show you if I only had some one to work on." "Does it hurt much?" asked the Coyote. "Oh, no, not generally; if it does, however, you have to keep perfectly still," replied the Fox. "Well, if it does not hurt much, you had better try it on me; I want to see how it feels." Now this was just what the Fox wanted, so he said, "All right, lie down here, and I'll see if I can do it for you." Pretty soon the Fox had all the Coyote's hide stripped off, except the tip of his nose; when he got this far, he just broke the end of the nose off, thus killing the Coyote. Then the Fox laughed and shook the skin, saying, "I'll make me a Coyote-quiver for my arrows out of this," and went off, leaving the Coyote lying there. By and by the Buzzard came along, and picked out the Coyote's eyes. While he was eating them, the Coyote came to life, jumped up, and cried, "Who is that that is digging my eyes out?" But his eyes were both gone, and he could not see anything. He crawled about in despair, but soon came to a pine-tree where he found a lot of gum. He took two pieces of this, stuck them in his eye-sockets, and made

a pair of eyes of them. When he had done this, he found that he had lost his tail. So he picked up a bit of a branch that was lying on the ground near by, and stuck it on for a tail. As he went off, he said, "People can call me Coyote."

HOW THE COYOTE MARRIED HIS DAUGHTER.

One of the Coyote's daughters was a very beautiful girl. The Coyote was very fond of her, and was always scheming as to how he might succeed in marrying her. One day a plan occurred to him. He made believe that he was sick, and lay there, groaning. He told his family that he was going to die, and instructed them to prepare a scaffold three or four feet high of boughs, etc., to burn his body on. The Coyote's wife and daughters prepared everything according to directions, and gathered a great quantity of sage-brush to put under the scaffold when the time came to burn the body. The Coyote told them that when they had once started the fire, they were to go away at once, and not look back. Soon after telling them this, the Coyote made believe he was dead. His family carried out his orders, and having lit the fire under his body, went away, crying. As soon as they were gone, the Coyote jumped down from the scaffold, and went off. Two or three days after he came back, and meeting his daughter, made love to her. After a while he married her. A week or two after they were married, the old woman who had been the Coyote's wife before suspected that there was something wrong. She suspected that the man who had married her daughter was really her own husband whom they had thought dead. One day, when the Coyote had gone out hunting, the old woman said to her daughter, "I think that you have married your father." The old woman knew that the Coyote had a scar on the back of his head, which was due to an old wound. So she told her daughter to try to get her husband to let her hunt for lice on his head, when she would have an opportunity to see if he had a scar. After several days the young girl succeeded in getting her husband to let her hunt for lice on his head, and in a minute she found the scar. She said, "Now I have found you out ; you are my father." The Coyote jumped up and laughed till his sides ached, then he said, "People can call me Coyote."

Roland B. Dixon.

SOME ITEMS OF ALGONKIAN FOLK-LORE.

DICTIONARIES of the languages of savage and barbarous peoples often contain many interesting and valuable items of folk-lore. The present writer, having had occasion to familiarize himself with the late Abbé Cuq's¹ dictionary of the Nipissing dialect of the Algonkian stock, has noted the following, which, with the Indian words relating to them, are worthy of attention :—

1. *Agonakwens*, "the little woman of the sacrifice" (p. 17), from *agoj*, "to suspend, to hang," and *ikwens* (diminutive of *ikwe*), "little woman." Concerning this word Cuq observes : "Before the introduction of Christianity, these Indians used to place upon an elevated platform a young woman as a sacrifice to the god of war, in order to obtain his protection in a military expedition." See No. 46.

2. *Agwatcing potawe*, "she kindles her fire outside" (p. 18). This expression is said by euphemism of menstruating women. With the heathen Indians, women in that condition were not allowed to associate with anybody, and had to cook for themselves apart from all the rest.

3. *Aiabe opikwan*, "the back of a male" (p. 20). Cuq says of this expression : "C'est en réalité une *longe de chevreuil* (a loin of venison)." He cites Thavenet, one of his predecessors among the Algonkins, as remarking : "At the birth of boys a curious ceremony takes place, during which they sing continually : *aiabe opikwan*."

4. *Ajawisikanendamawicin*, "pour me out of your mouth into mine" (p. 25). This was formerly "a great mark of affection," but only "a vague remembrance of it now survives."

5. *Akoskowewack*, "herbe de Vénus" (p. 34). A plant which, "according to the superstition of the Indians, has the power of inspiring the passion of love."

6. *Apanjinaman* (p. 56). This word Cuq defines as "a sort of blackish face-paint which the pagan Indians used in their fasts." The word is still in use among the Christian Indians in the sense of "stove-polish." See No. 21.

7. *Atawaamok*, "they navigate together" (p. 64). The name given to the three bright stars in the belt of Orion. They are looked upon, as the name signifies (from *atawaam*, "to travel on the water together," — *ata*, "together," *aam*, "to travel on the water"), as three Indians who are canoeing along the waters of the sky.

8. *Atcitatikwān*, "a tree planted upside down on the grave of a dead man," from *atcitc*, "upside down," and *atik*, "tree" (p. 66). According to Cuq, this practice is still observed at the obsequies of pagan Indians.

¹ *Lexique de la langue algonquine* (Montréal, 1886).

9. *Cacacakinindjini*, "to bend the hands back," from *cacaki*, "bent backwards," and *nindj*, "hand" (p. 79). Formerly the young Algonkins thought it an honor to be able to do this.

10. *Cacacakaami*, "to toe out in walking" (p. 79). According to Cuoq the Iroquois formerly used to "toe out," while the Algonkins affected to "toe in." The young people kept up the custom longest, but "reciprocal ridicule" induced them to drop it (p. 50). Cuoq cites the expression *aianimasitekazo*, "to mimic those who 'toe out' in walking." *Cacacakaami* is from *cacaki*, "in the contrary direction," and *aami*, "to step."

11. *Cacipanamowin*, "a sort of game, in which the one who holds his breath the longest wins the prize" (p. 80). The word is derived from *cacip*, "lengthened," and *anam*, "to breathe." The formula of beginning is: *Atwatita awekwenitok nitamke nasamokwen* = "Let us play to find out who will breathe first."

12. *Esimik*, "a sort of gorget used by the Indians" (p. 102). Formerly these gorgets were made of shell (*es*); hence the name. Now the material is of an entirely different sort.

13. *Hahi!* This is "a cry of grief in funeral songs" (p. 111). Says Cuoq: "If a chief has distinguished himself during life by some brilliant act, he is given after death solemn obsequies. A sort of bard sings praises of the hero in a mournful voice, and the *hahi*, repeated three or four times by the audience, forms the refrain of the song."

14. *Heh!* This word (very strongly inhaled) is the choral response to the warrior's song, the dance-song at name-giving, etc. (p. 111).

15. *(Ni)iaw*. This term, which signifies literally "my person, my homonym," is used in salutation between persons who bear the same name (p. 113). Even children use it to their grandparents. The original signification of *iaw* seems to be "body, visible form."

16. *Kijikokek* (plural of *kijikoke*), "the invisible beings with whom the 'medicine man' is thought to have dealings in his 'medicine lodge'" (p. 159). *Ka kijikoketc* is rendered "the god of day (*kijik*)."

17. *Kikaigan*, "broken branches, which the Indians stick in the ground, bent in the direction in which they have gone, in order to mark their path for those who may follow" (p. 160). The word is derived from *kik*, "mark, sign," and the instrumental *-gan*.

18. *Kikinonowin*. This word Cuoq defines as "prognostic derived from observation of the stars" (p. 163). In answer to the question: "How do you know when the sap will run in the maple-trees?" the Indians reply: *Kitci anangoc isa nind ani kikinononanan* = "The great star tells us it." *Kikinonowin* contains the radical *kikino*, "sign, mark" (a derivative from the simpler radical *kik*, "sign,

mark"). Among the Sauteux, Cuoq tells us *kikinonowin* signifies "annual course, completed year," while some other Algonkian tribes use it in the sense of "the first day of the year."

19. *Kitcikanakwat*, "the sky has wavy (dappled) clouds" (p. 177). To see such clouds in winter is a sign of rain. The Indian saying is: *Kitcikanakwat, ta sokipo* = "The sky is dappled, it is going to rain." The roots of *kitcikanakwat* are *kitcik*, "dappled," *anakwat*, "cloud."

20. *Konas*, "cover, blanket" (p. 184). These Indians have another weather-proverb. When the ice begins to crackle they say: *Andaokonasi mikwam, ta sokipo* = "The ice is seeking its blanket, it is going to snow."

21. *Makatekewin*, "the fast of the pagan Indians to obtain good hunting from the *manitou*" (p. 199). The word is derived from *makateke*, "to blacken the face," — face-blackening was the sign of the fast. See No. 6.

22. *Memegwesiwak* (plural of *memegwesi*), "a sort of sirens or water-nymphs, which, the Indians believe, live in the water and in hollow rocks" (p. 43). They are said to steal very much and to speak with a nasal twang. There are many sayings about them. Cuoq tells us that "when, by mischance, when travelling by water, one has let fall anything into the river or lake, it is the custom to say *memegwesi o kat aian* = "the *memegwesi* will have that," or "that is for the *memegwesi*." Certain rocks or stones having some resemblances to parts of the human body are called *memegwesi-wabik* = "*memegwesi*-rock;" and, in passing by these, the canoe-men, even now, "either in jest or in superstition, toss at them a piece of tobacco," etc. Of these "nymphs" the saying goes: *Memegwesi ta kimotasapi, nitakimotiwak, memegwesiwak*, "the *memegwesi* will rob the net; they are thieves, the *memegwesi*." The "nasal twang" of these creatures has furnished an expression of a figurative sort to the language in *memegwesiko*, "to speak with a nasal twang," literally "to imitate the *memegwesi*."

23. *Micipicitok*, "a species of 'lion' said to live in the water" (p. 215), — the "water-tiger" of many myths and legends. The word is derived from *mici*, "big," and *piciw*, "lynx." Another fabulous creature is the *micikinebik*, "the great serpent," which is said to possess horns.

24. *Minagosi*, "to exhale (a bad) odor" (p. 224). Cuoq points out the curious fact that of a dead dog, or other carrion, the animate form of the word must be used — *minagosi* = "it smells (bad)," while of a dead man (whom one respects) the inanimate form must be employed, — *minagwat*, "it stinks."

25. *Mindawckackwe*, "his nails say that he is discontented"

(p. 226). The Indian belief is that the little white spots, so often seen on the finger-nails, are a sign of discontentedness. The word is derived from *mindawe*, "to be discontented, to sulk," and *kackwe*, "nail."

26. *Mosewabite*, "to have bad teeth, to have toothache" (p. 241). This word signifies literally "to have a worm in one's teeth (*bit*). The name *mose* is given to a worm that gnaws wood.

27. *Nakwetagwin*, "the chorus, or refrain in response to the orator's song" (p. 252). The word is derived from *nakwetage*, "to respond, to chant *heh! heh!*" An older name for such responses is *tingwaamagwin*. See No. 14.

28. *Nangandama*, "to lighten one's load by eating it" (p. 258). This is said of the Indians on the hunt, "who, when they arrive at a portage, have not the courage to carry their provisions on their backs, but try to dispose of as much as possible by eating before the voyage is resumed."

29. *Nenabojo* (see No. 51). This word is used figuratively also: *Nenabojonsiwi Simonh* = "Simon is a little Nenabojo."

30. *Nogwewitamok*, "the thunder stops, is not prolonged in its rumblings" (p. 285). This is a sign of cold. The saying is: *Nogwewitamok, ta kisina*, "the thunder stops rumbling, it is going to be cold." When the thunder is prolonged, they say "it will be fine weather."

31. *Nonimotewesi*, "chrysalis of a butterfly" (p. 287). When the Indians find one of these they say: *Andi k'okomis endate?* = "Where is your grandmother?" In figurative language *nonimotewesi* is applied to a taciturn individual.

32. *Nwatcimangwete*, "the loon-hunter" (p. 289). The name of a certain constellation, — from *notcimangwe*, "to hunt the loon (*mang*)."

33. *Odjikanang*, "star of the fisher" (p. 294). The constellation of the Great Bear is called by these Indians after the "fisher" (*odjig*), — *Martes canadensis*.

34. *Onwadjikewin*, "prognostic from trembling" (p. 305). Among the prognostics from the trembling or shuddering of parts of the human body are the following: *Head*, one will have a heavy burden to bear; *upper lip*, one will get angry; *lower lip*, one will have a feast; *eyebrows*, one will receive a pleasant visit; *eyelids*, one will shed tears; *cheeks*, it will be very cold; *ears*, there will be snow; *hands*, one will skin an animal; *legs*, one will make a long voyage. Concerning these, Cuq observes that "they exist now only in the remembrance of a few old people" (p. 306). The "medicine-men" made much of these things.

35. *Opikwanic*, "the constellation of the Little Bear" (p. 307). This

word seems to be composed of *opikwan*, "its back," with *ic*, suffix used with the names of certain celestial phenomena.

36. *Pakesiwin*, "the so-called 'dish game' or *jeu du plat* of the Indians" (p. 321). So-called because played with a plate or bowl and "plum-stones" (*pakesanak*).

37. *Pakwatcininins*, "the little man of the woods" (p. 325). A sort of Indian elf or fairy. The word is derived from *pakwatc*, "belonging to the woods" and *ininins* (diminutive of *inini*), "little man." These creatures figure much in myth and legend.

38. *Panabe*, "a water creature of Algonkian mythology" (p. 327). The word signifies literally "*quasi*-man," or "not-quite man," from *pan*, "almost, *quasi*," and *abe*, "man." It is said to be half-man half-fish.

39. *Pipakice*, "his ears tingle" (p. 344). The Indian saying is: *Ni pipakice, ta sokipo* = "My ears tingle, there is going to be snow." See No. 34.

40. *Piskwatarwin*, "a former national game of these Indians" (p. 347). It received its name from the fact that one of the great intestines (*piskwat*=rectum) of the bear or deer was employed in the game, and the players cried: *Aiabe opiskwat! aiabe opiskwat!* = "The male, his *piskwat!* the male, his *piskwat!*" Cuoq vouchsafes no more than this about the game.

41. *Sasakiwidjigan*, "sacrifice in the old pagan fashion, immolation of a victim" (p. 363). Cuoq gives also *sasakiwidjiganatik*, "tree of sacrifice," — the pagan Indians suspend on a tree certain objects to obtain the good-will of the *manitou*. See No. 1.

42. *Sipingon*, "tears" ("river of the eyes"). Cuoq points out (p. 370) that "the Sauteux attribute life to 'tears,' saying [in the animate form] *ni sipingweiak*; while the Nipissings leave the word in the inanimate form, saying *sigisen ni sipingon* = "my tears run," "I shed tears."

43. *Tcipaimikan*, "the way of the dead" (p. 391), — from *tcipai*, "corpse," and *mikan*, "path, road." The name given to the "Milky Way," the path by which the dead pass to the other world.

44. *Tcipeiwak*, "part of the leg a little above the knee" (p. 392). Cuoq informs us that "these Indians formerly believed wounds in this part of the body to be incurable, and most often fatal." The word is derived from *tcipai*, "corpse," and *iwak*, "flesh, muscle."

45. *Tcipesak*, "the rotten wood from which comes the will-of-the-wisp" (p. 392), — literally "wood of the dead" (from *tcipai*, "corpse," and *sak*, "wood"). Cuoq says the name was given "because it is in or near graveyards especially that the Indians have noticed this phenomenon."

46. *Tesanawi*, "to live in celibacy" (p. 398). This word signifies

literally "to be elevated above the ground," "to have the body (-na) extended horizontally above the ground and projecting forward [all this in the radical *tes*]." *Tesanakwe*, according to Cuoq, is "a woman who has her body above the earth, whose body being extended does not touch the earth; a woman who has nothing to do carnally with men, — *quæ cælibalem agit vitam*." The Virgin Mary is styled *Kakik taiesanakwewitc Mani* = "the ever Virgin Mary." This word *tesanakwe* (which contains the root *ikwe*, "woman") is evidently built up in contrast with *agonakwens*, the name the pagan Indians gave to the young woman who was immolated on an elevated platform as a sacrifice before entrance upon a war expedition (see No. 1). Cuoq calls *agonakwens*, "the pagan virgin," and *tesanakwe*, "the Christian Virgin." The history of these two words is very suggestive. The word for "virginity, chastity," used of both sexes, is from the same root *tesanawiwîn*.

47. *Waban*, "it is day, it is getting light" (p. 413). The radical of the word is *wab*, "white." As Cuoq points out, it is interesting to note how "these Indians attribute the color white to the light of day [compare the Latin *albescere*], while most European tongues ascribe the color black or dark to the shades of night." In French, *e. g.*, one can say indifferently *il fait noir* or *il fait nuit*. The Aryans seem to have emphasized *night* as much as some primitive peoples (the Algonkins, *e. g.*) have emphasized *day*.

48. *Waceiabi*, "to have a speck or white spot on the eye" (p. 416), — from *wace*, "to shine," and *-ab* "to see." As Cuoq notes, it is hard to see the justice of this name, since such a spot must obscure rather than enlighten the eye. He informs us further that the Iroquois call such a speck in the eye a "star." This may suggest the origin of the appellation.

49. *Windigo*, "an anthropophagous giant, and fabulous monster" (p. 440). From the *windigo* have been named *windigo-wakon*, "a sort of edible moss, the famous *tripe de roche*," — *wakon* = "moss;" and *windigo-pinecinjic*, a bird so called from its voracity and the way in which it attacks and devours other birds.

50. *Wingwak* (plural of an obsolete *wing*), "the winged genii of sleep; a sort of somniferous butterflies, which figure in Algonkian mythology" (p. 441). Among the sayings in which the word *wingwak* appears are the following: *Ni nisigok wingwak* (literally, "the *wingwak* kill me"), "I am overwhelmed with sleep;" *wingwak ondjita manek* (literally, "there are many *wingwak*"), "everybody is asleep." According to some of the Indians the *wingwak* (butterflies or flies), which cause sleep, are ordinarily five for each individual. Cuoq cites from Mathevet, a missionary of the middle of the last century, this legend: "The Indians say that a man playing in

the sky accidentally fell through a hole and reached the earth unhurt. He was surprised to find that the people were asleep, and noticing one who slept more than the others, he made a little bow and arrow. Then, approaching the man who slept, he let loose an arrow at a cloud of insects that were flying about him, and were the cause of his sleeping too much. Some of these flies were killed and others driven away. The sleeper awoke and the celestial visitor then gave the Indians much advice. He foretold that when the bearded men should come amongst them they would commence to die off, and that when the women of the bearded race settled in their country they would be near their ruin."

51. *Wisakedjak*, "the great Manitou of these Indians, to whom they attributed the formation of the earth," also known as *Nenabojo* (p. 442). To-day, however, these Indians "no longer pronounce the name of *Wisakedjak*, except in derision, since they have been Christianized. With them *Wisakedjak*, as well as *Nenabojo*, is now almost a synonym of *monkey*, in the figurative sense of that word. Of any one who imitates what he sees done, it is said: He is a *wisakedjak*."

Particularly interesting in the above list are those items relating to sacrifice (Nos. 1, 41); fairies, elves, spirits, and other fabulous creatures (Nos. 22, 23, 37, 38, 49, 50, 51); games (Nos. 11, 36, 40); rites, ceremonies, etc. (Nos. 3, 4, 8, 15, 21); superstitions, omens, etc. (Nos. 19, 20, 25, 30, 34, 39). A point of considerable importance is the meaning which many of the Indian words have acquired since the aborigines have been more or less Christianized. Examples of such change are seen in Nos. 6, 46, 51. A comparative study of the Indians before and after Christianizing would be of great value to the psychologist and to the folk-lorist.

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THE DEVIL'S GRANDMOTHER.

ALTHOUGH Satan is the hero of Milton's epic, we learn nothing from that great poem about his female relatives. Shakespeare, however, speaks some half-dozen times of "the devil and his dam." In the "Comedy of Errors" (Act IV. sc. iii.), where the person spoken of is a courtesan, we read:—

Antipholus of Syracuse: Satan, avoid! I charge thee, tempt me not.

Dromio of Syracuse: Master, is this Mistress Satan?

Antiph.: It is the devil.

Drom.: Nay, she is worse, she is the devil's dam.

But it is to folk-lore, with its general, if crude, and sometimes savage humanity, that we must go for a more or less complete genealogy of the devil.

Of all peoples, the Teutons, the modern Low Germans especially, seem to have had the most kindly feeling towards the devil, furnishing him at times with a wife, a mother, and a grandmother, the last, who is often indistinguishable from the second, being the most important and interesting character. Following are some of the proverbs and folk-sayings in which these personages appear:—

1. The devil is beating his mother (said when rain and sunshine follow quickly after each other).
2. You have brought the devil and his mother (said of unwelcome company).
3. If you are the devil, I am his mother.
4. Who are you, the devil or his mother?
5. Is he the devil, or his wife?
6. The devil and his mother (=all the world and his wife).
7. Inseparable, like the devil and his mother.
8. To ask after the devil and his mother.
9. You can go to the devil and his grandmother (=you can go where you please).
10. The devil should have had him long ago, but is waiting to find his fellow, for his grandmother wants a new pair of coach-horses.
11. Where the devil cannot come, he sends his grandmother.
12. The devil is dancing with his grandmother (said when a whirlwind occurs).
13. The devil's grandmother can dance on it (said of very thick soup).
14. As if the devil had ploughed with his grandmother (=awry).
15. As fast as the devil dragging his grandmother along (=very slow and unwillingly).
16. When the devil's grandmother has cleaned up hell, he goes off on a journey (said when the husband flees before the scrub-broom of his wife).

17. The devil and his grandmother are the best guests in the house (said when loud quarrelling takes place).

18. That must go with the devil as freight and his grandmother as deck-load.

19. The devil is bleaching his grandmother (said when rain and sunshine rapidly follow each other).

20. The devil beats his mother till the oil comes (said when it thunders while the sun shines).

Nos. 2, 12, 13-18 in the above list, as Wossidlo¹ tells us, are well-known in Mecklenburg; No. 10 is Swiss; some of the rest are known all over Germany and Teutonic Switzerland; a few in Holland and England.

For No. 19, we find in Switzerland, "The devil is beating his mother;" for No. 20, in Holland, "The devil is beating his wife;" and in France, "the devil is beating his wife" (when it rains amid sunshine).

Some of these sayings are of considerable antiquity. According to Grimm,² the following are very old, some being earlier than the thirteenth century:—

1. The devil brought me to you, and his mother brought you to me.
2. To run a race with the devil's mother.
3. Is it the devil riding here, or his mother, or his son?
4. The devil or his grandmother.
5. A widower a widow wedded, the devil to his dam was added (= things got worse).
6. The devil with his mother (= all sorts of evil at once).
7. I fear not the devil and his dam.

A very interesting group of folk-sayings about the devil and his grandmother consists of conversations of the latter about or with the former. Following are examples:—

1. "Old people are stiff," said the devil when he danced with his grandmother.
2. "Fundus," said the devil when he found his grandmother drunk in the gutter.
3. "No matter," said the devil when he had to mourn his grandmother.
4. "That might be a joke," said the devil as he ran his fork through his grandmother.

As may be seen from the sayings here recorded, the giants, goblins, and deities of heathen times have helped to color folk-thought

¹ Wossidlo, R., *Gott und Teufel im Munde des Mecklenburgischen Volkes. Korrespbl. d. Ver. f. niederdeutsche Sprachforschung*, 1891, pp. 18-32, 44-48, espec. pp. 30, 31.

² Grimm, J., *Teutonic Mythology* (Transl. Stallybrass), vol. iii. (Lond., 1883), pp. 1007-1009; vol. ii. (1888), pp. 1606, 1607.

about the devil. The devil's mother, or grandmother, often has the popular sympathy, and does not always appear as an evil-doing or as an ugly individual.

Enough has been given here to indicate the general character of the folk-lore in question, and it would be interesting to follow up in America among the people of German, English, and other nationalities, the folk-thought concerned with "Gotts düwel un sîn gross-mudder."

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ONONDAGA TALE OF THE PLEIADES.

THE Huron-Iroquois seem to have taken little note of the stars, though the sun and moon had a prominent place in their mythology and customs. The north star could not well escape their attention, and they called it the star which always stands still. The Great Bear was not entirely overlooked, but the Pleiades formed their favorite constellation.

Indeed, the Indians along the Atlantic coast displayed much the same judgment. Roger Williams says they called the Great Bear by its familiar name, and they had another for the belt of Orion. Some called the Pleiades the Seven Stars, and others the Brooding Hen, or literally, "They sit apart from others," or are grouped together. Wassenaer said of the Indians of New York, "The women there are the most experienced star-gazers; there is scarcely one of them but can name all the stars; their rising and setting; the position of the Arctos, that is the wagon, is as well known to them as to us, and they name them by other names."

Among the Onondagas a single star is O-chis-tan-oo-kwa, adding *i-nune* in the plural, "Spotting the sky." I have been promised other star stories, but so far have but one from original sources, not greatly differing from one told by Mrs. E. A. Smith. It is of the Pleiades, or Oot-kwa-tah, "There they dwell in peace."

A long time ago a party of Indians went through the woods toward a good hunting-ground, which they had long known. They travelled several days through a very wild country, going on leisurely and camping by the way. At last they reached Kan-ya-ti-yo, "the beautiful lake," where the gray rocks were crowned with great forest trees. Fish swarmed in the waters, and at every jutting point the deer came down from the hills around to bathe or drink of the lake. On the hills and in the valleys were huge beech and chestnut trees, where squirrels chattered, and bears came to take their morning and evening meals.

The chief of the band was Hah-yah-no, "Tracks in the water," and he halted his party on the lake shore that he might return thanks to the Great Spirit for their safe arrival at this good hunting-ground. "Here will we build our lodges for the winter, and may the Great Spirit, who has prospered us on our way, send us plenty of game, and health and peace." The Indian is always thankful.

The pleasant autumn days passed on. The lodges had been built, and hunting had prospered, when the children took a fancy to dance for their own amusement. They were getting lonesome, having little to do, and so they met daily in a quiet spot by the lake to have

what they called their jolly dance. They had done this a long time, when one day a very old man came to them. They had seen no one like him before. He was dressed in white feathers, and his white hair shone like silver. If his appearance was strange, his words were unpleasant as well. He told them they must stop their dancing, or evil would happen to them. Little did the children heed, for they were intent on their sport, and again and again the old man appeared, repeating his warning.

The mere dances did not afford all the enjoyment the children wished, and a little boy, who liked a good dinner, suggested a feast the next time they met. The food must come from their parents, and all these were asked when they returned home. "You will waste and spoil good victuals," said one. "You can eat at home as you should," said another, and so they got nothing at all. Sorry as they were for this, they met and danced as before. A little to eat after each dance would have made them happy indeed. Empty stomachs cause no joy.

One day, as they danced, they found themselves rising little by little into the air, their heads being light through hunger. How this happened they did not know, but one said, "Do not look back, for something strange is taking place." A woman, too, saw them rise, and called them back, but with no effect, for they still rose slowly above the earth. She ran to the camp, and all rushed out with food of every kind, but the children would not return, though their parents called piteously after them. But one would even look back, and he became a falling star. The others reached the sky, and are now what we call the Pleiades, and the Onondagas Oot-kwa-tah. Every falling or shooting star recalls the story, but the seven stars shine on continuously, a pretty band of dancing children.

In Mrs. Smith's story one of the seven children sings as he rises in the air, and becomes the faintest star of the group. She gives some other very brief tales, the most notable being that of the Great Bear. While I had hoped to add others, it seemed best to delay no longer the pretty tale of the lost children, brief as it is. Moral : feed children well.

W. M. Beauchamp.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Mohegan*. The life of Samson Occom, "the pious Mohegan," will always be of interest to students of the contact between the Red Man and the White in America. Rev. W. De Loss Love's recent volume, "Samson Occom and the Christian Indians of New England" (Boston, 1899, pp. xiii. + 379), is a valuable contribution to the literature of the subject. The author seems to place a high estimate upon the character of this Indian preacher and his achievement.

CHINANTECAN. Pages 68-71 of Professor Starr's paper (titled below) treat of the Chinantecs of the districts of Cuicatlan and Villa Alta in Oaxaca, whose language is probably of independent stock. Houses, dress, agriculture, intoxicants, superstitions are briefly noted. The red cloth worn about the neck or head by the men is characteristic, also the hairdressing of the women. Witchcraft and superstitious treatment of diseases prevail.

IROQUOIAN. A curiosity in its way is the "Iakentasetatha kahn-wakeha tsini kahawis nonwa ioserate, 1900," etc., or "Iroquois Almanac for the year 1900" (Tiohtiaké—Montreal, 1899, pp. 71), published by G. Forbes, Curé of Caughnawaga. The main part of the pamphlet is in Indian, but pages 57-66 are in French and pages 67-70 in English. The Indian text is concerned with an account of Kateri Tekakwitha, the "Lily of the Mohawks" (pp. 32-50), — the famous "saint" of the Iroquois, — and general notes about the Iroquois population in Canada and the United States. The rest of the pamphlet deals with the history of the Caughnawaga mission, etc. Although Iroquois is still spoken generally at Caughnawaga, there does not exist "a single family of pure Iroquois blood," indeed only a couple of individuals even lay claim to such descent. If we believe the statements in the Almanac, there are among the Iroquois at the present time 125 descendants of Eunice Williams, of Deerfield, Mass.; 1350 descendants of Silas Rice, of Marlboro, Mass.; 1100 descendants of Jacob Hill, of Albany; and 400 descendants of John Stacey, another white youth captured during the Indian wars of the eighteenth century. No wonder white blood is so common among these Indians. — *Cherokee*. Of more or less interest to folk-lorists is "The Story of the Cherokee Bible" (N. Y., 1900, pp. 173), by G. E. Foster, which contains some items of tradition, etc., besides bibliographical notes. — *Wyandot*. Under the title "Wyandot Folk-Lore" (Topeka, 1899, pp. 116), Mr. W. H. Connelley publishes a collection of myths and stories, with brief account of the sociological condi-

tion of the Wyandots of Seneca, Mo. Much of the material has already appeared in the Journal of American Folk-Lore and the "Report of the Provincial Archæological Museum of Ontario." The author promises in the near future a much more elaborate treatment of the subject.

JUAVAN. The Juaves, discussed by Professor Starr (pp. 63-67 of paper titled below), who dwell on the Pacific shore of the Isthmus of Tehuantepec, speak a language, classed by Brinton and others as of independent stock. Dress, net-making, canoes, commerce, superstitions are noted. The dress of these Indians is very primitive, and they have the general reputation of going naked. Net-making is here a work of the men, and "as they walk, or sit talking, men are always busy at their nets." The alligators of the lagoons are considered *naguas*, and are always treated well by fishermen, who throw back into the water some of the fish they have caught.

MIXTEC-ZAPOTECAN. *Mixtec*. Pages 37-41 of Professor Starr's essay titled below, deal with the Mixtecs of Oaxaca, Puebla, and Guerrero, their houses, dress, pottery-making, funerals, etc. At Tilantongo, where Spanish influence has been greatest, "none of the men and few of the women retain native dress." The *tenates*, or palm-strip mats, made at Yodocono, etc., are famous; likewise the pottery of Cuquila. Cairns are not uncommon in the Mixtecan country, and "each Indian passer-by usually adds his contribution," the belief prevailing that "foot-weariness may be removed by rubbing the foot with one of these pebbles." — *Zapotecan* (pp. 45-52). Houses, dress, arts and industries (cotton-weaving, shoemaking, pottery, etc.), superstitions, etc., are discussed. These Indians appear to be intelligent, industrious, acquisitive, and progressive, and they have produced "men eminent as political leaders, soldiers, and scholars, — Juarez was a full-blood Zapotec." In the Tehuantepec region "the women appear to have more energy and quicker intelligence than their husbands." The legend concerning *Tehuantepec*, "the hill of the man-eaters (pumas)" is very curious. Beliefs about *naguas*, evil eye, etc., and *ex-voto* cairns abound. It is also believed that "deformities like harelip and defective members are due to the eclipsed moon," and women about to give birth to children are advised to "bind a key or any piece of iron next their body, under the belt, to protect against this misfortune." — *Triqui*. The Triquis (pp. 41-45) of the high mountains of Tlaxiaco and Juxtlahuaca, speak a language considered by some authorities to belong to the Mixtec-Zapotecan family, but which is perhaps independent. House, dress, and industries are described. The carrying-cloths for *tortillas* have sometimes designs worked in "highly formal and conventionalized human figures." — *Cuicatecs*. To the same family belongs the lan-

guage of the Cuicatecs of Oaxaca (p. 68). — *Popoloco*. The language of the Chochos (pp. 71-74), of Oaxaca, Puebla, etc., which is termed *popoloco*, is by some authorities considered to belong to the Mixtec-Zapotecan family. Houses, dress, cairns, etc., are briefly described, and a list of town-names is given. It is said that the Chochos dance for good luck as they pass the cairns on the road. Also when they gather sap to make *mescal*, they "spill some on the ground; otherwise the plants will cease to yield sap." — *Mazatec*. The Mazatecs (pp. 74-79) of the mountain regions of Cuicatlan and Teotitlan belong by language to the Mixtec-Zapotecan stock. Dress, houses, silk-culture, superstitions are briefly noted. Here the women are "gorgeous with their gay apparel," and the houses are in a way *sui generis*. Connected with the rearing of silk-worms, there are many curious beliefs, such as not handling tomatoes or *chillis*, etc. A green powder called *pīsiētē* (made of the leaves of a plant) "is universally carried," to take away fatigue and to protect against witchcraft. Many curious superstitions are connected with the dead.

OTOMI. Pages 4-8 of Professor Starr's paper deal with the Otomis, one of the oldest peoples of Mexico, and second only to the Aztecs in the area they occupy. Houses, wool-spinning, dress, carrying-cloths, etc., are briefly noted. Here, too, "the women are far more conservative in the matter of dress than the men." Few of the men still retain the ancient fashion of wearing the hair in a braid down the back. The *ayate*, or carrying-cloth of *ixtli* fibre is characteristic and employed for all but the most awkward burdens. The women often spin *ixtli* as they walk, and ancient pottery spindle-whorls, found in the fields, are used, the Otomis not making them now.

SALISHAN. As part of the Report for 1899 of the Committee on the Ethnological Survey of Canada, Mr. C. Hill-Tout publishes in "Rep. Brit. Assoc. Adv. Sci.," vol. lxi. (Dover, 1899), pp. 500-584, "Notes on the N'tlakámapaq of British Columbia, a Branch of the great Salish Stock of North America." The subjects treated of are ethnography, social organization, weapons, marriage customs, shamanism, names, mortuary customs, birth customs, tattooing and painting, games, clothing, sweat-houses, food, utensils, customs, canoes, archæology, physical characteristics, linguistics (pp. 518-534), and folk-lore (pp. 534-584). According to the author Cpúzum or Spuzum, the name of one of the villages of these Indians, refers to a custom formerly prevalent, — "the people of one place would go and sweep the houses of the people in another, and they would return the compliment next morning at daybreak; this was a constant practice." Of the chiefs of these Salish Indians we are told "they were, as a rule, peace-loving men, always more anxious to prevent wars than to bring them about" (p. 502), and "the grandfather of the

present Lytton chief would go out after a battle and purchase the prisoners taken captive in the fight, who were held as slaves by the captors, and set them free and send them back to their own people again." Their customs reveal the fact that "their whole lives were much simpler and more natural than those of their congeners elsewhere," — particularly is this true of their marriage customs. Birth and death customs have been "much modified by missionary influence. A very interesting fact is that when roots are to be baked, "women only must do it." Interesting also is the fact that the youths of the present day are very different from those of the past, the old-time "tests" having been given up. The section of Mr. Hill-Tout's paper which deals with folk-lore, contains: The Story of the Elk-Maiden (pp. 534-540); The Forgotten Wife Story (pp. 540-551); The Story of the Adventures of the Coyote and his Son (pp. 551-561); The Fire Myth (pp. 561-563); Painted Blanket Myth (pp. 563, 564); Husband Root Myth (pp. 564-566); Oítcut Story (she burns herself) (pp. 566-574); Beaver Story (pp. 574, 575); Story of Coyote, Magpie, Diver, and Black Bear (pp. 575-579); Story of Hanni's Wife and the Revenge of her Son (pp. 579-581). There are also added some "General Remarks" (pp. 582, 583), and a note on the "Marriage Customs of the Yale Tribe" (pp. 583, 584). These myths are largely "observation" myths. Says the author, estimating highly the imaginative character of these Indians as seen in such stories (p. 582): "There is not a single peculiar feature of the landscape which has not its own story attached to it. There is no conspicuous object of any kind within their borders but has some myth connected with it. The boulders on the hillside, the benches of the rivers, the falls, the cañons and the turns of the Frazer, the mud slides, the bare precipitous cliffs, the sand-bars, the bubbling spring and the running brook, the very utensils they use, all have a history of their own in the lore of this tribe. Every single peculiarity in bird, or beast, or fish is fully, and, to them, satisfactorily accounted for in their stories. The flat head of the river cod, the topknot of the blue jay, the bent claws and dingy brown color of the coyote, the flippers of the seal, the red head of the woodpecker, and a host of other characteristics, all have their explanation in story." As a reflex of the former life of the people these tales are exceedingly valuable for the sociological data they contain. In conjunction with them ought to be read the tales recorded in Dr. Boas' "Indianische Sagen," published in 1895.

SIOWAN. *Catawba*. Dr. A. S. Gatschet's valuable "Grammatic Sketch of the Catawba Language" in the July-September number of the "American Anthropologist" (N. S. vol. ii. 1900, pp. 527-549) will interest the folk-lorist by reason of the etymologies of compound

nouns and other words contained therein. Among these the following may be cited: cotton (*sëraksúoi*) is literally "grass flower;" wolf (*tó'si suri-e*), "wild dog;" panther (*něpé-túse-hápre*), "some-being-tail-long;" tear (*it yá*), "eye water;" gunpowder (*buhí hiú*), "dust of gun;" finger (*íkša ítcha*), "of the arm its end." The color-names also ought to be noted.

TARASCAN. The Tarascans, who live chiefly in the State of Michoacan, their houses, pottery, canoes, dress, lacquer-work, etc., are discussed by Professor Starr (pp. 9-13). An interesting point brought out by the author is the notable localization of Tarascan industries. In matters of dress the *rebosos* of Parracho are famous. The women's belts are admirably woven and worked with wonderful patterns in bird, animal, and human figures. Men make and mend the nets; women make the celebrated lacquer-work of Umapan. Women and men paddle, and "when several paddlers move together, excellent stroke is observed." In ancient times the Tarascans were renowned for feather-work. The Otomis of Hidalgo and Pueblo are treated of at pages 81-83, where their paper-making and the use of bark-paper in witchcraft are described.

TOTONACAN. The Totonacs (pp. 86-88 of Professor Starr's paper) of the States of Puebla and Vera Cruz are classed by Brinton as an independent stock; other authors (Professor Starr favors this view) ally them by speech with the Huastecans of the Maya family. Houses and dress are briefly noted; also festivals, a detailed account of the *Costumbre* at Santa Maria being given. Among other things of interest at Santa Maria is "the *santocalli* (saints' house) as they call their wretched little church, where the old woman (leader of the *Costumbre*) and her assistants, male and female, conduct curious pagan rites before the Virgin and Señor San José with prayers, some of which are Latin and others Totonaco. — *Tepchua*. For the Tepchuas of Vera Cruz, Hidalgo, and Puebla, whom some of the best authorities class with the Uto-Aztecan linguistic family, Professor Starr (pp. 83-86) suggests a relationship with the Totonacs, in so far as speech is concerned. Dress, night fishing, dancing, superstition are briefly touched upon. Recently these Indians, with havoc as the result, "have learned to explode dynamite in fishy waters." An interesting "snake dance" occurs here. Idols are still venerated and figure in semi-religious ceremonials, rain-making, etc.

UTO-AZTECAN. Professor Frederick Starr's "Notes upon the Ethnography of Southern Mexico" (pp. 98), reprinted from vol. viii. (1900) of the "Proceedings of Davenport Academy of Natural Sciences," contains a mass of new and valuable information obtained by the author during his visits to Mexico in 1898, 1899, and 1900. Professor Starr visited sixteen or seventeen tribes, and made good

use of his time and opportunities everywhere. The essays are accompanied by a comparative vocabulary of 71 words in 9 languages (Tiqui, Mixe, Juave, Chontal, Chinantec, Mazatec, Chocho, Tepehua, Totonac) and 72 figures of various ethnological objects. — *Aztec*. Pages 33–37 of Professor Starr's essay treat of Aztec dress, weaving, musical instruments as seen at Cuauhtlantzinco, Cholula, Lake Patzcuaro, etc. The decorations on the *camisa* are one of the things that have remained for a large part characteristically Indian. The drum called *huehuetl* is "still used on festival occasions at many Tlaxcalan and Pueblan towns." At pages 79–81 the Aztecs scattered in Hidalgo and Puebla are discussed. The mingled population of these regions is remarkable in many ways. Here witchcraft still flourishes. — *Tlaxcalan* (pp. 14, 15). Houses (and their construction), dress, the mountain of Malintzi, natural phenomena, witches, "blood-suckers," "rain and hail bringers," *naguals*, birth, marriage, death, proverbs, numeration, etc., are discussed. The population of the State of Tlaxcala is almost purely Indian, the speech is Aztec, and the governor is a pure-blood Aztec. Upon Mt. Malintzi (usually connected with *Malina*, *Marina*, the favorite of Cortez) a beautiful woman, who controls the atmospheric phenomena, has her home in a cave. Witchcraft is in full flourish in Tlaxcala, and folk-medicine goes everywhere. The "blood-suckers" are female beings who suck the blood of infants; the "bringers of rain and hail" are public personages who have to do with Malintzi. Among the favorite wedding-songs are the *Malintzi* and the *Tlaxcaltecatl* (text and music are given). The moon has a great influence over pregnant women in popular belief; unmarried persons are looked upon as vagabonds; and the Feast of the Dead is very elaborate. The Tlaxcalans, who preserve much of the metaphor and poetry of old Aztec, have also "a sense for dry humor," as their proverbs, etc., prove. The present Aztec and Tlaxcalan method of counting seems to be a curious "mixture of Aztec words and Spanish ideas." One of the popular superstitions is that "unusual howling of coyotes presages national disaster." — *Huichol*. The Huichols of the State of Xalisco speak a language related to Nahuatl (Aztec), according to Dr. C. Lumholtz, whose "Symbolism of the Huichol Indians" (Mem. Amer. Mus. Nat. Hist., vol. iii. Anthropol. ii. i. N. Y. May, 1900, pp. 228. Maps; plates i.–iv., 298 figs.) is one of the most important of recent contributions to the study of the mind and art of primitive man. Among subjects discussed, in great detail, are: The Gods and their paraphernalia, ceremonial arrows and crosses, votive bowls, shamans' plumes and objects connected with feast-making, facial paintings, etc. Dr. Lumholtz's study of these Indians and the development of their symbolism suggests comparison with Dr. Fewkes's Tusayan

studies, "rain and the necessity of raising corn" figuring so strongly in both. Dr. Lumholtz's paper is creditable both to the author and the publishers of the Museum. — *General*. "The Obsidian Razor of the Aztecs" is the title of a brief paper by Dr. G. C. MacCurdy in the "American Anthropologist" (N. S. vol. ii. pp. 417-421) for July-September, 1900. In ancient Mexico obsidian razors were used by tailors, bookmakers, etc., as well as by those who shaved. In a land "where the clergy, the nobility and the army alone had the right to wear the hair long . . . the demand for obsidian razors must have been great." The paper deals with specimens in the Museum of Yale University. — In the "American Antiquarian" (vol. xxii. pp. 301-309) for September-October, 1900, Professor Frederick Starr gives a detailed account of "Mexican Paper." It is interesting to learn that bark paper "is still made over a considerable area in the warm mountainous parts of the States of Hidalgo and Puebla." It is the Otomis who do the manufacturing, and the paper "is not used for writing, nor wrapping; it is employed in pagan ceremonies and in witchcraft." Professor Starr is inclined to see more than an accidental resemblance in the bark-beaters of ancient Mexico, the Tlingits of Alaska, and the Polynesians, — figures of these implements accompany the article. — In the same number Rev. S. D. Peet has (pp. 311-326) an illustrated article on "Ancient Aztec Cities and Civilization." The author thinks these "cities" differed more from *pueblos* and Indian villages than many modern authorities admit."

ZOQUE-MIXE. Mixe. Pages 52-63 of Professor Starr's paper treat of the Mixes of the districts of Yautepec, Villa Alta, and Tehuantepec, their house-architecture, dress, pagan survivals (witchcraft, magic, etc.), *fiestas*. The Mixes are very conservative linguistically and religiously, but "surprisingly non-conservative in dress." Witches are so common that some towns (Alotepec, *c. g.*) are full of them. Some of the pagan practices even find shelter in the native churches, where heathen idols have more than once been discovered. Magic practices are still much in vogue. Cannibalism is said to have prevailed at several places within the present century.

GENERAL.

ANIMISM. Dr. Theodor Koch's elaborate *résumé* of our knowledge concerning "Animism among the Indians of South America" ("Zum Animismus der Südamerikanischen Indianer"), which forms the supplement to vol. xiii. of the "Internationales Archiv für Ethnographie," is noticed elsewhere in this Journal in detail. It deals with the beliefs and practices of the Indians concerning the soul (its nature and activities), particularly in relation to disease and death, and the other

world. In fact, all questions relating to immortality are here involved and discussed.

LINGUISTICS. A valuable contribution to the Bibliography of American Indian Languages is Prof. Frederick Starr's "Recent Mexican Study of the Native Languages of Mexico" (Chicago, 1900, pp. 19), which appears as Bulletin iv., Department of Anthropology, University of Chicago. This paper, which is embellished with portraits of Leon, Belmar, Peñafiel, Robelo, de la Rosa, Molina, and Palma, catalogues, with explanatory notes, 75 titles of books, treatises, pamphlets, etc. Of these 47 relate to Nahuatl (Aztec), 7 to Zapotec, 2 to Mixtec, 2 to Huastec, and one each to Tzotzil, Zoque, Mixe, Trique, Mazatec, Otomi, Cahita, and Chocho. Among the titles particularly interesting are: Peñafiel's edition of the Fables of Æsop in Aztec (from a MS. attributed to Sahagun), published in 1895; Molina's *La Rosa del Amor* (1894), which "contains eight lessons of love phrases in Spanish and Zapotec for lovers," — of this book Professor Starr remarks "it was published and sold by the author, and was intended for actual use." In the list of authors figure several Indians: A. Valeriano, who wrote about the miracle of the Virgin of Tepeyac in the sixteenth century, — the work has been several times reprinted; M. T. Palma, a full-blood Aztec, author of a good grammar of his mother tongue; F. Chimalpopoca; M. Alejandro, a Huastec, who wrote a primer of that language, etc. Several of the works mentioned treat of geographical names.

A. F. C. and I. C. C.

READINGS.

GARMENTS OF THE DEAD.—The obstinacy with which savage beliefs are retained by the rural population of Europe is illustrated by an item presented in the "*Revue des Traditions Populaires*," 1900, p. 323.

"In the part of the *arrondissement* of Dinan which lies near the sea, it is believed that people will rise dressed after the manner in which they have been interred; for this reason, when a very poor person dies, demand is made on charitable souls to furnish a garment suitable to replace his rags. Lately a well-to-do peasant ordered his heirs to put at his side in the coffin a large umbrella of blue cotton. To pass to the other side is to cross the sea, and many suppose that the coffins float on an interior sea in order to go to the other world; the good man wanted his umbrella to use for a sail."

LOVE-CHARMS AT WISHING-WELLS.—On page 490 of the same Journal, some account is given of the practices usual in the department of the Var.

"At Ollioules, maidens dip in the hollow of their hand a little water from the spring called Bonnefont, and present it to the young men. In case the latter so much as touch the lips, they are forced to love their unsuspected enchanter.

"At Montrieux, the girl who desires to take a husband offers an oak-leaf to the capricious current of a brook. If the water carries off her frail burden, it means happiness in the union; if, on the contrary, the leaf delays its course, and revolves in uncertainty, the presage is one of misfortune, it is the austere coif of Saint Catherine which appears on the horizon. At the well of Capeau, the beliefs and practices are identical; but the leaf is replaced by a prosaic pin."

FAIRIES AS FISHES.—A story of superstition narrated in the same Journal, p. 549, appears to retain of a trace of the animal nature of spirits believed to exist in fairy wells. The collector has entitled the tale "*Le poisson merveilleux*."

"Long ago, in the youth of my grandmother's great-grandmother, the youths and maidens met together in order to fish in the ponds of Guébriand, where was to be found a marvellous fish, which was a fairy. This fish was brilliant, and illuminated the neighboring water with the brightness of ten candles. No one attempted to capture him, for they knew that this was impossible, but such as had the luck to see him were fortunate during a whole year, and any one who could put his finger in the water, brightened by his rays, would be so his life long. One night a malefactor attempted to get possession of the fish, thinking that such ownership would procure him infinite riches. He was punished, for he drowned himself; but from that day the beautiful fish of light has never been seen; it is known throughout the country that he drew into the subterranean water the person who attempted to take him; the proof is that the body has never been

discovered, and that for years the water in the place where it disappeared remained black. Assuredly it was that the gate of the subterranean waters would not close, and demanded other victims. From that time the fairy fish has never been, but in the country it is believed that he will return when the world shall be better than it now is."

A note informs us that in many parts of Brittany it is believed that below the surface of the earth exists an underground sea.

SOME HOMELY VIANDS. — In "The American Kitchen Magazine" (Boston), October, 1900, Mrs. F. D. Bergen gives information concerning certain traditional sorts of food, which, as belonging to a state of society which has so rapidly passed away, may have interest as folk-lore.

"Many persons have heard of the famous Maryland biscuit or beaten biscuit. Some years ago I boarded for a time in a great mansion farmhouse on the eastern shore of Maryland. We not only had these biscuits served daily at table, but we were fortunate enough to witness the entire process of making. The dough is made of wheat flour, mixed with lard, with a very small quantity of cold water. The ingredients, whose exact proportions I do not know, are mixed together, then the mass of dough is put on a clean block of wood, and the whole is pounded vigorously with an axe for a considerable time. The initiated can tell by the appearance of the dough when it has been sufficiently beaten. I well remember hearing a dull, intermittent thumping that lasted throughout a good part of a late summer afternoon. At last I asked what was the occasion of the muffled thud. Upon being told it was the pounding of the dough, we went to see. There stood Pete, the most indolent mulatto boy on the premises. He struck one heavy sluggish blow, then took a long rest, then gave another blow, and so on and so on. My question caused our hostess to step out into the back yard and hurry the boy with his work, as the biscuits were to be baked in time for the early farm supper. They were served hot soon after they were baked, but those that remained were afterwards put on the table cold. The Marylanders are very fond of these biscuits either hot or cold, and certainly when fresh they are very toothsome, though undoubtedly hygienic objections might properly be urged against them as a frequent article of diet.

"The hoe-cake of the old plantation days is still made in many parts of the Southern States, though on account of the general substitution of cooking stoves for the open fireplaces of earlier times, modifications naturally have come about in regard to baking this simple cornbread, of which, when made by the hand of cunning, one seldom tires. The name, it is said, was given because the cake, made of meal, salt, and water, was often done brown on a hoe held in front of the glowing coals or possibly over a bed of these. I have heard men from the North, who travelled through Arkansas before the introduction of railroads, say that no ordinary bread could ever compare with the hoe-cake baked on a hot board stood aslant before a great, blazing wood fire, with which they had been entertained in her log-cabin by some old mammy. To-day cakes made in the same way are com-

monly, throughout the South, baked on round griddles heated and set on top of the stove. In the backwoods of Missouri, a quarter of a century ago, the general mode of cooking cornbread was to empty the mixture of corn-meal and water, with a little salt, into a large, heavy cast-iron frying-pan (the 'skillet' of the South and West, the 'spider' of New England) which for this use was provided with a cast-iron lid. The coals and ashes of the fire-place were then scraped aside, and the covered skillet was placed on the heated bricks where they had lain. Hot coals and ashes were then heaped on the skillet, and it was left so covered until its contents were judged to be sufficiently baked. Cornbread made in this way was sometimes fairly good, but it lacked the crisp browned surface and the flavor of the pone or hoe-cake baked by exposure to the direct radiation from an open fire.

"Wheaten griddle cakes of a kind very common in Northern Ohio thirty years and more ago and still in somewhat general use are called 'flannel cakes.' The ingredients are about the same, I think, as for waffles, but the cakes are baked on a hot griddle on top of the stove. The yolks of many eggs are beaten into the thin batter of flour and sour milk, while the whites of the eggs, after being beaten to a stiff froth are not stirred in until the moment before the cooking begins. The batter is of course lightened with either soda or saleratus, and the beaten white of the eggs puffs up as the cakes quickly cook. Possibly it is these light soft lumps, scattered through the cakes, that gave the name of 'flannel' to them. I have often seen a tall stack of these thin cakes each one buttered and sprinkled with sugar as it was put in place, served as a company dish for supper. Usually, however, they are made for breakfast, and are brought on to the table hot, a few at a time, fresh from the griddle. In one rural household I recall how oftentimes a kind old domestic would tempt the appetite of a child who was not hungry by saying, 'let me bake you dollar-coke.' Then she would return to the kitchen and soon reappear with a tiny cake, really of about the dimensions of a silver dollar.

"In our own family I remember a sort of a fritter which we often had as a breakfast dish. The original name, I believe, had been 'lengthened eggs.' The recipe had been obtained either from some almanac or farmer's paper. Some one had misunderstood the name, and had quoted it as 'linkum davies,' and forever after the dish was known in the family and among relatives and neighbors by that name. The fritters were made by beating together eggs, sweet milk, and flour into a thin batter. The batter was seasoned with salt, then it was fried, a spoonful at a time, in a deep skillet of hot lard. I have often wondered whether the recipe survives elsewhere under the local name which arose by accident.

"Here is an Ohio recipe for a kind of fried cakes known as wafers. 'Beat well three eggs. Add a pinch of salt and knead with flour into a stiff dough. Take a little bit of the dough, a piece perhaps the size of a hickory nut, roll this very thin and fry in hot lard just as one fries dough-nuts. As each cake or wafer is lifted from the kettle of fat powdered sugar should be sifted over it.' Usually these thin, round cakes are piled

one on top of the other. They are eaten instead of cake at supper, or are often served as lunch between meals or at picnics. As the very thin, round piece of dough cooks, the surface puffs up into little blisters. When we were children, we liked to watch the preparation of these wafers and to see the blisters puffing up over the surface of the dough. We used to call them toad-cakes, on account of this warty appearance."

NOTES AND QUERIES.

DAKOTA LEGEND OF THE HEAD OF GOLD.—In a posthumous work, "Dakota Grammar, Texts, and Ethnography" ("Contributions to North American Ethnology," vol. ix.), J. Owen Dorsey has presented this legend, an Indian myth written in the Dakota language by Walking Elk, a Yankton Dakota. Mr. Dorsey's translation is as follows (pp. 105-109):—

A man had four children. And they were all young men, but they were poor and seemed as if they would die of thriftlessness. And the old man said, "Behold, old woman, my youngest child I have the greatest pity for, and I dislike to have him die of poverty. See here; let us seek the Great Spirit, and if we find him, lo, I will give him to train up well for me."

The old woman replied, "Yes, old man, you say well, we will do so." And so immediately they went to the westward, seeking the Great Spirit, and they came on to a very high hill; and as they came to it, behold, another man came there also.

And this man said, "For what are you seeking?" And the old man said, "Alas, my friend, my child whom I pity I want to give to the Great Spirit, and so I am seeking him." And he said, "Yes, friend, I am the Great Spirit. My friend, give him to me, and I will go home with him." (That is, "I will take him to my home.")

And so when he (the father) had given him, he (the Great Spirit) took him home with him to a house that seemed to stand up to the clouds. Then he said, "Examine all this house as much as you like, and take good care of these horses, but do not look into the little house that stands here." Having said this, he gave him all the keys, and he added, "Yes, have a watch of this. Lo, I am going on a journey." He said this, and went away.

It was evening, and he had come with a great many men, who sat down, filling the house. When they had been there a good while, one of the men said: "The boy is good; that is enough." And saying this, he went out. In like manner all the men went home.

Then again, the man said: "Behold, I go again on a journey. Do you stay and keep watch." So again he departed.

While he was watching, it happened that one of the horses said, "Friend, go into the small house into which you are commanded not to look, and within, in the middle of the floor, stands something yellow, dip your head into that, and make haste—we two are together. When he brings home a great many men, they will eat you, as they will eat me, but I am unwilling—we two shall share the same," he said.

So the boy went into the little house, and in the middle of the floor stood a round yellow thing, into which he dipped his head, and his head became golden, and the house was full of shining and light.

Then he came out and jumped on the horse that had talked with him, and they fled.

Now when they had gone a long way — they went very fast — behold, there came, following them, the one who called himself the Great Spirit. And he said, "You bad rascals, stop; you shall not live, whither will you go in such a small country as this?" Saying this, he came toward them, when they were much frightened. And again he said, "You are bad rascals, stop; you shall not live."

Then the horse said, "Take the egg you have and throw it rearward." And he did so, whereupon the whole breadth of the country became a sea, so that he who followed them came to a standstill, and said, "Alas, my horse, have mercy on me and take me to the other side; if you do, I will value you very much." And the horse replied, "Ah, I am not willing to do that." But he continued to urge him; whereupon he threw himself above the water, and so that, when he came to the middle, he went down, and both were drowned. By this means the boy passed safely on.

So it was they came to the dwellings of a people, and remained there. But from behind they came to attack, and fought with them; but the boy turned his head around, and his head was covered with gold, and the horse also that he sat upon was golden, and those who came against them, he caused to be thrown off, and only a few remained when he left them. Again, when they returned to the attack, he destroyed them all. And so the boy was much thought of by the people.

The story deals with the incidents of the Forbidden Chamber and the Enchanted Horse, which appear in many tales of the Old World. In his "Mythology of the Aryan Nations" (London, 1897), G. W. Cox considers that "The Treasure of the House of Ixion, which none may enter without being destroyed like Hesionicus, or betrayed by marks of gold or blood, reappears in a vast number of popular stories, and is the foundation of the story of Bluebeard" (vol. ii. p. 36). Whatever truth there may be in this statement, the myth seems to have had antiquity and wide currency.

Thus in "Popular Tales of the West Highlands," No. 41 (vol. ii. pp. 265-275), J. F. Campbell recites a tale of the three daughters of a poor man who successively enter a forbidden chamber full of dead gentlewomen. In each case they are carried off by a king's son, who has by enchantment been changed into the form of a horse; after two of the sisters have stained themselves with blood, and been decapitated, the third is assisted by a cat, and is able to restore the prince to his original shape.

In an Italian story recorded by A. de Gubernatis, "Mythologie Zoölogique" (Paris, 1874, ii. 36), we also have an abduction of the heroine, entry into the forbidden chamber, and resuscitation of the king's son.

In a series of similar tales magic animals, especially the horse, serve as the means of punishment for uncontrolled curiosity.

In the "Arabian Nights," we read in the story of the "Third Royal

Calander " how the hero is forbidden to enter the closet with a floor of red gold, and in that chamber finds a black horse, which he mounts, and which strikes out an eye. In the "Katha sarit sagara" it is related that the fairy bride of Saktideva prohibits him from ascending to the middle terrace of the palace, in which, however, he finds a horse with a jewelled saddle; trying to mount, he is thrown into a lake, and to his surprise, finds himself in a garden-lake of his own city.

The magic horse and the pool of gold appear in a Greek story mentioned by J. G. v. Hahn (Leipzig, 1864, i. 197), in a form closely analogous to that of the Dakota tale. A prince is carried by a *drakos* or demonic serpent to the castle of the latter, opens a forbidden chamber, where he finds a horse which advises him, drops his finger in a pool of liquid gold. The *drakos* immerses him in the pool, he flies on the horse, and is pursued. We then have the usual incidents of the "magic flight," in which the hero is advised by the steed to throw down objects which magically change to interspersed obstacles; these are soap, comb, and mirror, which last becomes a lake.

Instead of the puddle of gold variants introduce a well of magic water, as in Grimm, *Kinder und Haus-Märchen*, No. 136. In a Norwegian tale, G. W. Dasent, "Popular Tales from the Norse," 1859, p. 358, the finger of the young man is dipped in a copper caldron, in which he is afterwards immersed; we have the usual flight and pursuit, the magic objects being stone, bramblebush, and pitcher, which produces a lake.

The citation of narrations belonging to this class might be indefinitely extended, and it is clear that the Indian story has affiliation with the European.

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Note.—This tale has been ably discussed by E. Cosquin in his "Contes populaires de Lorraine," Paris, 1886, No. 12, i. 133, "Le prince et son cheval." In the story of Lorraine we have, as is common in *märchen*, a combination of incidents which may have previously existed in separate form. A prince forbidden by his departing father to enter a certain chamber, does so with the result that he finds a fountain of gold in which his finger is dipped, and on a second visit is entirely immersed. Then follows the magic flight (in this case it is not definitely stated that the horse is obtained from the forbidden chamber); thus is concluded the first part of the narration. A sequel continues the adventures of the hero after his deliverance; he arrives in disguise at a foreign court, at a public competition is accepted by a princess as her husband, lives despised with his father-in-law, but on occasion of public danger is able to resume his gilded garments and save the kingdom, preserves his incognito, but is discovered through a wound inflicted by the king himself in order to identify his savior. The two parts which in mutilated form appear also in the Dakota story, make up the tale, and it would seem that it has become diffused throughout the world in this complex shape, while the starting-point and date of the composition, which must have had a single author, are not clear. A class of

variants differs from the type of the French tale by introducing the feature that the hero has been promised before his birth to a demon or enchanter; the latter thus offers offspring to a childless father, on condition of receiving one or two twins, a feature occurring in versions Czech, Mesopotamian, Hindu, and Swahili (Zanzibar). Obviously it is this form which has inspired the Dakota version, in which the magician is represented by the Great Spirit. The source (presumably European) of the Dakota tale is not evident. It is curious to find the egg as one of the magical objects of the flight among Kafirs (Cosquin, p. 154); in this case it produces a fog.

Editor.

DEATH SIGNS AND WEATHER SIGNS FROM NEWFOUNDLAND AND LABRADOR. — 1. Three lamps lighted together mean death.

Harbor Grace, N. F.

2. The striking of an old and disused clock signifies death.

Bay Robert and New Harbor, N. F., Labrador.

3. If a blind falls down, some one in the house will soon die.

Carbonear, N. F., Labrador.

4. The meeting of congregations coming from church and chapel is a sign of death.

Carbonear, N. F.

5. Rapping on the side of a house means death.

Newfoundland.

6. The enlarging of a house by joining together two houses or any enlarging or lengthening, and not widening, signifies death.

Venison Tickle, Labrador.

7. If a girl is married in black, one of the couple will soon die.

Newfoundland.

8. Leaving part of a potato bed unplanted means death within the year.

Venison Tickle, Labrador.

9. A hollow square resembling a coffin seen in a boiled pudding signifies death.

Bay Robert, N. F.

10. The frequent popping out from a lamp in the evening is a sign of death.

Bay Robert and Trim Bay, N. F.

11. Seeing an absent friend is a "vision" or "token" that one will die within the year. Seeing him at sunset, however, signifies long life; at midday, short life.

Bay Robert, N. F.

12. Seeing one's self is a token of long life if you live over that year.

Bay Robert, N. F.

13. On the death of a first child in a family, all its clothes must be given away, or the succeeding children will die.

New Harbor and Bay Robert, N. F.

14. Some article of clothing intended for an unborn baby must be left unfinished or unbought, or the child will die.

Newfoundland.

15. If a baby is measured within a year, it will die.

Dildo and Carbonear, N. F.

16. It is unlucky for a father to make a coffin for his first child. The child would die.

Carbonear and New Harbor, N. F., Labrador.

17. It is unlucky to put the baby to the looking-glass before a year old. The child will die.

New Harbor and Harbor Grace, N. F., Labrador.

18. It is unlucky to cut an infant's nails before a year old. The child will die.

Trinity Bay and Carbonear, N. F.

19. The higher the day-dawn the more wind, the lower, the less wind.

Newfoundland and Labrador.

20. A sky red before sunrise and the color disappearing before sun is up means wind; if the red continues after sunrise, a fine day.

New Harbor and Heart's Delight, N. F.

21. Sunset with a pink hue in the eastern sky is a sign of rain.

Newfoundland.

22. Northern lights, if whistled to, will come near (so half-breeds say).

Labrador.

23. Northern lights working to the west mean storm or bad weather (in winter).

Topsail Bay, N. F., Labrador.

24. The fire burning blue means rain.

New Harbor and Carbonear, N. F.

25. Smoke falling is a sign of bad weather, rising of fine weather.

New Harbor and Carbonear, N. F.

26. The cracking of ice in cold weather is a sign that mild weather is coming.

Newfoundland.

27. Frost coming out of rocks and boards is a sign that mild weather is coming.

Newfoundland.

28. A smoky chimney is a sign of mild weather.

Trinity Bay, N. F.

29. If seal nets in winter "shingle," *i. e.* rise, from say ten fathoms or more, to the top of the water, coated with ice, it is a sign that mild weather is coming.

Labrador.

30. Thunder ends in the quarter the wind is coming from.

Labrador.

31. If a squall lasts longer than the calm, the wind is increasing, if the reverse, decreasing.

Carbonear and New Harbor, N. F.

32. Spots on the back of the fireplace in winter mean mild weather.
New Harbor and Carbonear, N. F.
33. Ground swell, heaving in, is a sign of mild weather (in winter).
Newfoundland.
34. If the land is low, it is a sign that wind will be on it.
New Harbor and Carbonear, N. F.
35. The sea "burning" is a sign of a northwest wind.
Heart's Content, N. F.
36. A tide unusually low means south wind, a high tide north wind.
New Harbor and Labrador, N. F.
37. Mountain Indians point toward a high hill called Great Knife to cause wind.
Labrador.
A. F. Waghorne.

THE GAME OF THE CHILD-STEALING WITCH. — In "Folk-Lore," vol. x. 1900, M. Gaster has discussed the history of a Roumanian charm against the child-stealing witch. With great learning and acuteness, he traces the career of this particular piece of superstition for two thousand years. The charm, directed against the cataract, is cast into the form of an incident. The sufferer is said to meet certain evil spirits, known as the "Windmaids and the Beautiful," who blacken his countenance and blind him. The Holy Virgin meets certain sisters whom she bids clear away the mist from the eyes of the afflicted person. In another variant the pernicious spirit goes to Bethlehem in order to steal the child of the Virgin Mary, but is repulsed by the archangel Michael. She confesses her various names, which constitute a protective charm. Mr. Gaster shows that the basis is identical with that of a love-charm contained in a MS. of the sixteenth century, connected with the name of Sisoe. This saint has a sister, Melctia, whose four children the Devil has swallowed. The sister hides herself with her fifth child; but when Sisoe begs that the door shall be opened to him, the Devil enters the house in the shape of a millet-grain, and carries off the last child. The saint pursues, and by the advice of friendly trees discovers the route taken by the Devil, who is drawn out of the sea with a hook, and forced to vomit up the children. In Greek texts published by Leo Allatius is found the story as that of Sysynnus and Gylo, who changes into a fish; and this Gylo is the Gello of classic antiquity, a child-stealing demon. In Hebrew folk-lore the counterpart of Gello is Lilith, who is represented as living in the waters, and as a stealer of little children; against her exist early charms which are in origin identical with the one still extant. That the names of the demon, in the modern charm, are used as prophylactic against her, is only a corruption of the more ancient form, in which the names of guardian angels served this purpose. Mr. Gaster justly observes that he has followed this charm from the heights of the Carpathian mountains through Roumania, the plains of the Balkans to old Byzantium, through Palestine, and as far as the valley of the Nile. Probably

additional knowledge might further extend its antiquity, possibly carry it back to the most ancient Babylonian period. We have thus an example of a superstition, very likely of literary origin, which has emigrated from the Orient, and acclimatized itself among modern European peasants.

The explanation which Mr. Gaster demonstrates for one charm will, I am convinced, be found to apply to a vast body of folk-lore, including many popular European tales which have passed from land to land.

In his discussion, Mr. Gaster has not mentioned the existence of a very widely diffused game of children, dependent upon the same circle of ideas, and in all likelihood of equal antiquity. Under the title of "Old Witch," I have offered a number of American and English versions (Games and Songs, 1883, pp. 215-221, 141; Journal of American Folk-Lore, ii.; see also Mrs. A. B. Gomme, "Traditional Games," 1898, ii. 391-396). Here the scene is precisely that of the tale connected with the name of Sisoe; the child-stealing demon lurks at the door of the mother, obtains entrance under false representations, and steals the children; a pursuit and recovery takes place, and the children are reanimated. One curious feature connects the game with classic antiquity; the demon is represented as limping. Now in the glossary of Hesychius, Gello is said to be an *eidolon* of Empusa (one-foot). The game in Europe exists in a vast variety of versions, the children being represented as leaves, pots, colored pieces of cloth, or colors. The mythologic basis is indicated by the name of Saint Catharine of Sienna, given in an Italian version to the mother, just as in the charm it is the child of the Virgin that the witch endeavors to steal. I have estimated that one tenth part of the traditional games of children, played with words in Europe, are nothing more than altered versions of this same game, of which the English forms preserve the original idea. As Mr. Gaster observes, the attempt to explain such relations on the doctrine of independent origins is altogether inconsistent with the facts. I do not doubt that if we could revert two thousand years, we should find children in Greece performing the same dramatic action with reference to Lamia (the Swallower, *lamos*, throat), and one of the goddesses; that in Palestine and Assyria we should similarly find children performing the capture by the sea-demon Lilith of infants of divine race. We have, in the charm and the game, only different developments of the same theme; and while the general idea of a child-robbing spirit may be universally human, in this particular case we are confronted, not with such independent developments, but with very ancient Oriental customs, which have wandered into Europe, and have replaced, it may be, similar local usages. Such is the history of folk-lore in general; while the underlying ideas are common to humanity, the expression of those ideas is constantly taking new forms, which are determined by continued diffusion from centres of culture. In this manner the ideas and literary productions of ancient civilizations are continually blending themselves with folk-lore.

W. W. Newell.

LOCAL MEETINGS AND OTHER NOTICES.

THE CONGRÈS INTERNATIONAL DES TRADITIONS POPULAIRES, held in connection with the Paris Exposition of 1900, met from the 10th to the 12th of September, at the Palais des Congrès. The presiding officer was Mr. C. Beauquier, president of the Société des Traditions Populaires. One of the vice-presidents was Mr. G. Kunz, a delegate of the American Folk-Lore Society. Mr. P. Sébillot acted as General Secretary, and read a letter addressed to him by Mr. G. Pitrè, in which the latter expressed his confidence that the Congress would add another proof of the variety of themes, and importance of objects belonging to a study still young. "Young persons will learn to value as it deserves this new branch of science, which is intermediate between ethnography and linguistics, and which furnishes an important support to anthropology, sociology, and history. Those who have been their predecessors in this career will be rejoiced in the appreciation of their herculean labors, which only the other day were regarded as of little consequence, and considered almost as dreams and illusions." Mr. Pitrè then went on to urge the necessity of preparing a bibliography of the folk-lore of the various nations. "The final results of science will be attained only by virtue of a knowledge of similar traditions and customs among different peoples, a work which no one can usefully undertake without the aid of such a bibliography." A resolution was ultimately adopted recommending that in each country a committee should be chosen to forward the preparation of a bibliography of the folk-lore of that country, to be in one of three languages, French, English, or German. It was also resolved that provision should be made for the classification of tales found in publications not devoted to traditional studies. A resolution was further adopted, that the different societies might through their secretaries communicate the results of researches, or undertake labors in common.

Among papers presented at this Congress, cursory mention may be made of a few. Mr. Vouletich-Voukassovitch gave an account of the *moreska*, a Dalmatian heroic dance, in which the *Moro*, king of the negroes, is represented as endeavoring to carry off a girl beloved by the white king. Another ceremony of the same country, performed in the season of the Carnival, bears the title of the "King of the village." The king enters a church, and after mass the "mostra" is danced, then an ox decapitated, which is destined for the feast of the king and queen. In the same country, the *Novikatchées* are mourners who, like the *Voceratrices* of Corsica, improvise songs in honor of the dead. Mr. Sébillot gave an analysis of his memoir on the "Evolution of Costume." The difficulty of this study is owing to the absence or rarity of documents preceding the present century. The disappearance of the ancient manner of dress follows a regular law, it being, among women, the coif which is the last to yield. He gave it as his opinion that, on the shores of the channel, the coiffure stands in relation with race, and has been influenced by emigrations from Great Britain. With regard to the costume of Poitou, Mr. H. Gelin had already affirmed

the necessity of caution in drawing conclusions ; thus, a certain coiffure, which had been referred to the fourteenth century, had in fact only attained its present amplitude during the nineteenth.

Mr. R. Rosières attempted to formulate certain laws for the development of legends ; such he thought were, that among all peoples of the same mental capacity the imagination worked in the same manner, and often gave birth to similar legendary creations ; again, that in proportion as the reputation of any hero declines, the legend which had been created in his honor attaches itself to another more famous personage ; further, every legend which alters its medium transforms itself in such manner as to correspond to the ethnographic and social conditions of the new medium. Mr. M. Tcheraz discussed the "Origin and Development of Legends in Armenia," arriving at the following conclusions : the reservoir from which these legends have issued is not India, but Bactriana ; each tale had for author some man of genius, who at a later period had interpolators and imitators. These views were naturally objected to by partisans of the theory of independent origins. The Comte de Charencey read a memoir on "Negro Folk-Lore in America," in the course of which he analyzed two tales, one found among negroes in Africa, the other in Guiana, which had the common trait of "the decapitated by persuasion." The story of Cayenne he considered to be formed by a combination of an aboriginal element with elements Indian and civilized. Mr. S. Prato read a specimen of a "Comparative Study of Popular neo-Greek Songs and of European and Oriental Songs." Mr. Kunz presented a printed memoir on the folklore of the precious metals exposed in the section of the United States. Mr. Hoffmann-Krayer read a study on "Folk-Lore in Switzerland," and also gave an account of the formation of the Swiss Folk-Lore Society, which now numbers nearly 500 members. He exhibited a magnificent album of Swiss costumes, published by the Polygraphic Society of Zurich. Mr. T. Volkov exemplified the primitive and traditional processes by the aid of which the peasants of the Ukraine make their arithmetical and geometrical calculations. In the course of discussion, similar methods of peasants in Poitou were pointed out.

BIBLIOGRAPHICAL NOTES.

BOOKS.

ZUM ANIMISMUS DER SÜDAMERIKANISCHEN INDIANER, VON THEODOR KOCH
(Supplement zu Band XIII. Internationales Archiv f. Ethnographie).
Leiden: E. J. Brill. 1900. Pp. viii, 146.

In this elaborate essay, which is provided with an excellent index (135-145, three columns to a page) and a less satisfactory bibliography (pp. vii.-viii.), the author confines himself to the record and discussion of animistic phenomena among the Indians of South America alone, not venturing upon

comparisons with similar phenomena in other regions of the globe. The value of his compilation is increased by the fact that Dr. Koch was himself a member of the Meyer Expedition to the sources of the Xingú, being thus enabled to add to his material many data obtained by him on the spot. The topics treated of are: The Indians' idea of the soul; the transition of the soul into the bodies of animals; the souls of the dead as spirits; the soul as the cause of disease and death and defences against these; protective measures against the spirit of the dead; the other world. Rejecting the earlier view (shared by Bastian) that death gave rise to the primitive theories of soul-phenomena, Koch adopts the Peschel-Tylor view that the belief in a soul was reached by savages through observation of dream-occurrences. In support of this theory he utilizes the rich material recently published by von den Steinen, Ehrenreich, and others concerning the "dream-life" of the Brazilian Indians. He points out that the Indians' idea of the nature of the soul during sleep and during the narcosis of the "medicine-man" is the same, and that several tribes denote this narcosis by the same word as that for "death." The Otomacs call the condition induced by tobacco-smoke "day-dreaming," "dreaming with open eyes," etc. Dreams are so real to some of these Indian tribes that their theory of the soul and of the future life seems to rest upon as positive knowledge as lies at the bottom of any of their beliefs.

In the transition of the soul (during sleep, in the narcosis, after death) into the bodies of beasts and birds, the natural predilections of certain tribes for certain creatures often crop out. The great power of the "medicine-man" arises from the belief that he can change himself into animals, birds, etc., during his lifetime, and can traffic with all sorts of souls, bestial or aviform. Another very common belief is that the souls of the dead, which, though human-like in shape, are invisible to those awake, appear in sleep and dreams, most frequently as evil spirits, who can be conjured up also by "medicine-men." Most to be feared of all such spirits are the souls of the "medicine-men," whose graves even are greatly dreaded.

Hardly any native tribe of South America, if we believe the author, attributes disease and death to natural causes. They are ascribed to the powerful "medicine-men," to the evil-minded souls of the dead, who hover about the living eager to work ill. Needless to say that in South America it is the fundamental idea of innumerable ceremonies to prevent the dead from coming back to earth to plague the living. To that end, special pains are taken with the funeral, etc.; sometimes companions, wives, relatives, are buried with him; sacrifices of infinite variety are made; a scapegoat is employed; self-mutilation, etc., of the survivors is ordained, likewise fastings and similar procedures; fires are kept up on the grave, etc. Other more forcible means, too, are often employed: The hut in which the man died is cleansed, abandoned, or destroyed; the return of the dead is barred (he is buried a long way from home; obstacles are put in his path; loud cries and noises are made to drive him off; the corpse, the grave, etc., are treated in a fashion likely to hinder or prevent the movements of the spirit; the name of the dead is left unspoken, etc.) in a hundred diverse ways.

The section on "Mourning for the Dead" (pp. 101-117) is very interesting. Among other things Dr. Koch notes that mourning often continues for a very long time, the funeral songs and ceremonies being repeated sometimes until nature can no more; that these ceremonies are mostly left to the women; that the mourning, weeping, etc., are not infrequently "put on," the funeral ceremony often quite formal, with set phrases, etc.; that the mourning is often begun before the death of the patient; that strangers and parties not at all connected with the dead often join in "loud and long." Sometimes it is probable we have in this "mourning" a custom originally dictated by fear, practised as a means of protection, but sunk in the course of time into an empty ceremonial. The existence of such "reductions" among primitive peoples is a matter that merits further investigation.

Another interesting section of the essay is that which treats of "the other world and the future life" (pp. 117-132). That the "other world" lies in some part of the earth is a belief common to many tribes; others, like the Maticos, place it underground; others, still, located it in the stars, the sun, etc. Worthy of remark is the Bakairi idea that heaven and earth lay once beside each other, and the transit was easy; but too many people died in heaven, so they settled on the earth, causing the sky to rise up where it now is. As to the manner of life in the other world, opinions differ among the South American Indians. Many tribes believe it to be a continuation (sometimes intensified) of life on earth with the same actions, institutions, etc.; others hold that only the "good" or "brave" go to heaven, or have the best places there. Often the passage into the next world is thought to be very difficult, with many obstacles in the way, so that the "medicine-man" has to be called upon to "make the path straight." Some tribes, like the Marauhas, *e. g.*, show, according to the author, the results of missionary influence. Dr. Koch believes that no independently developed "theory of recompense," in our sense, exists among any South American Indians, although many tribes have the idea, more or less, that the condition of life in the next world is in some way or other connected with actions during life in this.

The author has not fully digested his material, which needs further study and consideration. His essay is, however, a collection of folk-lore data of the highest value, and will be welcomed by all students of the mind of primitive man.

Alex. F. Chamberlain.

Memoirs of the American Museum of Natural History. Volume III. Anthropology II. I. SYMBOLISM OF THE HUICHOL INDIANS. By CARL LUMHOLTZ. New York, May, 1900. Pp. 228. Maps, Plates i.-iv., 298 figures. Fol.

This well-printed and profusely illustrated study is a credit alike to the author and to the Museum. The author visited the Huichols in 1895-1896, and again in the spring of 1898, spending altogether more than a year amongst them and their neighbors the Coras. After a "Brief Sketch

of the Country and Tribe" (pp. 5-23), the author discusses in detail : Gods and their Paraphernalia (pp. 24-82) ; Ceremonial Arrows (pp. 83-107) ; Shields (pp. 108-153) ; "Eyes," or crosses of bamboo-splints or straws, interwoven with colored twine or yarn in the form of a square (pp. 154-160) ; Votive Bowls (pp. 161-168) ; The Ark of the Deluge Legend (pp. 169-173) ; The Shaman's Plumes, and Objects connected with Feast-Making (pp. 174-196) ; Facial Paintings (pp. 196-203) ; Miscellaneous Symbolic Objects (pp. 204-208). Pages 209-217 are occupied with the "Conclusion," and the work ends with three good indexes (not alphabetical but topical), — one of "Prayers, with their representative Symbols," one of "Symbols and their Significance," and one of "Objects and Ideas, and their representative Symbols."

The Huichol Indians (their Mexican name *Huicholes* seems to be a corruption of the tribal designation *Virárika*, *Višárika*) occupy at present a territory some 40 miles by 25, exceedingly rugged and difficult of access, watered by the Chapalagana River, in the district of Colotlan, State of Xalisco, Mexico. They number some 4000 souls, speak a language akin to Nahuatl, and while some have put on an external show of Christianity for selfish purposes, "their ancient beliefs, customs, and ceremonies all remain in their pristine vigor, these Indians jealously guarding their country against encroachment by the whites" (p. 5). In spite of the missionary work of the past we are told : "To-day there is no priest among them, the churches are in ruins, and the Huichols are living in the same state of barbarism as when Cortés first put foot on Mexican soil. The introduction of sheep, cattle, and iron implements has modified to some extent their mode of life, but not so much as one would expect." It is of such a people, whose life is religious, and "from the cradle to the grave wrapped up in symbolism ;" who spend a great deal of their time at ceremonies and feasts ; and whose idea of the perfect life was expressed by one of themselves in the words "to pray for luck to Tatévali [the god of fire], and to put up snares for the deer," that Mr. Lumholtz has so much that is valuable and interesting to relate. Among the deities of the Huichols are : Grandfather Fire (Tatévali), to whom belong the macaw, the royal eagle, the cardinal-bird, the tiger, the lion, and the opossum, — also herbs and grass ; Great-Grandfather Deer-Tail (Tatótsi Mára Kwári), a second god of fire, who is also a singing shaman, to whom the white-tailed hawk belongs ; Father Sun (Tayaú), to whom belong the turkey, the rabbit, the tiger, the red-tailed hawk, the quail, the giant woodpecker, the swallow, and the cardinal-bird ; The Setting Sun (Sakaimóka), the assistant of Father Sun ; Elder Brother, the god of wind or air, the messenger of the gods, — to him belong the deer, the rattlesnake, the rabbit, the gray squirrel, the hummingbird, all parrots, certain hawks, the owl, the hen, the cock ; Grandmother Growth (Takótsi Nākawé), the producer of all vegetation, and the Corn Mother, to whom belong squashes, beans, and sheep, — she is also the mother of the gods ; Mother East-Water (Taté Naaliwámi), whose baton is the lightning, and whose skirt is the flowers that follow the rain, — to her belong cattle, mules, and horses ; Mother West-Water (Taté Kye-

wimóka), to whom belong deer, corn, and the raven ; Mother South-Water (Táté Rapawiyéma), to whom belongs the seed-corn ; Mother North-Water (Táté Hautse Kūpuri, "mother cotton-wool, rain and fog hanging in the trees and grass"), to whom belong corn, squashes, beans, flowers, cattle, mules, horses, and sheep ; Young Mother Eagle (Táté Vêlika Uimáli), whose dress is the stars, and who holds the world in her talons. The moon (not highly venerated by the Huichols) is a grandmother, and has to do chiefly with making native beer and protecting against the god of death (Tokákami). The stars are all gods or goddesses and the morning-star (these Indians bathe in the morning at dark) is the one from which they "gain knowledge" and "medicine" for rain. Another figure in Huichol mythology is Grandfather Kauyumáli, the god who "put the world into shape." The *motif* of Huichol religion is "the desire of producing rain, and thus of successfully raising corn, their principal food" (p. 24). According to their myths, "corn was once deer, the deer having been the chief source of food in earliest times," hence they have come to look upon their later acquisitions, cattle and sheep, as corn also, — *hikuli* (*Anhalonium lewinsii*) is likewise corn. The mythology of the Huichols moves about "a conception of the four elements, — fire and air (male), earth and water (female)." The main thought of their prayers is "food, corn, beans, and squashes." Even in hunting the deer, "the primary consideration is that the success of the chase means good crops of corn." An interesting point brought out is that "arrows and back-shields seem to convey mostly individual (or personal) prayers, while front-shields mostly serve to convey tribal ones. 'Eyes' cover both purposes to an almost equal extent." The richness and elaborateness of all this symbolism, with its ambiguity, etc., is well portrayed in the shields, discs, drums, bowls, arrows, sticks, "toy" implements, etc., of which figures with detailed explanations are given in the text. The following comment of the author deserves reproduction here : "Although the gods are obviously natural phenomena personified, and besides represent the four elements, they are also, to the Indian, human ; in fact, ancient Huichols engaged in much the same occupations as the tribe of to-day, whose customs and religion they originated" (p. 212). Of the front-shield we are told that it is "the most important symbol of the Huichols, and specially adapted to serve as a kind of sign-language between man and god, conveying prayers and adoration, as well as religious and cosmic ideas." The comprehensive use of the word *nealika* = "front-shield," "face," "appearance," "picture," suggests, Dr. Lumholtz thinks, that "the Huichols have in it a veritable word for 'symbol.'" Dr. Lumholtz points out some interesting resemblances between Huichol symbolism and that of the Zuñis, besides a striking likeness between the Dresden Codex God of Death and the Huichol God of Death, — the locust and tiger being associated with each. These facts open the way for further comparative study which it is to be hoped Dr. Lumholtz will undertake.

Alex. F. Chamberlain.

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